

Eleventh Canto

General History

Çrémad-Bhāgavatam Canto 11: "General History"

(1)1. The Curse Upon the Yadu Dynasty

- Translations 1-24(2)

(3)2. [Mahārāja Nimi Meets the Nine Yogendras](#)

- Translations 1-55(4)

(5)3. Liberation from the Illusory Energy

- Translations 1-55(6)

(7)4. [Drumila Explains the Incarnations of Godhead to King Nimi](#)

- Translations 1-23(8)

(9)5. Nārada Concludes His Teachings to Vasudeva

- Translations 1-52(10)

(11)6. [The Yadu Dynasty Retires to Prabhāsa](#)

- Translations 1-50(12)

(13)7. Lord Kāṇḍya Instructs Uddhava

- Translations 1-74(14)

(15)8. [The Story of Piṅgalā](#)

- Translations 1-44(16)

(17)9. Detachment from All that Is Material

- Translations 1-33(18)

(19)10. (20)[The Nature of Fruitive Activity](#)

- Translations 1-37(21)

(22)11. (23)The Symptoms of Conditioned and Liberated Living Entities

- Translations 1-49(24)

(25)12. (26)	Beyond Renunciation and Knowledge
• Translations 1-24(27)	
(28)13. (29)	The Haṇṣa-avatāra Answers the Questions of the Sons of Brāhmā
• Translations 1-42(30)	
(31)14. (32)	Lord Kāṇḁa Explains the Yoga System to Çré Uddhava
• Translations 1-46(33)	
(34)15. (35)	Lord Kāṇḁa's Description of Mystic Yoga Perfections
• Translations 1-36(36)	
(37)16. (38)	The Lord's Opulence
• Translations 1-44(39)	
(40)17. (41)	Lord Kāṇḁa's Description of the Varēāçrama System
• Translations 1-58(42)	
(43)18. (44)	Description of Varēāçrama-dharma
• Translations 1-48(45)	
(46)19. (47)	The Perfection of Spiritual Knowledge
• Translations 1-45(48)	
(49)20. (50)	Pure Devotional Service Surpasses Knowledge and Detachment
• Translations 1-37(51)	
(52)21. (53)	Lord Kāṇḁa's Explanation of the Vedic Path
• Translations 1-43(54)	
(55)22. (56)	Enumeration of the Elements of Material Creation
• Translations 1-61(57)	
(58)23. (59)	The Song of the Avanté Brāhmaēa
• Translations 1-61(60)	
(61)24. (62)	The Philosophy of Sāi khyā
• Translations 1-29(63)	
(64)25. (65)	The Three Modes of Nature and Beyond

• Translations 1-36(66)
(67)26. (68) The Aila-gētā
• Translations 1-35(69)
(70)27. (71)Lord Kāñëa's Instructions on the Process of Deity Worship
• Translations 1-55(72)
(73)28. (74) Ji' äna-yoga
• Translations 1-44(75)
(76)29. (77)Bhakti-yoga
• Translations 1-49(78)
(79)30. (80) The Disappearance of the Yadu Dynasty
• Translations 1-50(81)
(82)31. (83)The Disappearance of Lord Çré Kāñëa
• Translations 1-28(84)
Appendix

1. The Curse Upon the Yadu Dynasty

This chapter gives a hint of the destruction of the Yadu dynasty, which took place owing to the appearance of an iron club. Hearing this narration is a great impetus for becoming detached from the material world.

Lord Çré Kāñëa expertly arranged the great Kurukñetra battle between the Kurus and the Pāëðavas and thus removed to a great extent the earth's burden. But the Supreme Lord, whose influence is inconceivable, was not yet satisfied, because of the continued presence of the undefeatable Yadu family. The Lord desired to bring about the destruction of the Yadu dynasty so that He could completely wind up His pastimes on the earth and go back

to His own abode. Using the pretense of a curse by an assembly of *brāhmaëas*, He withdrew His entire dynasty from the surface of the earth.

By Çré Kāñëa's desire, many great sages, headed by Nārada and Viçvämitra, assembled at the holy place named Piëòäraka, near the city of Dvārakä. The young boys of the Yadu family, absorbed in a playful mood, also arrived there. These boys dressed Säm̐ba in the guise of a pregnant woman about to give birth and inquired from the sages about the fruitfulness of Säm̐ba's so-called pregnancy. The sages cursed the mocking boys by saying, "She will give birth to a club that will destroy your family." The Yadus, frightened by this curse, immediately lifted the garment from Säm̐ba's abdomen and found a club. Hurrying to the assembly of Ugrasena, the King of the Yadus, they offered a report of everything that had taken place. Fearing the *brāhmaëas*' curse, Yaduräja Ugrasena ordered the club ground to powder and thrown into the ocean. Within the ocean, a fish swallowed the last remaining lump of iron, and the waves carried all the bits of ground powder to the shore, where they were implanted and eventually grew into a grove of canes. Fishermen caught the fish, and a hunter named Jarä used the iron lump found in its belly to fashion an arrow. Although the Supersoul, Lord Çré Kāñëa, understood what was happening, He did not wish to do anything to counteract it. Rather, in the form of time He sanctioned these events.

TEXT 1

™alzAuk(ovaAca
k{(tvaA dE"tyavaDaM k{(SNA:
s\$ar"AmaAe yaäu"iBava{Rta:
BauvaAe'vataAr"yaà"ArM"
jaivaiM" janayana, k(ilama,

çré-çuka uväca
kâtvä daitya-vadhaà kãñëau
sa-rämo yadubhir vätau
bhuvo 'vatärayad bhäraà

javiññaà janayan kalim

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çuka said; *kātvā*—having performed; *daitya*—of the demons; *vadham*—the killing; *kāññeaù*—Lord Kāññea; *sa-rāmaù*—accompanied by Balarāma; *yadubhiù*—by the Yadus; *vātaù*—surrounded; *bhuvaù*—of the earth; *avatārayat*—caused to be lessened; *bhāram*—the burden; *javiññham*—most sudden, leading to violence; *janayan*—raising; *kalim*—a state of quarrel.

TRANSLATION

Çré Çukadeva Gosvāmé said: Lord Çré Kāññea, accompanied by Balarāma and surrounded by the Yadu dynasty, executed the killing of many demons. Then, further to remove the burden of the earth, the Lord arranged for the great Battle of Kurukñetra, which suddenly erupted in violence between the Kurus and the Pāñdavas.

PURPORT

The Eleventh Canto of *Çrémad-Bhāgavatam* begins with a reference to the pastimes executed by Lord Çré Kāññea in the Tenth Canto. The beginning of the Tenth Canto describes that when the earth was overburdened by demoniac rulers, the personified earth, Bhūmi, approached Lord Brahmā with tears in her eyes, begging for relief, and Brahmā immediately went with the demigods to approach the Supreme Lord in His form of Kñérodakaçyē Viññeu. As the demigods waited respectfully on the shore of the milk ocean, the Supreme Lord announced through Brahmā that He would soon incarnate on earth and that the demigods should also descend to assist in His pastimes. Thus from the very beginning of Lord Kāññea's appearance it was understood that He would descend to the earth to remove the demons.

As Çréla Prabhupāda states in his commentary to *Bhagavad-gētā* (16.6), those who agree to obey the injunctions of revealed scriptures are known as

demigods, whereas those who defy the orders of Vedic scriptures are known as *asuras*, or demons. The Vedic literatures are presented within the universe for the guidance of the conditioned souls, who are trapped under the three modes of material nature and who are therefore rotating in a continuous cycle of birth and death. By strictly adhering to the Vedic injunctions, we can easily satisfy our material needs and at the same time make tangible progress on the path back home, back to Godhead. Thus we can achieve an eternal life of bliss and knowledge in the Lord's own abode simply by obeying the Lord's instructions as they are presented in Vedic literatures such as *Bhagavad-gētā* and *Çrémad-Bhāgavatam*. The demons, however, minimize or even mock the absolute authority of the Supreme Lord and His teachings. Because these *asuras* envy the sovereign status of the Supreme Personality of Godhead, they minimize the importance of the Vedic scriptures, which emanate directly from the breathing of the Lord. The demons establish a society governed by their own concocted whims and inevitably create chaos and misery, especially for pious living entities who sincerely desire to follow the will of God.

Lord Çré Kāñëa states in *Bhagavad-gētā* that when there is a predominance of such chaotic, irreligious societies on the earth, He personally descends to rectify the imbalance. Thus from the very beginning of His transcendental infancy, Kāñëa systematically killed the powerful *asuras*, or demons, who were an intolerable burden for the earth. Lord Çré Kāñëa was assisted by His brother, Balarāma, who is also the Supreme Personality of Godhead. Although God is one, He can expand Himself to enjoy in many forms at once. That is His omnipotence. And the first such expansion is Balarāma, or Baladeva. Balarāma killed many noteworthy demons, including Dhenukāsura, Dvidida and the envious Rukmé. Kāñëa was also accompanied by the members of the Yadu dynasty, many of whom were demigods who had descended to assist the Lord.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura, however, has revealed that although many demigods had taken birth in the Yadu dynasty to assist the Lord, some members of the Yadu dynasty were actually inimical toward Kāñëa. Because of their mundane vision of the Lord, they considered themselves to be on the same level as Kāñëa. Having taken birth in the

family of the Supreme Personality of Godhead Himself, they had inconceivable strength, and thus they misunderstood Kāñëa's supreme position. Having forgotten that Kāñëa is the Supreme Personality of Godhead, they would constitute a great burden, and consequently it was necessary for Kāñëa to remove them from the earth. There is a popular saying that familiarity breeds contempt. To destroy the contemptuous members of His own dynasty, the Lord caused a quarrel among them. For this purpose, He arranged for Nārada and other sages to display anger against the Kāñëas, the members of His family. Although many Yadus who were devoted to Kāñëa were apparently killed in this fratricidal war, Lord Kāñëa actually returned them to their original positions as universal directors, or demigods. It is the Lord's promise in *Bhagavad-gētā* that He will always protect those who are favorable to His service.

Çréla Viçvanātha Cakravarté Öhäkura, in his commentary on this verse, has given a summary of the entire Eleventh Canto as follows. Chapter One describes the beginning of the *maññala-lélä*, or the prelude to the destruction of the Yadu dynasty. Chapters Two through Five describe the conversations between the nine Yogendras and King Nimi. Chapter Six describes the prayers of Brahmä, Çiva and other residents of heaven. Chapters Seven through Twenty-nine present the conversation between Kāñëa and Uddhava that is known as the *Uddhava-gētā*. Chapter Thirty describes the withdrawal of the Yadu dynasty from the earth. The final chapter describes the disappearance of Lord Kāñëa.

TEXT 2

yae k(AeipataA: s\$aubà" paANx"]s\$autaA: s\$apa¥aEr,"
 äu"âURtahe"lanak(cafaH"NAAid"iBastaAna,
 k{(tvaA inaimaÔaimatare"tar"ta: s\$amaetaAna,
 h"tvaA na{paAi²ar"h"r"it°aitaBaAr"malzA:

*ye kopitäu su-bahu päëòu-sutäu sapatnair
 durdyüta-helana-kaca-grahaëädibhis tñ
 kâtvä nimittam itaretarataù sametñ*

hatvā nâpân niraharat kñiti-bhāram éçaù

WORD-FOR-WORD MEANINGS

ye—they who; *kopitāù*—were angered; *su-bahu*—excessively, time and time again; *päëòu-sutāù*—the sons of Päëòu; *sapatnaiù*—by their enemies; *duù-dyüta*—by duplicitous gambling; *helana*—insults; *kaca-grahaëa*—grabbing the hair (of Draupadé); *ädibhiù*—and other impetuses; *tân*—them (the Päëòavas); *kâtvä*—making; *nimittam*—the immediate cause; *itara-itarataù*—confronting one another on opposite sides; *sametân*—all assembled; *hatvā*—killing; *nâpân*—the kings; *niraharat*—took away once and for all; *kñiti*—of the earth; *bhāram*—the burden; *éçaù*—the Supreme Lord.

TRANSLATION

Because the sons of Päëòu were enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadé's hair, and many other cruel transgressions, the Supreme Lord engaged those Päëòavas as the immediate cause to execute His will. On the pretext of the Battle of Kurukñetra, Lord Kâñëa arranged for all the kings who were burdening the earth to assemble with their armies on opposite sides of the battlefield, and when the Lord killed them through the agency of war, the earth was relieved of its burden.

PURPORT

The Päëòavas were repeatedly harassed by their enemies, such as Duryodhana and Duùçäsana. As innocent young princes, the Päëòavas had no enemy, but Duryodhana was constantly plotting against his helpless cousins. The Päëòavas were sent to a house of lac, which was later burned to the ground. They were administered poison, and their chaste wife Draupadé was publicly insulted when her hair was pulled and an attempt was made to strip her naked. Throughout these dangers, Lord Çré Kâñëa constantly protected the Päëòavas, who were fully surrendered to Him and who knew

no shelter other than Him.

In this verse the word *itaretarataù* is significant. Previous to the Battle of Kurukñetra, Kāñëa had personally killed many demons, including Pütanä, Keçé, Aghäsura and Kaàsa. Now, Kāñëa wanted to complete His mission of removing the earth's burden by killing the remaining impious persons. But as stated here, *kåtvä nimittam*: the Lord did not personally kill, but empowered His devotees Arjuna and the other Pääòavas to remove the impious kings. Thus acting personally and through His immediate expansion Balaräma, as well as by empowering His pure devotees such as the Pääòavas, Kāñëa fully displayed the pastimes of the *yugävatära* by reestablishing religious principles and ridding the world of demons. Although the general purpose of the Kurukñetra battle was to kill the demons, by Kāñëa's arrangement some great devotees such as Bhéñma also appeared to be inimical toward the Lord. But as described in the First Canto of *Çrémad-Bhägavatam* (1.9.39) by the words *hatä gatäù svarüpa*m, many great devotees played with the Lord as enemies and upon being killed by Kāñëa returned immediately to His abode in the spiritual sky in their original spiritual bodies. Because God is absolute, by His killing He simultaneously removes the demons from the earth and encourages His pure devotees.

TEXT 3

BaUBaAr"r"Ajapa{tanaA yaäu"iBainaRr"sya
gAuæaE: svabaAò"iBar"icantayad""amaeya:
manyae'vanaenaRnau gAtaAe'pyagAtaM ih" BaArM"
yaâAd"vaM ku(lamah"Ae @ivaSa÷maAstae

*bhü-bhära-räja-pâtanä yadubhir nirasya
guptaiù sva-bāhubhir acintayad aprameyaù
manyè 'vaner nanu gato 'py agataà hi bhäraà
yad yādavaà kulam aho aviñahyam äste*

WORD-FOR-WORD MEANINGS

bhü-bhära—existing as the burden of the earth; *räja*—of the kings;

pātanāu—the armies; *yadubhiu*—by the Yadus; *nirasya*—eliminating; *guptaiu*—protected; *sva-bahubhiu*—by His own arms; *acintayat*—He considered; *aprameya*—the unfathomable Lord; *manye*—I think; *avaneu*—of the earth; *nanu*—one may say; *gatau*—it is gone; *api*—but; *agatam*—it is not gone; *hi*—indeed; *bhāram*—the burden; *yat*—because; *yādavam*—of Yadus; *kulam*—the dynasty; *aho*—ah; *aviñāhyam*—intolerable; *āste*—remains.

TRANSLATION

The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, "Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth."

PURPORT

Çréla Bhaktisiddhānta Sarasvatī Ōhākura has remarked in this regard that although ordinary people might think that the Lord had now removed the burden of the earth by killing the demons, reestablishing *dharma*, and so on, Lord Çré Kāñëa Himself could detect that there was further danger from the irreligious activities of His own family members who were acting improperly. It is stated in *Çrémad-Bhāgavatam* that a just king will refuse to punish his own enemy if his enemy is innocent but will punish his own son if his son actually deserves punishment. Thus although in the eyes of the world the members of the Lord's own dynasty are always worshipable, Lord Kāñëa detected that by their intimate association with Him some members of the Yadu dynasty had become indifferent to His will. Since such whimsical members of the Yadu dynasty could act freely, being relatives of the Supreme Personality of Godhead, they would surely cause great misfortune for the world, and foolish persons would take such whimsical behavior to be the will of Kāñëa. Thus the Lord, whose desires are inconceivable, began to consider the need to annihilate the indifferent, contemptuous members of

the Yadu family.

From the viewpoint of ordinary persons, all the demons had been killed by the Supreme Lord's pastimes in Dvārakā and Mathurā, as well as by the Battle of Kurukṣetra, and the earth was now free of its burden. Nevertheless, to free the earth from the remaining burden of His own puffed-up family members, Lord Ṣré Kāṇḁa transferred them away from the earth by causing a fratricidal quarrel among them. In this way He prepared for His own disappearance from the earth.

Ṣrédhara Svāmé has pointed out that the word *bāhubhiù*, "by His arms," is used in the plural (rather than the dual) to indicate that the Lord caused the destruction of the Yadu dynasty in His four-armed form. The original form of Kāṇḁa as Govinda is two-armed, but it was by the plenary portion of the four-armed Nārāyaḁa that the Lord killed all the demons on the earth and ultimately removed the burdensome members of His own family. It may be asked, If certain members of the Yadu family had become indifferent to the will of the Lord, why didn't they oppose the Lord in His plan to remove them from the earth? Therefore the word *aprameyaù* is used, which indicates that it is impossible for anyone, even the Lord's own family members, to understand His will completely.

Ṣréla Jéva Gosvāmé has given another reason for the destruction of the Yadu dynasty. He emphasizes that the activities of the Supreme Personality of Godhead should never be taken to be ordinary material activities. Nor are the Lord's associates ordinary persons. Although Lord Kāṇḁa apparently incarnates within this world for some time and then goes away, it should be understood that the Supreme Lord is eternally situated with His entourage in His various abodes in the spiritual sky, such as Ṣré Gokula, Mathurā and Dvārakā. The members of the Yadu dynasty are eternal associates of the Lord, and therefore they cannot bear to be separated from the Lord. Since Kāṇḁa was preparing to give up His earthly pastimes, if He were to leave the Yadu dynasty on the earth they would surely become so disturbed by His absence that in their highly agitated state of mind they would trample and destroy the earth. Therefore, Kāṇḁa arranged the disappearance of the Yadu dynasty prior to His own disappearance.

Çréla Jéva Gosvämé concludes that ultimately the members of the Yadu dynasty are never to be considered irreligious. Vaiñëava *äcäryas* have mentioned that the story of the disappearance of the Yadu dynasty is especially meant to help the conditioned souls achieve liberation from the bondage of materialistic life. Within the three worlds there were none as powerful and opulent as the Yadu dynasty. The Supreme Personality of Godhead is the possessor of unlimited opulences—beauty, strength, knowledge, fame and so on—and the members of the Yadu dynasty, being the personal associates of the Lord, were also endowed with inconceivable opulences. Therefore, when we see how a fratricidal war suddenly deprived the members of the Yadu dynasty of all of their earthly possessions and even their lives, we can understand that there is no permanent position within this material world. In other words, although the members of the Yadu dynasty are eternal associates of the Lord and were immediately transferred to another planet where the Lord was appearing, their sudden disappearance through fratricidal war is meant to impress upon the conditioned souls the temporary nature of this world. Therefore, the apparent indifference or enmity of certain members of the Yadu dynasty toward Kâñëa should not be taken to be actual irreligion on their part. The entire situation was arranged by Lord Kâñëa to teach a lesson to the conditioned souls. In this connection Çréla Jéva Gosvämé has cited several verses from the *Bhägavatam* to prove that the members of the Yadu dynasty achieved their exalted birth in the Lord's own family by innumerable pious activities and by complete absorption in thought of Lord Kâñëa. In fact it is said that in sleeping, sitting, walking and speaking, they were unable to remember their own selves, because they were simply thinking of Kâñëa.

In the First Canto of *Çrémad-Bhägavatam* (1.15.33), Çréla Prabhupäda has commented as follows on the disappearance of the Yadu dynasty: "The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight. The end of the Yadu dynasty also does not mean that it is annihilated. It disappears along with the Lord, out of our sight."

TEXT 4

naEvaAnyata: pair"BavaAe'sya Bavaetk(TaiÂana,
mats\$aM™ayasya ivaBavaAeªah"nasya inatyama,
@nta: k(ilaM yaäu"ku(lasya ivaDaAya vaeNAu-
stambasya vai¶"imava zAAintamaupaEima DaAma

*naivänyataù paribhavo 'sya bhavet kathai' cin
mat-saàçrayasya vibhavonnahanasya nityam
antaù kalià yadu-kulasya vidhäya veëu-
stambasya vahnim iva çäntim upaimi dhäma*

WORD-FOR-WORD MEANINGS

na—not; *eva*—certainly; *anyataù*—from another cause; *paribhavaù*—defeat; *asya*—of this (dynasty); *bhavet*—there can be; *kathai' cin*—by any means; *mat-saàçrayasya*—which has fully taken shelter of Me; *vibhava*—with its power; *unnahanasya*—unrestricted; *nityam*—always; *antaù*—within; *kalim*—a quarrel; *yadu-kulasya*—the Yadu dynasty; *vidhäya*—inspiring; *veëu-stambasya*—of a clump of bamboo plants; *vahnim*—a fire; *iva*—as; *çäntim*—peace; *upaimi*—I shall achieve; *dhäma*—My eternal personal abode.

TRANSLATION

Lord Kåñëa thought, "No outside force could ever bring about the defeat of this family, the Yadu dynasty, whose members have always been fully surrendered to Me and are unrestricted in their opulence. But if I inspire a quarrel within the dynasty, that quarrel will act just like a fire created from the friction of bamboo in a grove, and then I shall achieve My real purpose and return to My eternal abode."

PURPORT

Even though Lord Kåñëa wanted to arrange for the disappearance of the members of the Yadu dynasty, He could not personally kill them, as He had

killed many demons, because the Yadu dynasty was His own family. One might ask why Lord Kāṇḍa did not arrange for them to be killed by others. Therefore it is stated in this verse, *naivānyatau paribhavo 'sya bhavet kathaicit*: because the Yadu dynasty was the Lord's own family, no one within the universe was capable of killing them, not even the demigods. In fact, Viṣvanātha Cakravartī Ōhākura points out that no one within the universe was capable of even insulting the members of the Yadu dynasty, what to speak of defeating or killing them. The reason is given here by the words *mat-saṅgāyasya*. The members of the Yadu dynasty had fully taken shelter of Kāṇḍa, and therefore they were always under the personal protection of the Lord. It is stated, *māre kāṇḍa rākhe ke, rākhe kāṇḍa māre ke*: If Kāṇḍa protects someone, no one can kill him, and if Kāṇḍa wants to kill someone, no one can save him. Kāṇḍa had originally requested all of His associates, along with the demigods, to appear on the earth to assist Him in His pastimes. Now that His pastimes were coming to an end on this particular planet and would be transferred to another planet in another universe, Kāṇḍa wanted to remove all of His associates from the earth so that in His absence they would not constitute a burden. Since the powerful Yadu dynasty, being the Lord's personal family and army, could not possibly be defeated by anyone, Kāṇḍa arranged an internal quarrel, just as the wind in a bamboo forest sometimes rubs the bamboos together and creates a fire that consumes the entire forest.

Ṣrēla Bhaktisiddhānta Sarasvatī has pointed out that ordinary people, hearing of the adventures of the Yadu family, might think that the heroes of the Yadu dynasty are as worshipable as Kāṇḍa or that they are independent controllers. In other words, people polluted by Māyāvāda philosophy might see the Yadu dynasty as being on the same level as Kāṇḍa. Therefore, to establish that even the most powerful living entity can never equal or surpass the Supreme Lord, Kāṇḍa arranged for the destruction of the Yadu dynasty.

TEXT 5

WvaM vyavais\$ataAe r"Ajana,

s\$atyas\$aÆyīpa wRīr":
zAApavyaAjaena iva'aANAAM
s\$aÃaoēe" svaku(laM ivaBau:

*evaà vyavasito rājan
satya-saī kalpa éçvaraù
çāpa-vyājena viprāëää
saī jahre sva-kulaà vibhuù*

WORD-FOR-WORD MEANINGS

evam—in this way; *vyavasitaù*—deciding for certain; *rājan*—O King; *satya-saī kalpaù*—whose desire always proves true; *éçvaraù*—the Supreme Lord; *çāpa-vyājena*—by the pretext of a curse; *viprāëää*—of *brāhmaëas*; *saī jahre*—withdrew; *sva-kulam*—His own family; *vibhuù*—the Almighty.

TRANSLATION

My dear King Parékiit, when the supreme almighty Lord, whose desire always comes to pass, had thus made up His mind, He withdrew His own family on the pretext of a curse spoken by an assembly of *brāhmaëas*.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has made a very important comment on this verse. He states that since the intentions of the Supreme Lord, Kāñëacandra, are always perfect, it was certainly in consideration of the greatest benefit for the entire world that He destroyed His own family on the pretext of a curse by *brāhmaëas*. In this connection, Bhaktisiddhānta Sarasvaté Ōhākura has shown a parallel in the pastimes of Çré Caitanya Mahāprabhu, who is Kāñëa Himself appearing as His own devotee.

Lord Caitanya appeared along with His first plenary expansion, known as Lord Nityānanda Prabhu, and with Lord Advaita Prabhu. All three personalities—Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu—are accepted by Vaiñëava *ācāryas* to be in the category of

viñëu-tattva, the full status of the Supreme Personality of Godhead. These three Personalities of Godhead perceived that in the future Their so-called seminal descendants would get undue recognition and thus, being puffed up, would commit grave offenses against those who were actually Vaiñëava *gurus* or representatives of the Lord.

Every living being is part and parcel of the Supreme Lord, as stated in the *Bhagavad-gëtä* (*mamaivâñçaù*). Every living entity is originally a son of God, yet to execute His pastimes the Lord selects certain highly qualified living entities whom He allows to take birth as His personal relatives. But those living entities who appear as descendants of the Lord's personal family may undoubtedly become proud of such a position and thus abuse the great adulation they receive from ordinary people. In this way such persons may artificially get undue attention and divert people from the actual principle of spiritual advancement, which is to surrender to the pure devotee who represents the Lord. The last eight verses (85) of the Twelfth Chapter of *Bhagavad-gëtä* give a description of the pure devotees the Lord permits to act as *äcäryas*, or spiritual leaders of mankind. In other words, simply to take birth in the personal family of Kânëa is not the qualification for being a spiritual master, since according to *Bhagavad-gëtä*, *pitäham asya jagataù*: every living entity is eternally a member of the Lord's family. Kânëa says in *Bhagavad-gëtä*, *samo 'hañ sarva-bhüteñu na me dveñyo 'sti na priyaù*: [Bg. 9.29] "I am equal to everyone. No one is My enemy, and no one is My special friend." If the Supreme Personality of Godhead appears to have a special family, such as the Yadu dynasty, such a so-called family is a special arrangement of the Lord's pastimes in order to attract the conditioned souls. When Kânëa descends, He acts as if He were an ordinary person in order to attract the living entities to His pastimes. Therefore Kânëa acted as though the Yadu dynasty was His personal family, although in fact every living entity is a member of His family.

Ordinary people, however, not understanding the higher principles of spiritual knowledge, easily forget the actual qualifications of a bona fide spiritual master and instead give undue importance to people born in the Lord's so-called family. Çré Caitanya Mahäprabhu, therefore, avoided this impediment on the path of spiritual enlightenment by leaving behind no

children. Although Caitanya Mahāprabhu married twice, He was childless. Nityānanda Prabhu, who is also the Supreme Personality of Godhead, did not accept any of the natural sons born of His own son, Çré Vêrabhadra. Similarly, Lord Advaita Ācārya divested of His association all of His sons except Acyutānanda and two others. Acyutānanda, the chief faithful son of Advaita Ācārya, had no seminal progeny, and the remaining three of the six sons of Lord Advaita fell from the path of devotion to the Lord and are known as rejected sons. In other words, the appearance of Caitanya Mahāprabhu allowed little facility for continuing a so-called seminal family to create confusion. The respect shown to the conception of seminal lineage in deference to the ideas of the *smārtas* is unfit to be accepted by one who actually understands the supreme truth from Vedic authority.

Other *ācāryas*, or spiritual masters, have also demonstrated this point in their own families. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, our own beloved spiritual master, who is the mighty author of this *Çrémad-Bhāgavatam* series, was born in a family of pure devotees, and he himself exhibited all the symptoms of pure devotional service from his very childhood. Çréla Prabhupāda eventually came to the Western countries and exhibited unprecedented spiritual potency in establishing the Kāñëa consciousness movement all over the world. In a few short years, he translated more than fifty large volumes of Vedic philosophy. By his practical activities he is certainly understood to be a most empowered representative of the Lord. Nonetheless, his own family members, although devotees of Kāñëa, did not at all come up to the proper standard of devotional service and are therefore not given attention by the members of ISKCON. The natural tendency for the members of the International Society for Krishna Consciousness would be to offer all reverence and worship to the members of Çréla Prabhupāda's immediate family. But since by Kāñëa's arrangement these family members are not at all on the platform of pure devotional service, the members of ISKCON give them hardly any attention but instead worship those who actually exhibit the qualities of highly advanced Vaiñëavas, regardless of their so-called birth. In other words, birth cannot constitute the qualification for a respectable person, even when one is born in the Lord's own family or in the *ācārya's* family,

what to speak of an ordinary wealthy or learned family.

In India there is a class of men known as *nityānanda-vaṅṇa*, who claim to be direct descendants of Lord Nityānanda and therefore worthy of the highest respect for their position in devotional service. In this regard, Çrēla Prabhupāda has written in *The Nectar of Devotion*, "In the Middle Ages, after the disappearance of Lord Caitanya's great associate Lord Nityānanda, a class of priestly persons claimed to be the descendants of Nityānanda, calling themselves the *gosvāmī* caste. They further claimed that the practice and spreading of devotional service belonged only to their particular class, which was known as *nityānanda-vaṅṇa*. In this way they exercised their artificial power for some time, until Çrēla Bhaktisiddhānta Sarasvatī Ōhākura, the powerful *ācārya* of the Gauḍeya Vaiṇēava *sampradāya*, completely smashed their idea. There was a great hard struggle for some time, but it has turned out successful, and it is now correctly and practically established that devotional service is not restricted to a particular class of men. Besides that, anyone who is engaged in devotional service is already a high-class *brāhmaṇa*. So Çrēla Bhaktisiddhānta Sarasvatī Ōhākura's struggle for this movement has come out successful. It is on the basis of his position that anyone, from any part of the universe, can become a Gauḍeya Vaiṇēava."

In other words, the essence of spiritual knowledge is that every living being, regardless of his present status in life, is originally a servant of the Supreme Lord, and it is the mission of the Lord to reclaim all of these fallen living entities. Despite his past situation, any living being who is willing to surrender again at the lotus feet of the Supreme Lord or His bona fide representative can purify himself by strictly adhering to the rules and regulations of *bhakti-yoga* and thus act as a high-class *brāhmaṇa*. Nonetheless, the seminal descendants of the Lord think themselves to have acquired their ancestor's character and position. Thus the Supreme Lord, who is the well-wisher of the entire universe and especially of His devotees, bewilders the discriminatory power of His own descendants in such a contradictory way that these seminal descendants become recognized as deviant and the actual qualification to be a representative of the Lord,

namely unalloyed surrender to the will of Kāñëa, remains prominent.

TEXTS 6-7

svamaUtyaAR laAek(laAvaNya-
inamauRftyaA laAecanaM na{NAAMA,
gAliBaRstaA: smar"taAM icaÔaM
padE"staAnal^oataAM i,(yaA:

@AicC\$â k(Lita< s\$auëAek(AM
ivatatya ÷Ãas\$aA nau k(AE
tamaAe'nayaA tair"Syantaltya,
@gAAtsvaM pad"malir":

*sva-mürtyä loka-lävaëya-
nirmuktyä locanaà nãëäm
gérbhis tãu smaratãà cittaà
padais tãn ékñatãà kriyãu
äcchidya kértià su-çlokãà
vitatya hy ai'jasã nu kau
tamo 'nayã tariñyantéty
agät svaà padam éçvaraù*

WORD-FOR-WORD MEANINGS

sva-mürtyä—by His own form; *loka*—of all the material worlds; *lävaëya*—the beauty; *nirmuktyä*—which takes away; *locanam*—(He attracted) the eyes; *nãëäm*—of men; *gérbhiu*—by His words; *tãu smaratãm*—of those who remembered them; *cittam*—the mind; *padaiu*—by His feet; *tãn ékñatãm*—of those who saw them; *kriyãu*—the physical activities (walking, etc.); *äcchidya*—having attracted; *kértim*—His glories; *su-çlokãm*—praised by the best verses; *vitatya*—having spread; *hi*—certainly; *ai'jasã*—easily; *nu*—indeed; *kau*—upon the earth; *tamau*—ignorance; *anayã*—by those (glories); *tariñyanti*—people will cross over; *iti*—thus thinking; *agät*—He obtained; *svam padam*—His own desired

position; *ēçvaraù*—the Lord.

TRANSLATION

The Supreme Personality of Godhead, Kâñëa, is the reservoir of all beauty. All beautiful things emanate from Him, and His personal form is so attractive that it steals the eyes away from all other objects, which then seem devoid of beauty in comparison to Him. When Lord Kâñëa was on the earth, He attracted the eyes of all people. When Kâñëa spoke, His words attracted the minds of all who remembered them. By seeing the footsteps of Lord Kâñëa, people became attracted to Him, and thus they wanted to offer their bodily activities to the Lord as His followers. In this way Kâñëa very easily spread His glories, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kâñëa considered that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance. Being satisfied with this arrangement, He left for His desired destination.

PURPORT

According to Çrédhara Svämé, these two verses indicate that Lord Kâñëa, having achieved all the purposes for which He had descended, went back to His spiritual kingdom. It is natural that people in the material world hanker to see a beautiful object. In materialistic life, however, our consciousness is polluted by the influence of the three modes of nature, and therefore we hanker for material objects of beauty and pleasure. The materialistic process of sense gratification is imperfect, because the laws of material nature will not allow us to be happy or satisfied in materialistic life. The living entity is constitutionally an eternal servant of God and is meant to appreciate the infinite beauty and pleasure of the Supreme Lord. Lord Kâñëa is the Absolute Truth and the reservoir of all beauty and pleasure. By serving Kâñëa we can also share in His ocean of beauty and pleasure, and thus our desire to see beautiful things and enjoy life will be fully satisfied. The example is given that the hand cannot enjoy food independently but can assimilate it indirectly by giving it to the stomach. Similarly, by serving Lord

Kâñëa the living entity, who is part and parcel of the Lord, will derive unlimited happiness.

The inconceivable Supreme Lord, Çré Kâñëa, by displaying His own true form, freed the living entities from falsely seeking forms of beauty other than His form, which is itself the source of all beautiful things. Simply by seeing His lotus feet, fortunate living beings could distinguish between the ungodly endeavors of the *karmés*, who seek gross enjoyment for their own sense gratification, and the practice of dovetailing one's activities with the service of the Lord. Although philosophers perpetually speculate about the nature of God, Lord Kâñëa directly liberated the *jéva* souls from all speculative misunderstandings about Him by displaying His actual transcendental form and activities. Superficially, Kâñëa's personal form, words and activities resemble those of ordinary conditioned souls. Çréla Bhaktisiddhānta Sarasvaté Ōhākura explains that this apparent resemblance between the Lord's activities and those of the living entities is a merciful concession by the Lord so that the conditioned souls will be attracted to Him and become eligible to return to His kingdom for an eternal life of bliss and knowledge. By showing His own spiritual form and kingdom to the living entities in a way tangible for them, Lord Kâñëa drove away their false enjoying attitude and removed their long-standing indifference to His personality. As stated in *Bhagavad-gétā*, if one can understand the position of Çré Kâñëa as the Supreme Personality of Godhead, one will never again fall into the network of material illusion. Such a falldown can be avoided if one constantly hears about the unique transcendental form and beauty of the Lord from authorized Vedic literatures.

As explained in *Bhagavad-gétā* (2.42-43):

*yām imāà puñpitāà vācaà
pravadanty avipaçcitaù
veda-vāda-ratāù pārtha
nānyad astēti vādinaù*

*kāmātmānaù svarga-parā
janma-karma-phala-pradām*

kriyā-viçeṇā-bahulāḥ
bhogaic̣varya-gatiḥ prati

"Men of small knowledge are very much attached to the flowery words of the *Vedas*, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this."

On the other hand, certain parts of Vedic literature are specifically meant to award material sense gratification to the conditioned soul and at the same time gradually condition him to obey the Vedic injunctions. The portions of the *Vedas* that recommend fruitive activities for regulated sense gratification are themselves dangerous, because the living being who engages in such activities becomes easily entangled in the material enjoyment offered and neglects the ultimate purpose of the *Vedas*. The ultimate purpose of Vedic literature is to bring the living entity back to his original consciousness, in which he acts as an eternal servant of the Supreme Personality of Godhead. By rendering service to the Lord, the living entity can enjoy unlimited spiritual bliss in the association of the Lord in His own kingdom. Thus, one who seriously desires to advance in Kāñēa consciousness should specifically hear the Vedic literature that deals with pure devotional service to the Lord. One should hear from those who are highly advanced in Kāñēa consciousness and avoid interpretations that stimulate materialistic desires for enjoyment.

When the tiny living entity is finally able to see the difference between the temporary affairs of this world and the transcendental activities of Lord Trivikrama, Kāñēa, he devotes himself to the Lord and removes from his heart the dark covering of matter, no longer desiring sense gratification, which is enjoyed under the two headings sin and piety. In other words, although people within this world are considered sinful or pious, on the material platform both sin and piety are performed for one's personal gratification. If one can understand that his real happiness lies in giving pleasure to Kāñēa, Lord Kāñēa takes such a fortunate living being back to His own abode, which is called Goloka Vāndāvana. According to

Bhaktisiddhānta Sarasvatī Ōhākura, the Lord first gives a sincere soul the opportunity to hear about His pastimes. When the devotee has advanced in his spontaneous attraction to such narrations, the Lord gives him the opportunity to take part in His spiritual pastimes as they appear within this world. By taking part in the pastimes of the Lord within a particular universe, the living being becomes completely detached from the material world, and ultimately the Lord brings him to His personal abode in the spiritual sky.

Foolish people cannot understand this substantial benefit offered by the Lord, but Lord Kāṇḍa acts for the benefit of such foolish people by saving them from their absorption in the temporary world of false enjoyment. The Lord does this by personally displaying His own superlative transcendental beauty, transcendental words and transcendental activities. Ṣṛēla Jēva Gosvāmē has pointed out that the words *tamo 'nayā tariṇyanti* indicate that although Lord Kāṇḍa appeared five thousand years ago, one who hears and chants about the activities, form and words of the Lord will get exactly the same benefit as those who personally experienced these things as contemporaries of Lord Kāṇḍa. In other words, he will also cross over the darkness of material existence and achieve the Lord's abode. Thus Ṣṛēla Jēva Gosvāmē concludes that if such an exalted destination is available to all living beings, it must certainly have been awarded to the Yādavas, who were personal associates of the Lord.

It is stated in this verse that by His beauty Kāṇḍa stole away the vision of people who saw Him. Kāṇḍa's speaking was so attractive that those who heard Him became speechless. Since generally those who cannot speak are also deaf, the Lord's words also stole away the ears of those who heard Him, since they were no longer interested in hearing sounds other than the Lord's speaking. By displaying the beauty of His footsteps, Kāṇḍa stole away from those who saw them the power to perform materialistic activities. Thus by His appearance in this world Kāṇḍa took away the senses of mankind. In other words, He made people blind, dumb, deaf, mad and otherwise invalid. Therefore Viṣvanātha Cakravartī Ōhākura asks, "Since He took away everything people possessed, who would properly call Him merciful? Rather, He is just a thief." In this way, he indirectly offers the highest praise to the

beauty of the Lord. Viçvanātha Cakravarté Ōhākura also points out that although Kāñëa gave liberation to the demons by destroying them, to those who were attracted to Him, Kāñëa gave pure love of God and drowned them in the ocean of His own beauty. Thus Kāñëa is not like a person who gives charity without discrimination. And Kāñëa is so merciful that not only did He give the highest benediction to the inhabitants of the earth, but He empowered great saintly persons such as Vyāsadeva to describe His pastimes with beautiful poetic verses. Thus people born on the earth in the future could easily cross over the ocean of birth and death by those glories, which are compared to a strong boat. In fact, those of us who are now enjoying the glories of Kāñëa through the transparent medium of the Bhaktivedanta purports to *Çrémad-Bhāgavatam*, by the mercy of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, are the fortunate recipients of the mercy of Kāñëa, who was merciful even to persons yet to be born.

Quoting from the *Amara-koça* dictionary, Çréla Viçvanātha Cakravarté has also stated, *padaà vyavasita-trāëa-sthāna-lakñmy-aì ghri-vastuñu*: the possible definitions for *padam* are "that which has been decided," "place of deliverance," "fortune," "foot" or "object." Thus he translates the word *padam* as also meaning *vyavasita*, "that which has been decided." In other words, the statement *agāt svam padam éçvaraù* indicates not only that Kāñëa went to His abode, but that Kāñëa realized His determined desire. If we say that Kāñëa returned to His eternal abode, we imply that Kāñëa had been absent from His abode and was now returning. Therefore, Viçvanātha Cakravarté Ōhākura points out that it is incorrect to say in a normal sense that Kāñëa "went back to His abode." According to the *Brahma-saàhitā*, the Supreme Personality of Godhead, Kāñëa, is always present in His eternal abode in the spiritual sky. Yet by His causeless mercy He also manifests Himself from time to time within the material world. In other words, God is all-pervading. Even when present before us He is simultaneously in His abode. The ordinary soul, or *jéva*, is not all-pervading like the Supersoul, and therefore by his presence in the material world he is absent from the spiritual world. In fact, we are suffering due to that absence from the spiritual world, or Vaikuëha. The Supreme Personality of Godhead, however, is all-pervading, and therefore Viçvanātha Cakravarté Ōhākura translates the words *agāt*

svaà padam to mean that Kāñëa achieved exactly what He desired. The Lord is all-pervading and self-sufficient in fulfilling His perfect desires. His appearance and disappearance in this world should never be compared to ordinary material activities.

Viçvanātha Cakravarté has quoted a statement by Uddhava at the beginning of the Third Canto of *Çrémad-Bhāgavatam* (3.2.7) wherein Uddhava compares the disappearance of Lord Kāñëa to the setting of the sun. In his purport to this verse, Çréla Prabhupāda has written, "The comparison of Kāñëa to the sun is very appropriate. As soon as the sun sets, darkness automatically appears. But the darkness experienced by the common man does not affect the sun itself either at the time of sunrise or at sunset. Lord Kāñëa's appearance and disappearance are exactly like that of the sun. He appears and disappears in innumerable universes, and as long as He is present in a particular universe there is all transcendental light in that universe, but the universe from which He passes away is put into darkness. His pastimes, however, are everlasting. The Lord is always present in some universe, just as the sun is present in either the eastern or western hemisphere. The sun is always present either in India or America, but when the sun is present in India the American land is in darkness, and when the sun is present in America the Indian hemisphere is in darkness."

Çréla Jéva Gosvāmé has quoted a verse from the end of the Eleventh Canto that further clarifies that the abode of the Lord is as eternal as the Lord Himself: "The ocean immediately swallowed Dvārakā, O Mahārāja, taking away the Lord's personal abode, which the Lord had abandoned. The Supreme Lord, Madhusūdāna, is always present in Dvārakā, which merely by being remembered takes away everything unfavorable. It is the most auspicious of auspicious places." (*SB* 11.31.23-24) Just as the sun appears to be swallowed by the night, Kāñëa or His abode or His dynasty seems to disappear, but actually the Lord and all of His paraphernalia, including His abode and dynasty, are eternal, in the same way as the sun is always in the sky. Çréla Prabhupāda says in this connection, "As the sun appears in the morning and gradually rises to the meridian and then again sets in one hemisphere while simultaneously rising in the other, so Lord Kāñëa's disappearance in one universe and the beginning of His different pastimes

in another take place simultaneously. As soon as one pastime is finished here, it is manifested in another universe. And thus His *nitya-lēlā*, or eternal pastimes, are going on without ending."

TEXT 8

™alr"AjaAevaAca
"aöNyaAnaAM vad"AnyanaAM
inatyaM va{Ü"Aepas\$aeivanaAma,
iva'azAapa: k(TamaBaUä,"
va{SNAInaAM k{(SNAcaetas\$aAma,

çré-rājavāca
brahmaëyānāà vadānyānāà
nityaà vāddhopasevinām
vipra-çāpaù katham abhūd
vāñēnāà kāñēa-cetasām

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *brahmaëyānām*—of them who were respectful to the *brāhmaëas*; *vadānyānām*—charitable; *nityam*—always; *vāddha-upasevinām*—engaged in serving elders; *vipra-çāpaù*—the *brāhmaëas*' curse; *katham*—how; *abhūt*—did it come about; *vāñēnām*—of the *Vāñëis*; *kāñēa-cetasām*—whose minds were totally absorbed in thought of Lord *Kāñëa*.

TRANSLATION

King Parékñit inquired: How could the *brāhmaëas* curse the *Vāñëis*, who were always respectful to the *brāhmaëas*, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord *Kāñëa*?

PURPORT

Brāhmaëas generally become angry at persons who disrespect the brahminical class, who are uncharitable and who decline to serve senior, respectable personalities. The Vāñëis, however, were not like that, and thus they are described here by King Parékñit as *brahmaëyänäm*, or sincere followers of brahminical culture. Further, even if the *brāhmaëas* became angry, why would they curse members of Kāñëa's own family? Since the *brāhmaëas* were well learned, they must have known that it is offensive to oppose personal associates of the Supreme Lord. The Yadu dynasty is specifically described here as *vāñëñäm* and *kāñëa-cetasām*. In other words, they were Lord Kāñëa's own men, and they were always absorbed in thinking of Kāñëa. Therefore, even if somehow or other the *brāhmaëas* had cursed them, how could that curse have had any effect?

These are the questions of Parékñit Mahārāja.

Although the Vāñëis are described in this verse as *kāñëa-cetasām*, always absorbed in thinking of Kāñëa, it is clearly indicated that Kāñëa desired that the *brāhmaëas* become angry and curse the Yadu dynasty. The Supreme Lord desired to remove His personal dynasty from the earth, and therefore uncustomary offensive behavior was exhibited by the young boys of Kāñëa's own family.

It is to be understood from this incident that when a man displays envy and ridicule of devotees of Viñëu, his *brahmaëyatä*, or high spiritual qualifications, along with his reverence for Çré Kāñëa, are all destroyed. Contempt and ridicule directed toward respectable persons and true *brāhmaëas* vanquish all good qualities. If there is a break in etiquette toward His devotees, the Supreme Lord will become ill-disposed even to His own relatives and friends and thus arrange to destroy those who oppose His devotees. If foolish persons in the guise of members of Kāñëa's personal family express enmity toward Vaiñëavas, such offenders cannot properly be called offspring of Lord Kāñëa's dynasty. That is the supreme equality of the Personality of Godhead.

TEXT 9

yai^aaimaÔa: s\$a vaE zAApaAe
yaAä{"zAAe iã"jas\$aÔama
k(Tamaek(AtmanaAM Baed"
Wtats\$ava< vad"sva mae

*yan-nimittaù sa vai çäpo
yädâçao dvija-sattama
katham ekätmanäà bheda
etat sarvaà vadasva me*

WORD-FOR-WORD MEANINGS

yat-nimittaù—arising by what cause; *saù*—that; *vai*—indeed; *çäpaù*—curse;
yädâçau—what kind; *dvija-sat-tama*—O purest of twice-born *brähmaëas*;
katham—how; *eka-ätmanäm*—of those who shared the same soul (Çré
Kânëa); *bhedaù*—the disagreement; *etat*—this; *sarvam*—all; *vadasva*—please
tell; *me*—to me.

TRANSLATION

King Parékñit continued inquiring: What was the motive for this curse? What did it consist of, O purest of the twice-born? And how could such a disagreement have arisen among the Yadus, who all shared the same goal of life? Please tell me all these things.

PURPORT

Ekätmanäm means that the Yadus all shared the same opinion, namely that Kânëa, the Supreme Personality of Godhead, was the goal of their life. Therefore, Parékñit Mahäräja could not see any obvious reason for such a destructive quarrel among the members of the Yadu dynasty, and he was anxious to know the actual cause.

TEXT 10

™albaAd"r"AyaiNAç&vaAca
iba"ã"pau: s\$ak(las\$aund"r"s\$aiªavaezAM
k(maARcar"na, Bauiva s\$aumaËylamaAæak(Ama:
@AsTaAya DaAma r"mamaANA od"Ar"k(L[%ita:
s\$aMh"tauR"maEcC\$ta ku(laM isTatak{(tyazAeSa:

çré-bādarāyaëir uvāca
bibhrat vapuù sakala-sundara-sanniveçaà
karmācaran bhuvi su-maì galam āpta-kāmaù
āsthāya dhāma ramamāëa udāra-kéatiù
saàhartum aicchata kulaà sthita-kātya-çeñaù

WORD-FOR-WORD MEANINGS

çré-bādarāyaëiù—Çukadeva Gosvāmé, the son of Bādarāyaëa; *uvāca*—said; *bibhrat*—bearing; *vapuù*—a divine body; *sakala*—of all; *sundara*—beautiful things; *sanniveçam*—the amalgamation; *karma*—activities; *ācaran*—performing; *bhuvi*—on the earth; *su-maì galam*—very auspicious; *āpta-kāmaù*—being satisfied in all His desires; *āsthāya*—residing; *dhāma*—in His abode (Dvārakā); *ramamāëaù*—enjoying life; *udāra-kétiù*—He whose glories are very magnanimous in themselves; *saàhartum*—to destroy; *aicchata*—He wanted; *kulam*—His dynasty; *sthita*—there remaining; *kātya*—of His business; *çeñaù*—some remnant.

TRANSLATION

Çukadeva Gosvāmé said: The Lord, who bore His body as the amalgamation of everything beautiful, dutifully executed the most auspicious activities while on the earth, although He was, in fact, without any endeavor already satisfied in all desires. Residing in His abode and enjoying life, the Lord, whose glorification is in itself magnanimous, now wanted to annihilate His dynasty, as there still remained some small part of His duty to be carried out.

PURPORT

This verse answers Parékñit Mahārāja's question as to how the powerful members of the Yadu dynasty could be cursed by the *brāhmaëas* and thus destroy themselves in a fratricidal war. By the words *saàhartum aicchata kulam* it is clearly stated that Lord Kāñëa Himself desired to withdraw His dynasty and therefore engaged the *brāhmaëas* as His agent. Viçvanātha Cakravarté Öhäkura remarks here that Kāñëa had clearly demonstrated the insurpassable beauty and strength of His personal form, pastimes and pleasures to all the residents of the earth. Thus His incarnation to kill the demons, save the devotees and reestablish religious principles had been completely successful. When Lord Kāñëa noticed that His mission was now complete, everything having been done perfectly, He desired to return to His transcendental abode, along with the Vāñëis. Thus the Lord personally arranged for the Yadu dynasty to be cursed by the *brāhmaëas*.

According to Viçvanātha Cakravarté Öhäkura, *äpta-kāmaù* means that Kāñëa is always self-satisfied, and yet in order to execute His transcendental pastimes He arranged to destroy His own dynasty for three specific purposes, namely, to reestablish in the heavenly planets those demigods who had taken birth among the Yadus to assist Him, to reestablish His plenary Viñëu expansions in Their abodes, such as Vaikuëöha, Çvetadvépa and Badarikāçrama, and to remove Himself from the vision of the material world, along with His eternal associates.

In this connection, Bhaktisiddhānta Sarasvaté has made several important remarks about the destruction of the Yadu dynasty. He states that many so-called religious persons have fallen down by committing the second offense against chanting the holy name, namely *viñëau sarveçvareçe tad-itara-sama-dhéù*, considering another living entity to be equal to Lord Viñëu, who is the Lord of lords. One who is captured by the impersonal tendency of Mäyävāda philosophy falsely thinks that the external, material energy of the Lord is equal to His internal, spiritual potency. In this way, one equates ordinary living entities with the Supreme Personality of Godhead, taking Kāñëa to be another aspect of *mäyā*. This is a most

unfortunate misconception, for it spoils one's opportunity to understand God as He actually is.

Persons inclined toward this illusory conception of life would undoubtedly consider the members of the Yadu dynasty equal in all respects to Kāṇḍea and worship the future descendants of Kāṇḍea's family as being equal to Kāṇḍea Himself. Thus the continued presence of the Yadu dynasty on the earth would certainly constitute a great impediment on the path of spiritual understanding and a great burden on the earth. To counteract the danger to the world from the offense of equating Viṇḍeu with the family of Viṇḍeu, the Lord decided to crush the Yadu family.

The Supreme Lord, Çré Kāṇḍea, is always affectionate to His devotees, but whenever the familial descendants of Lord Kāṇḍea become inimical or indifferent to Him, not loving His pure devotees or making friendship with His servants, such so-called family members of the Lord become impediments to His will. There is a tangible danger that ignorant living beings will worship such inimical persons, revering them as close associates of Kāṇḍea. For example, to consider Kaṇḍasa the maternal uncle of Kāṇḍea and therefore a faithful servant of Kāṇḍea would be a completely erroneous conclusion. By such a misconception, evil men who oppose the Lord may be accepted as His intimate associates, and persons inimical to Kāṇḍea may be thought of as His surrendered dependents appearing in His own family. The purpose of the destruction of the Yadu dynasty was to eradicate the false logic of the Mâyāvādés who desire to see everything as one in all respects and who therefore improperly reason that the enemies of Kāṇḍea's devotees can be His intimate family members.

TEXTS 11-12

k(maARina pauNyainavah"Aina s\$maEÿlaAina
gAAyaÀagAtk(ilamalaApah"r"AiNA k{(tvaA
k(AlaAtmanaA inavas\$ataA yaäu"de"vagAehe"
ipaNx"Ar"kM(s\$amagAmanmaunayaAe inas\$a{í"A:

ivaìAimaṭaAe'is\$ata: k(NvaAe

äu"vaARs\$aA Ba{gAur"iËÿr"A:
k(zyapaAe vaAmade"vaAe'iṭar,"
vais\$aï"Ae naAr"d"Ad"ya:

*karmāni puëya-nivahāni su-maī galāni
gāyaj-jagat-kali-malāpaharāëi kâtvā
kālātmanā nivasatā yadu-deva-gehe
piëòärakaà samagaman munayo nisāñöäü*

*viçvämitro 'sitaù kaëvo
durväsä bhâgur aī giräü
kaçyapo vāmadevo 'trir
vasiñöho nāradādayaü*

WORD-FOR-WORD MEANINGS

karmāëi—fruitive rituals; *puëya*—piety; *nivahāni*—which bestow; *su-maī galāni*—most auspicious; *gāyat*—chanting (about which); *jagat*—for the whole world; *kali*—of the current, degraded age; *mala*—the impurities; *apaharāëi*—which take away; *kâtvā*—having performed; *kāla-ātmanā*—by Him who is the very personification of time; *nivasatā*—residing; *yadu-deva*—of the lord of the Yadus (King Vasudeva); *gehe*—in the home; *piëòärakam*—to the pilgrimage site known as Piëòäraka; *sagaman*—they went; *munayaü*—the sages; *nisāñöäü*—being let out; *viçvämitraù asitaù kaëvaü*—the sages Viçvämitra, Asita and Kaëva; *durväsäù bhâguù aī giräü*—Durväsä, Bhâgu and Aī girä; *kaçyapaù vāmadevaù atriù*—Kaçyapa, Vāmadeva and Atri; *vasiñöhaù nārada-ādayaü*—Vasiñöha, Nārada and others.

TRANSLATION

The sages Viçvämitra, Asita, Kaëva, Durväsä, Bhâgu, Aī girä, Kaçyapa, Vāmadeva, Atri and Vasiñöha, along with Nārada and others, once performed fruitive rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world by merely being recounted. The sages duly executed these rituals in the home of the chief of the Yadus, Vasudeva, the father of Lord Kāñëa. After Lord Kāñëa, who was

staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, they went to the holy place called Piëöäraka.

PURPORT

In this verse, Çukadeva Gosvämé begins to narrate the story of the brahminical curse that arose against the Yadu dynasty by the Lord's desire. According to Çrédhara Svämé, certain religious rituals, such as the *açvamedha-yajña*, generate pious reactions. On the other hand, activities such as caring for one's children give immediate pleasure in the present only, whereas rituals performed as atonement take away sinful reactions. But the religious activities mentioned in verse 11, which are indicated by the words *karmäëi puëya-nivahäni su-maì galäni gäyaj-jagat-kali-maläpaharäëi*, were pious in all respects. They produced abundant pious results and great joy and were so potent that merely glorifying these rituals relieves one from all the sinful reactions of Kali-yuga.

The sages called to Vasudeva's house to perform such auspicious religious activities were satisfied with proper gifts and then sent by Kânëa to Piëöäraka, a nearby holy place situated about two miles from the Arabian Sea on the coast of Gujarat. Its current name is still Piëöäraka.

Significantly, Lord Kânëa is mentioned here as *kälätmanä*, the form of time, or the Supersoul. In the Eleventh Chapter of *Bhagavad-gētä* the Supreme Personality of Godhead reveals Himself to Arjuna as time personified, appearing on the Battlefield of Kurukñetra to destroy all the kings and armies who constitute a burden to the earth. Similarly, *kälätmanä nivasatä yadu-deva-gehe*: Kânëa was staying in the home of His father Vasudeva as time personified, thus indicating that the time was approaching for the destruction of His own dynasty according to His desire.

TEXTS 13-15

,(Lx"ntastaAnaupa~ajya
ku(maAr"A yaäu"nand"naA:

opas\$ax.~gA{÷ pa'acC]\$,
@ivanaltaA ivanaltavata,

tae vaeSaiyatvaA ñlvaeSaE:
s\$aAmbaM jaAmbavataIs\$autama,
WSaA pa{cC\$ita vaAe iva'aA
@ntavaRtnyais\$atae°aNAA

'aí]M" ivalaÀatal s\$aA°aAta,
'a"aUtaAmaAeGad"zARnaA:
'as\$aAeSyantal pauṭak(AmaA
ikM(isvats\$aĀanaiyaSyaita

*krèòantas tñn upavrajya
kumärä yadu-nandanäu
upasaì gāhya papracchur
avinétä vinéta-vat*

*te veñayitvä stré-veñaiù
sämbaà jämbavaté-sutam
eñä pācchatī vo viprā
antarvatny asitekñāëä*

*prañōuà vilajjaté sākñāt
prabrütāmogha-darṣanäu
prasoñyanté putra-kāmā
kià svit sai janayīñyati*

WORD-FOR-WORD MEANINGS

krèòantaù—playing; *tñn*—them (the sages); *upavrajya*—approaching;
kumäräù—the young boys; *yadu-nandanäu*—the sons of the Yadu dynasty;
upasaì gāhya—taking hold of the sages' feet; *papracchuù*—they asked;
avinétäù—not humble; *vinéta-vat*—acting as if humble; *te*—they;
veñayitvä—dressing; *stré-veñaiù*—in a woman's clothes and ornaments;
sämbam jämbavaté-sutam—Sämba, the son of Jämbavaté; *eñä*—this woman;
pācchatī—is asking; *vaù*—you; *vipräu*—O learned *brähmaëas*;

antarvatnē—pregnant; *asita-ékñānā*—black-eyed; *prañūm*—to ask; *vilajjatē*—embarrassed; *sākñāt*—directly herself; *prabrūta*—please speak; *amogha-darṇāṇū*—O you whose vision is never bewildered; *prasoṇyantē*—she who is just about to give birth; *putra-kāmā*—and desirous of getting a son; *kim svit*—what indeed (a son or daughter?); *sai janayīṇyati*—will she give birth to.

TRANSLATION

To that holy place, the young boys of the Yadu dynasty had brought Sāmba, son of Jāmbavatē, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned *brāhmaēas*, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."

PURPORT

Çréla Bhaktisiddhānta Sarasvatē has made the following comment: "The impudent behavior of the young Yadus toward the sages headed by Nārada, who were all *brāhmaēas* and devotees of the Lord, was a display of deviation from the path of Lord Kāṇēa. Similarly, although the *prākāta-sahajiyās* think of themselves as intimate associates of Kāṇēa, the supremely merciful Lord's determination is perfectly correct in working to finish such false devotees. Such impostors actually never accept real service to Kāṇēa. The *yadu-kumāras*' deception is termed 'seemingly humble,' meaning that in fact they were anything but humble. Therefore, the ridiculing of Vaiṇēavas by the Lord's family resulted in a great offense against the devotees of the Lord."

A similar incident occurred during the pastimes of Çré Caitanya Mahāprabhu when His own mother offended Çré Advaita Ācārya. Çré Caitanya Mahāprabhu personally rectified this offense against a great

Vaiñëava, and thus the Lord showed His magnanimity. Lord Kāñëa's pastime of destroying the Yadu dynasty is also a demonstration of His mercy to His devotees.

Believing the *brähmaëas*, Vaiñëavas and *āñis* to be foolishly lacking knowledge in material affairs of sense gratification, the *yadu-kumāras* dressed Sāmba, the son of Jāmbavatê, as a woman and tried to mock the saintly assembly. Lord Kāñëa wanted to teach that such an offense committed against great devotees by His associate Sāmba would be the cause of the Yadu dynasty's destruction, all as part of His *lêlâ*.

In modern times such misbehavior has also manifested itself within the Gauḍëya Vaiñëava community. Unauthorized persons have initiated the process of deceitfully bestowing a woman's dress on their followers. This process is to be counted as a variety of *aparādha*, or offense against Kāñëa. Such an attempt to cheapen and ridicule devotional service to Kāñëa is certainly caused by envy toward the real Vaiñëavas, who are faithfully engaged in devotional service according to the rules and regulations of the Vedic literature. Thus Rūpa Gosvāmë has said:

*çruti-smâti-puräëädi-
paï carätra-vidhià vinä
aikäntiké harer bhaktir
utpätäyaiva kalpate
[Brs. 1.2.101(86)]*

"If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *çruti*, *smâti*, *Puräëas* and *Nārada Paï carätra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement." (*Bhakti-rasāmāta-sindhu* 1.2.101) The taking of a woman's clothing by a man in *kāñëa-lêlâ* was intended to point out this fact. Such an act amounts to cheating and ridicule of the devotees of Kāñëa. Sāmba is a personal associate of the Lord, but acting as a harbinger of the future misfortune to be created in Kali-yuga by bogus followers of Çré Caitanya Mahāprabhu, Sāmba displayed this

didactic pastime to help the living entities be blessed on the correct path of devotional service.

The boys said to the sages, "O *āñis*, O *brāhmaëas*, O Nārada and other great personalities, can you tell us whether it will be a son or a daughter that will be born from this pregnant woman's womb?" By addressing pure Vaiñëavas in this way, they anticipated the fraudulent *sampradāyas* of the modern age in their practice of *sakhé-bheka*, or dressing men as female associates of the *gopés*. This unauthorized activity constitutes contempt and mockery of the pure devotees of the Lord.

Many false *yogés*, imagining they are distributing first-class devotion on the liberated platform, attempt to award the status of "pure devotee" to candidates totally ignorant of the transcendental tastes of *madhura-rati*, or the Lord's conjugal love in the spiritual world. Even though they know that the general populace is unfit to imitate the liberated associates of the Lord, they artificially decorate ordinary persons with the ornaments of spiritual perfection, such as tears, a melted heart, and the standing on end of the bodily hairs. Thus these bogus *yogés* introduce a process that misleads the world. Because Çré Caitanya Mahāprabhu understood that the great misfortune caused by such false *yogés*, or *kuyogés*, was impossible to forestall in the Kali-yuga, He infected them with insane desires for material objects of lust so that ordinary persons can easily identify such false *yogés* as deviated from the path of pure devotional service.

The mockery of the *brāhmaëas* and Vaiñëavas by the young boys of the Yadu dynasty who dressed Sāmba in woman's garb, and the resultant destruction of the Yadu dynasty, conclusively demonstrate the uselessness of the *sahajiyā-sampradāyas*.

Çréla Jéva Gosvämé has confirmed that the lack of humility shown by the sons of the Yadu dynasty was an arrangement by the Lord Himself. In other words, the members of the Yadu dynasty are ultimately associates of Lord Kāñëa, and to facilitate the instructive pastimes of the Lord they acted in apparently unethical ways.

TEXT 16

WvaM 'alabDaA maunayas\$a,
taAnaUcau: ku(ipataA na{pa
janaiyaSyaita vaAe mand"A
mauSalaM ku(lanaAzAnama,

*evaà pralabdhā munayas
tān ūcuù kupitā nāpa
janayiṇyati vo mandā
muñalaà kula-nāçanam*

WORD-FOR-WORD MEANINGS

evam—thus; *pralabdhāu*—tricked; *munyayaù*—the sages; *tān*—to those boys; *ūcuù*—they spoke; *kupitāu*—angered; *nāpa*—O King Parékñit; *janayiṇyati*—she will give birth; *vaù*—for you; *mandāu*—O fools; *muñalam*—to a club; *kula-nāçanam*—which will destroy the dynasty.

TRANSLATION

Thus ridiculed by deceit, the sages became angry, O King, and told the boys, "Fools! She will bear you an iron club that will destroy your entire dynasty."

PURPORT

The four defects of the conditioned soul, namely the tendency to commit mistakes (*bhrama*), illusion (*pramāda*), imperfect senses (*karaëäpääava*) and the tendency to cheat (*vipralipsä*), are not found in pure devotees of the Lord. Lord Kāñëa, however, arranged for the young members of His own family, the Yadu dynasty, to exhibit the dangerous lower propensities of mankind. Thus the Yädava boys imitated the activities of the followers of a pseudodevotional cult.

Just before His disappearance, Kāñëa desired that the sages become angry at the young members of the Yadu dynasty, in order to teach that Vaiñëavas cannot be thought of as foolish, ignorant or mundane and to reduce the

false pride of His own family members. Sometimes misguided persons assume the roles of pseudodevotees and blaspheme the actual process of pure devotional service and the pure devotees who are surrendered to preaching the mission of the Lord. Such foolish pseudodevotees think that their hatred or envy of the actual preaching mission of the Lord constitutes *bhakti*, but in fact it constitutes the cause of all trouble both for them and for the unfortunate people who follow them. The preachers of pure devotional service expose the pernicious attempts of pseudodevotees, and similarly the sages headed by Nārada, who were all exalted devotees of the Lord, addressed the young boys of the Yadu dynasty as bewildered fools and told them, "Within this false womb or false dress of a *sādhū*, a club will take birth that will be the source of your dynasty's destruction."

Especially in India, but now also in the Western countries, there is a class of polluted sense enjoyers who also call themselves Gauḍeya Vaiṣṇavas and pretend to exhibit the highest state of *prema-bhakti*. They declare that they are on the highest stage of devotion and therefore concerned only with the most intimate affairs of *mādhurya-līlā*, as exhibited in Vāndāvana. Sometimes they even dress as *gopīs*, making a false show of entering into the pastimes of Kāṇḍa without actually following the standard regulations. In the name of *prema-bhakti*, they sometimes commit grievous offenses against the pure devotees of Kāṇḍa. By this incident concerning the iron club from the so-called womb of Sāmba, Lord Kāṇḍa Himself taught the dangerous results of such pseudodevotion.

TEXT 17

tacC_ \$tvaA tae'itas\$anṭastaA
 ivamaucya s\$ah"s\$Aed"r"ma,
 s\$AAmbasya d"ä{"zAustaismana,
 mauSalaM Kalvayasmayama,

*tac chrutvā te 'ti-santrastā
 vimucya sahasodaram
 sāmbasya dadāṇus tasmin*

muñalaà khalv ayasmayam

WORD-FOR-WORD MEANINGS

tat—that; *çrutvā*—having heard; *te*—they; *ati-santrastāu*—extremely afraid; *vimucya*—uncovering; *sahasā*—hastily; *udaram*—the belly; *sāmbasya*—of Sāmba; *dadāçuù*—they saw; *tasmin*—within it; *muñalam*—a club; *khalu*—indeed; *ayaù-mayam*—made of iron.

TRANSLATION

Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sāmba, and indeed they observed that therein was an iron club.

PURPORT

Upon hearing the words of the Vaiñëavas, headed by Nārada, the Yadu boys lifted the garment covering Sāmba's abdomen and saw the fruit of the offense they had committed against Vaiñëavas by their deceit: an actual club was there to destroy their dynasty. This example shows that in a polluted society the club of duplicity can never bring the peace found in the society of devotees. Rather, such duplicity smashes all the nondevotional activities and whimsical doctrines of the pseudodevotees. The Yadu boys were wary about jeopardizing their advanced position and indeed had been thinking that as long as they kept their trickery concealed, others would never be able to detect such sophisticated cheating. Nonetheless, they were unable to protect their family from the reaction of their grievous offense against the devotees of the Lord.

TEXT 18

ikM(k{(taM mand"BaAgyaEnaR:
ikM(vaid"Syainta naAe janaA:
wita ivaù"ilataA gAeh"Ana,

@Ad"Aya mauSalaM yayau:

*kià kâtaà manda-bhāgyair naù
kià vadiñyanti no janäù
iti vihvalitā gehän
ädäya muñalaà yayuù*

WORD-FOR-WORD MEANINGS

kim—what; *kâtam*—has been done; *manda-bhāgyaiù*—who are very unfortunate; *naù*—by us; *kim*—what; *vadiñyanti*—will they say; *naù*—to us; *janäù*—the family; *iti*—thus speaking; *vihvalitā*—overwhelmed; *gehän*—to their homes; *ädäya*—taking; *muñalam*—the club; *yayuù*—they went.

TRANSLATION

The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

TEXT 19

ta»aAepanalya s\$ad"is\$a
pair"mlaAnamauKai™aya:
r"AÁa @Avaed"yaAM ca,u(:
s\$avaRyaAd"vas\$aiªaDaAE

*tac copanéya sadasi
parimlāna-mukha-çriyaù
räji a ävedayäà cakruù
sarva-yādava-sannidhau*

WORD-FOR-WORD MEANINGS

tat—that club; *ca*—and; *upanéya*—bringing; *sadasi*—into the assembly;

parimlāna—completely faded; *mukha*—of their faces; *çréyaù*—the beauty; *rāji'e*—the King; *āvedayām cakruù*—they informed; *sarva-yādava*—of all the Yadus; *sannidhau*—in the presence.

TRANSLATION

The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

PURPORT

Viçvanātha Cakravarté Ōhākura points out that the word *rāji'e* refers to King Ugrasena and not to Çré Kāñëa. Because of their shame and fear, the boys did not approach the Supreme Personality of Godhead, Kāñëa.

TEXT 20

™autvaAmaAeGaM iva'azAApaM
ä{"î"A ca mauSalaM na{pa
ivaismataA Bayas\$anḥastaA
baBaUvauã"ARr"k(AEk(s\$a:

çrutvāmoghaà vipra-çāpaà
dāñōvā ca muñalaà nāpa
vismitā bhaya-santrastā
babhūvur dvāraukasaù

WORD-FOR-WORD MEANINGS

çrutvā—hearing about; *amogham*—infallible; *vipra-çāpam*—the curse of the *brāhmaëas*; *dāñōvā*—seeing; *ca*—and; *muñalam*—the club; *nāpa*—O King; *vismitāù*—amazed; *bhaya*—with fear; *santrastāù*—distraught; *babhūvuù*—they became; *dvārakā-okasaù*—the inhabitants of Dvārakā.

TRANSLATION

O King Parékñit, when the inhabitants of Dvārakā heard of the infallible curse of the *brāhmaëas* and saw the club, they were astonished and distraught with fear.

TEXT 21

ta»aUNARiyatvaA mauSalaM
yaäu"r"Aja: s\$a @Aò"k(:
s\$amau"%o"s\$ailalae 'aAsyala,
laAehM" caAsyaAvazAeiSatama,

*tac cürëayitvä muñalaà
yadu-rājaù sa āhukaù
samudra-salile prāsyat
lohaà cāsyāvaçeñitam*

WORD-FOR-WORD MEANINGS

tat—that; *cürëayitvä*—having ground to bits; *muñalam*—club; *yadu-rājaù*—the King of the Yadus; *saù*—he; *āhukaù*—Āhuka (Ugrasena); *samudra*—of the ocean; *salile*—in the water; *prāsyat*—he threw; *loham*—the iron; *ca*—and; *asya*—of the club; *avaçeñitam*—the remnant.

TRANSLATION

After having the club ground to bits, King Āhuka [Ugrasena] of the Yadus personally threw the pieces, along with the remaining lump of iron, into the water of the ocean.

PURPORT

King Ugrasena thought, "Sāmba and the others should not feel any shame or fear," and thus without even consulting Çré Kāñëa he ordered the

club ground to bits and thrown into the water, along with a small iron lump that remained, which he considered insignificant.

TEXT 22

k(iên matsya Ae' f as \$aléa AehM"
caUNAARina tar"laEstata:
o÷maAnaAina vaelaAyaAM
laçaAnyas\$ana, ik(laEr"k(A:

*kaçcin matsyo 'grasél lohaà
cürëäni taralais tataù
uhyamänäni veläyää
lagnäny äsan kilairakäù*

WORD-FOR-WORD MEANINGS

kaçcit—a certain; *matsyaù*—fish; *agrasét*—swallowed; *loham*—the iron; *cürëäni*—the bits of powder; *taralaiù*—by the waves; *tataù*—from that place; *uhyamänäni*—being carried; *veläyäm*—on the shore; *lagnäni*—becoming stuck; *äsan*—they became; *kilu*—indeed; *erakäù*—a particular species of grass with long, sharp-edged blades.

TRANSLATION

A certain fish swallowed the iron lump, and the bits of iron, carried back to the shore by the waves, implanted themselves there and grew into tall, sharp canes.

TEXT 23

matsyaAe gA{h"ltaAe matsya£aEr,"
jaAlaenaAnyasE: s\$ah"ANAR"vae
tasyaAed"r" gAtaM laAehM"

s\$a zAlyae laubDak(Ae'k(r"Aeta,

matsyo gâhêto matsya-ghnair
jâlenânyaiù sahârêave
tasyodara-gataà lohaà
sa çalye lubdhako 'karot

WORD-FOR-WORD MEANINGS

matsyaù—the fish; *gâhêtaù*—being seized; *matsya-ghnaiù*—by fishermen; *jâlena*—with a net; *anyaiù saha*—along with other fish; *arêave*—within the ocean; *tasya*—of the fish; *udara-gatam*—contained in the stomach; *loham*—lump of iron; *saù*—he (Jarä); *çalye*—on his arrow; *lubdhakaù*—a hunter; *akarot*—placed.

TRANSLATION

The fish was caught in the ocean along with other fish in a fisherman's net. The iron lump in the fish's stomach was taken by the hunter Jarä, who fixed it as an arrowhead at the end of his shaft.

TEXT 24

BagAvaAna, ÁaAtas\$avaARTaR
wRìr"Ae'ipa tad"nyaTaA
k(tau< naEcC\$îã"azAApaM
k(Alaè&pyanvamaAed"ta

bhagavän jî äta-sarvârtha
êçvaro 'pi tad-anyathä
kartuà naicchad vipra-çäpaà
käla-rüpy anvamodata

WORD-FOR-WORD MEANINGS

bhagavän—the Supreme Lord; *jî äta*—knowing; *sarva-arthau*—the meaning

of everything; *éçvaraù*—quite capable; *api*—although; *tat-anyathä*—otherwise; *kartum*—to make; *na aicchat*—He did not desire; *vipra-çäpam*—the *brähmaëas'* curse; *käla-rüpé*—exhibiting His form of time; *anvamodata*—He gladly sanctioned.

TRANSLATION

Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the *brähmaëas'* curse, did not wish to do so. Rather, in His form of time, He gladly sanctioned the events.

PURPORT

Ordinary persons may be surprised or bewildered that the Lord gladly sanctioned the cursing and destruction of His own dynasty. The word *anvamodata* used here indicates taking pleasure in something, or giving sanction or approval. It is also mentioned, *käla-rüpé*: Kãñëa gladly gave His sanction to the *brähmaëas'* curse in the form of time. Çréla Bhaktisiddhanta Sarasvaté Prabhupäda has commented that the Supreme Lord, Kãñëacandra, decided to maintain the curse intact in order to protect the actual principles of religion and destroy the unbecoming offense of the deceitful members of the Kãñëa dynasty. It is clearly explained in *Bhagavad-gétä* that the whole purpose of the Lord's descent into the material world is to reestablish the authentic principles of religion by which the conditioned souls who are suffering intensely under the laws of material nature can regain their original existential status as eternally liberated servants of the Supreme Personality of Godhead, Kãñëa. The living entity comes to this material world with a desire to lord it over material nature, although the living entity is in fact not a lord but an eternal servant. Due to this perverted tendency to exploit the entire world for his sense gratification, the living entity is also prone to try to pervert the principles of spiritual life so that the eternal religious principles become appropriate to his own material sense gratification. Religion, however, is meant for pleasing the Supreme Lord by obeying His laws. And therefore Lord Kãñëa Himself personally comes from time to time to revive and enliven the correct method of devotional service

to His lotus feet. In the Eleventh Canto of *Çrémad-Bhāgavatam* it is clearly stated that Lord Kāṇḍea had completed the vast majority of His pastimes on the earth and was now making the final arrangements for His departure. Therefore, He wished to leave behind a vivid lesson for the living entities of this age that any so-called religious person, even if he is so exalted as to take birth in the Lord's personal family, cannot violate the respect and reverence which is due to the pure devotees of the Lord, such as Nārada Muni. The principle of serving the pure devotee of Kāṇḍea is so essential for spiritual advancement that the Lord exhibited the inconceivable pastime of causing the destruction of His entire dynasty just to impress this point upon the conditioned souls of Kali-yuga.

Çrémad-Bhāgavatam hints at the great misfortunes that would come after the disappearance of the Supreme Personality of Godhead. Such misfortunes also occurred after the disappearance of Lord Çré Caitanya Mahāprabhu, who is accepted by Gauḍeya Vaiṇēavas as Kāṇḍea Himself. Through various instructions, the *Bhāgavatam* provides for eliminating the cheating pseudoreligion that comes forth in human society after the departure of the Lord.

Lord Caitanya, exhibiting His magnanimous pastimes, drove away from South India all the false doctrines of the *apasampradāyas*, or so-called disciplic traditions of pseudodevotees, who had gained great influence by resorting to the atheistic theories of the Buddhists and Jains. Thus He turned all of India toward the devotional service of Lord Kāṇḍea, so that due to the extensive preaching of Lord Caitanya Mahāprabhu and His followers there remained no topic of discussion in the world other than devotional service to the Supreme Lord. Tridaēōipāda Prabodhānanda Sarasvatē has elaborated on this in his verse *strē-putrādi-kathāà jahur viñayīēau*.

Çré Narahari Sarakāra Ōhākura, in his book *Kāṇḍea-bhajanāmāta*, has corrected the improper statements of the *gaurāi ga-nāgarē-vādēs*, *sakhēbhēka-vādēs*, and others of the eleven pseudodisciplic chains that claim to follow Çré Caitanya Mahāprabhu. These unauthorized persons present cheating in the guise of religion and advertise their duplicity as *kathā*, or pure worship of the Lord. Just as Kāṇḍea brought about a furious quarrel to

destroy His own family, Çré Caitanya Mahāprabhu arranged for the world to be flooded by varieties of Māyāvāda and *karma-vāda* philosophies just after His disappearance. He did this to destroy persons who belonged to the eleven *apasampradāyas*, or unauthorized disciplic traditions, as well as the many other *apasampradāyas* that would appear in the future and presume to call themselves devotees of Çré Caitanya Mahāprabhu or pretend to be descendants in His family line. At the same time, Caitanya Mahāprabhu arranged for His own men to be kept away from the pseudodevotion of these cheaters. The devotees of Lord Gaurasundara, Caitanya Mahāprabhu, can discern the mysteries of His pastimes that manifest in the pastimes of Lord Kāñëa. The activities of the transcendental body of the Supreme Personality of Godhead cannot be understood in any ordinary mundane way. That is the essential meaning of this chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, First Chapter, of the Çrémad-Bhāgavatam, entitled "The Curse Upon the Yadu Dynasty."

2. Mahārāja Nimi Meets the Nine Yogendras

In this chapter Nārada gives instructions in *bhāgavata-dharma* to the faithful and inquisitive Vasudeva by recounting a conversation between Mahārāja Nimi and the nine Yogendras.

Greatly eager to see Lord Kāñëa, Devarñi Nārada resided almost exclusively in Dvārakā. Vasudeva, bewildered by the Lord's illusory potency, had previously offered worship to the Supreme Lord Ananta for the purpose of getting a son, but had failed to worship Him for liberation.

Once Nārada arrived at the home of Vasudeva, who worshiped him according to proper etiquette, greeted him respectfully and requested to

hear about pure devotional service, which frees one from all kinds of fear. Nārada praised Vasudeva's fixed intelligence and then related the ancient history of the conversation between the nine Yogendras, who were sons of Lord Āṇabhadeva, and Nimi, the King of Videha.

Svāyambhuva Manu's son was Priyavrata. His son was Āgnédhra, whose son was Nābhi. Lord Āṇabhadeva, the plenary portion of Vāsudeva, incarnated as the son of Nābhi. The oldest of Āṇabhadeva's one hundred sons was Bharata, an exalted devotee of Nārāyaṇa by whose name this earth, previously called Ajanābha-varṇa, became famous as Bhārata-varṇa. Nine other sons of Āṇabhadeva were widely known as the *nava-yogendras*: Kavi, Havir, Antarekṇa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. They were well versed in knowledge of the self, fixed in their goal and always striving for perfection. Nine other sons of Āṇabhadeva took on the duty of *kṇātriyas* and became masters of the nine *dvēpas* comprising Bhārata-varṇa. His other eighty-one sons became *brāhmaṇas* expert in *smṛti* doctrines who propagated the path of fruitive sacrifice.

The nine Yogendras, free to move without impediment, traveled everywhere as they wished. They were direct associates of the Supreme Personality of Godhead, Madhusūdana, and wandered freely to give protection to the various planets in the universe. The human body can be lost at any moment, but it is still a very rare attainment. Still rarer is to get the association of the confidential devotees of the Lord of Vaikuṇṭha while in this very human body. The association of such saintly persons, even for a fraction of a second, bestows all benefits on a living being. Therefore King Nimi offered the nine Yogendras suitable seats, worshiped them, humbled himself with obeisances and joyfully inquired from them about *bhāgavata-dharma*. *Bhāgavata-dharma*, or pure devotional service to the Lord, is the only means of ultimate good fortune for the soul. The Supreme Lord, being pleased by such service, offers His own self to the devotee.

In answer to the King's question, one of the nine Yogendras, Kavi, spoke as follows: "Those means of advancement which are described by the Personality of Godhead Himself and which enable even foolish persons easily to achieve perfect self-realization are called *bhāgavata-dharma*. This

bhāgavata-dharma, manifested as service to the lotus feet of the infallible Supreme Lord, eradicates all fear for the living being. By abiding in *bhāgavata-dharma* one will never stumble or fall, even while running with both eyes closed. Whatever one does with his body, mind, words, intelligence, consciousness, senses and natural proclivities should all be offered to Lord Nārāyaṇa. Living entities averse to the Lord's lotus feet come under the control of the Lord's illusory energy, *māyā*. They forget the Lord's identity and are trapped by the illusion of identifying with the temporary body. Under the sway of material attraction, they become greatly fearful. Thus the best thing for them is to surrender their very life energy to a qualified *guru* and execute worship of the Supreme Lord, the absolute controller of *māyā*, with pure devotion. Just as by eating one gradually appeases his hunger and with every bite feels more and more satisfied and nourished, a surrendered devotee achieves detachment from all objects other than Kāṇḍa, gains direct personal experience of the Lord and relishes pure love for the Lord, all simultaneously."

Next Havir spoke, describing the different characteristics of first-class, second-class and third-class devotees: "One who offers prescribed worship with faith to the Deity of Lord Viṇḍu but has no devotion for Vaiṇḍavas and things related to Viṇḍu is a materialistic devotee. One who shows love for the Lord, friendship for the Lord's devotees, mercy for the ignorant and indifference for the enemies of Viṇḍu and the Vaiṇḍavas is an intermediate devotee. And one who sees the presence of the Supreme Lord in everything and sees everything within the Lord is the topmost devotee." The first-class devotees are described in eight verses, which conclude by stating that the first-class devotee keeps the Supreme Lord perpetually fastened to his own heart with ropes of affection. Lord Hari never leaves the heart of such a devotee.

TEXT 1

™alzAuk(ovaAca
gAAeivand"BaujagAuæaAyaAM
ã"Ar"vatyaAM ku(è&ã"h"

@vaAts\$al^aaAr"d"Ae'Bal°NAM
k{(SNAAepaAs\$analaAlas\$a:

çré-çuka uvāca
govinda-bhuja-guptāyā
dvāravatyā kurūdvaha
avātsén nārado 'bhékñēa
kñēopāsana-lālasa

WORD-FOR-WORD MEANINGS

çré-çuka—Çré Çuka said; *govinda*—of Lord Govinda; *bhuja*—by the arms; *guptāyā*—protected; *dvāravatyā*—in the capital Dvāravatī; *kuru-udvaha*—O best of the Kurus; *avātsét*—dwelled; *nārada*—Nārada Muni; *abhékñēam*—constantly; *kñēa-upāsana*—to engage in the worship of Kñēa; *lālasa*—who had great eagerness.

TRANSLATION

Çré Çukadeva Gosvāmé said: Eager to engage in the worship of Lord Kñēa, O best of the Kurus, Nārada Muni stayed for some time in Dvārakā, which was always protected by the arms of Govinda.

PURPORT

In the Second Chapter of this canto, *bhāgavata-dharma*, or pure devotional service to Kñēa, is explained by Nārada Muni to Vasudeva, who had inquired with devotion. Nārada Muni cites a conversation between King Nimi and the Jāyanteyas. According to Jēva Gosvāmé, the word *abhékñēam* indicates that although Nārada Muni was frequently sent by Lord Kñēa here and there for various pastimes, such as inquiring about the affairs of the world, Nārada continuously returned to reside in Dvārakā. The word *kñēopāsana-lālasa* indicates that Nārada was very eager to be near Kñēa and worship Him. Because of the curse of Dakñā, Nārada is never allowed to live continuously in one place. Çrédhara Svāmé, however, has

pointed out, *na tasyāṅ çāpādeṁ prabhāvaṁ*: in Dvārakā there is no influence of curses or other such evils, because Dvārakā is the abode of the Supreme Personality of Godhead and is always protected by His arms, as shown by the word *govinda-bhuja-guptāyām*. The conditioned souls are struggling within the kingdom of *māyā* against the cruel laws of material nature, such as birth, death, old age and disease, but if such conditioned souls have the good fortune to enter the city of the Supreme Personality of Godhead, whether Dvārakā, Mathurā or Vāndāvana, and live there under the direct protection of the omnipotent arms of the Supreme Lord, Kāṇḍa, they will experience the unlimited transcendental bliss of real life, which is eternal and which is meant to be lived in the personal company of God.

TEXT 2

k(Ae nau r"Ajai³ain%"yavaAna,
mauku(nd"car"NAAmbaujama,
na Bajaets\$avaRtaAema{tyaur,"
opaAsyamamar"AeÔamaE:

*ko nu rājann indriyavān
mukunda-caraṇāmbujam
na bhajet sarvato-mātyur
upāśyam amarottamaiḥ*

WORD-FOR-WORD MEANINGS

kaḁ—who; *nu*—indeed; *rājan*—O King; *indriya-vān*—possessed of senses; *mukunda-caraṇa-ambujam*—the lotus feet of Lord Mukunda; *na bhajet*—would not worship; *sarvataḁ-mātyuḁ*—being faced by death on all sides; *upāśyam*—worshipable; *amara-uttamaiḁ*—by the best of liberated personalities.

TRANSLATION

My dear King, in the material world the conditioned souls are confronted

by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?

PURPORT

The word *indriyavān* is significant in this verse. *Indriyavān* means "possessing senses." Although we are conditioned within the material world, by the mercy of the Supreme Lord we are awarded a human body, which possesses distinct senses, such as the eyes, ears, tongue, nose and skin. Generally the conditioned souls use these senses in a false attempt to exploit the material nature for sense gratification. But our material senses and their objects are temporary, and it is not possible to become peaceful or happy in the attempt to gratify our temporary senses with the temporary sense objects offered by *māyā*, the illusory energy of the Lord. In fact, our strenuous endeavor to satisfy the material senses inevitably brings exactly the opposite result, namely material suffering. A man is attracted to a woman. Being sexually aroused he marries her, and soon there is a family that requires ever-increasing support. In this way his innocent and simple life is ended, and he spends the major portion of his life working hard like an ass to support the demands of his family. In the Third Canto of *Çrémad-Bhāgavatam*, Lord Kapila describes very clearly that in spite of the exhausting work a man performs throughout his life, his family is ultimately dissatisfied, and when the exhausted father reaches old age, the irritated family members look upon him just as farmers look upon an old and useless ox. Sometimes the sons dream of receiving their father's money as an inheritance and secretly wish for him to die. Nowadays people strongly resent the trouble of caring for elderly parents and therefore send them to an institution, where they die lonely and neglected after a life of hard work for their so-called loved ones. One doctor in England is seriously proposing euthanasia for elderly persons who are no longer productive.

Nowadays some people, desiring material sense gratification but hoping to avoid the inconvenience of family life, try to enjoy "free" sexual relations with women, without the trouble of marriage. Through birth control and

abortion they eliminate the disturbance of caring for children. In this way they hope to enjoy material sense gratification without any material impediment. By the laws of nature, however, such persons become bound in a network of sinful reactions by avoiding their real duty to the Supreme Personality of Godhead and by thoughtlessly causing violence and suffering to others for increasing their own sense gratification. Caught in a network of impious activities, they drift further and further away from their original pure consciousness and gradually lose all power to understand the laws of nature. Therefore it is stated here, *sarvato-mātyuù*. *Mātyu* means "death." Death suddenly appears, startling such confident sense gratifiers, and destroys their entire program of so-called material happiness. Often such persons are afflicted with ghastly diseases and undergo inconceivable suffering, which ends in death. If a sincere well-wisher points these facts out to them, trying to inform them of the reality, they become angry and accuse him of being a pessimist or a religious fanatic. In this way they blindly ignore the laws of nature until these laws inevitably smash them down and drag them out of their fool's paradise. Because of an excessive accumulation of sinful results, they are forced into situations of great distress by the laws of *karma*. Sinking down into the lower species of life, they lose all awareness of that which lies beyond their gross material senses.

Sometimes a living being is able to understand the miserable result of materialistic sense gratification. Being frustrated by the pain and suffering of materialistic life and being ignorant of any superior life, he adopts a neo-Buddhist philosophy and seeks shelter in so-called nothingness. But there is no actual void within the kingdom of God. The desire to merge into nothingness is a reaction against material pain; it is not a tangible concept of the Supreme. For example, if I feel unbearable pain in my leg and the pain cannot be cured, I may finally agree to have my leg amputated. But it is far better to remove the pain and keep my leg. Similarly, because of false ego we think, "I am everything. I am the most important person. No one is as intelligent as me." Thinking in this way, we suffer constantly and experience intense anxiety. But as soon as we purify the ego by admitting that we are insignificant eternal servants of Kāñëa, our ego will give us great pleasure.

Çré Kâñëa, the Lord of the blissfully variegated spiritual sky, called Vaikuëöha, is always absorbed in transcendental enjoyment. In fact, Çré Kâñëa is the reservoir of all pleasure. People absorbed in materialistic enjoyment are bound by the laws of omnipresent death, but if we endeavor instead to serve the Supreme Personality of Godhead, we can immediately be connected to His *hlādiné çakti*, or blissful potency. If we serve Kâñëa under the guidance of His authorized representative, the spiritual master, we can immediately get relief from material distress. Then we shall not yearn after nothing, but instead we shall be able to relish unlimited spiritual bliss in the service of the Supreme Lord.

Sarvato-mātyuù also indicates that birth and death occur on every planet in the universe. Therefore our so-called space travel and cosmic consciousness are useless, since there is no eternal life anywhere within the material cosmos. In conclusion, to understand the futility of engaging in the service of anything other than Kâñëa and to engage instead in serving that which is eternal and full of bliss is the highest possible development of intelligence. Although our present intelligence is narrow, being conditioned by the laws of nature, we can create unlimited good fortune for ourselves by taking shelter of the lotus feet of Mukunda, learning to discriminate between that which is temporary and useless and that which is eternal and real.

TEXT 3

tamaek(d"A tau de"vaiSa<
 vas\$au de"vaAe gA{h"AgAtama,
 @icaRtaM s\$auKamaAs\$alna,
 @iBavaAâed"ma“avalta,

*tam ekadā tu devarīiā
 vasudevo gāhāgatam
 arcitā sukham āśanam
 abhivādyedam abravēt*

WORD-FOR-WORD MEANINGS

tam—him; *ekadā*—once; *tu*—and; *deva-āṇim*—the sage among the demigods, Nārada; *vasudevaṁ*—Vasudeva, the father of Lord Kāṇḍea; *gāha-āgatam*—who had come to his house; *arcitam*—worshiped with paraphernalia; *sukham āsēnam*—comfortably seated; *abhivādya*—respectfully greeting him; *idam*—this; *abravēt*—said.

TRANSLATION

One day the sage among the demigods, Nārada, came to the house of Vasudeva. After worshiping Nārada with suitable paraphernalia, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.

TEXT 4

™alvas\$auḍeva ovaAca
BagAvana, BavataAe yaAṭaA
svastayae s\$avaR\$de"ih"naAma,
k{(paNAAnaAM yaTaA ipaṭaAer,"
oÔamaëAek(vatmaRnaAma,

çré-vasudeva uvāca
bhagavan bhavato yātrā
svastaye sarva-dehinām
kāpaëänāṁ yathā pitroṁ
uttama-çloka-vartmanām

WORD-FOR-WORD MEANINGS

çré-vasudevaṁ uvāca—Çré Vasudeva said; *bhagavan*—O lord; *bhavataṁ*—of your good self; *yātrā*—the coming; *svastaye*—for the benefit; *sarva-dehinām*—of all embodied beings; *kāpaëänām*—of the most wretched; *yathā*—as; *pitroṁ*—that of a father; *uttama-çloka*—the Supreme Lord, who is praised by excellent verses; *vartmanām*—of those who are fixed on the path

toward.

TRANSLATION

Çré Vasudeva said: My lord, your visit, like that of a father to his children, is for the benefit of all living beings. You especially help the most wretched among them, as well as those who are advanced on the path toward the Supreme Lord, Uttamaçloka.

PURPORT

Vasudeva herein describes the glories of Nārada Muni. The words *kāpaëñāà yathā pitror uttama-çloka-vartmanām* are significant. *Kāpaëñām* refers to the most wretched persons, whereas *uttama-çloka-vartmanām* refers to the most fortunate, those who are advanced in Kāñëa consciousness. Çrédhara Svāmë has stated, *tathā bhagavad-rūpasya bhavato yātrā sarva-dehinām svastaya iti*. The word *bhagavad-rūpasya* indicates that Nārada Muni is an expansion of the Supreme Lord and that his activities therefore bring immense benefit for all living beings. In the First Canto of *Çrémad-Bhāgavatam*, Nārada Muni is described as a manifestation of the mercy of the Supreme Personality of Godhead. There it is stated that Nārada is especially empowered to give instructions in the art of devotional service to Kāñëa. Nārada is especially able to advise the conditioned souls as to how they can dovetail their present activities with the devotional service of Kāñëa without unnecessarily disrupting their present life.

Çréla Bhaktisiddhānta Sarasvaté has defined the word *kāpaëa* by quoting from the *Bāhad-āraëyaka Upaniñad* (3.9.10). *Etad akñaraà gārgi aviditvāsmāl lokāt praiti sa kāpaëaù*: "O daughter of Gargäcārya, he who leaves this world without learning about the infallible Supreme is a *kāpaëa*, or miser." In other words, we are awarded the human form of life so that we may understand our eternal, blissful relationship with the Supreme Personality of Godhead. As indicated in verse 2 of this chapter by the word *indriyavān*, the human body is specifically awarded so that we may serve the Supreme Lord, Kāñëa. This human form of body is the greatest fortune because the highly evolved

intelligence of human life enables us to understand Kāñëa, the Absolute Truth. If we are unable to understand our eternal relationship with God, we shall derive no permanent benefit whatsoever in this present life, nor can we ultimately benefit others. One who receives a great treasure but can neither use it himself nor dedicate it to the happiness of others is called a miser. Therefore, a person who leaves this world without having understood his actual position as servant of God is called a *kāpaëa*, or miser.

This verse states that Nārada Muni is so empowered in the devotional service of Kāñëa that he can lift even miserly rascals out of their illusion, just as a kind father goes to his child and wakes him from a distressing nightmare. Our present materialistic life is just like a troublesome dream, from which great souls such as Nārada can wake us. Nārada Muni is so powerful that even those already advanced in devotional service to Kāñëa can greatly enhance their spiritual position by hearing his instructions, as they will be given here in the Eleventh Canto of *Çrémad-Bhāgavatam*. Therefore Çré Nārada is the *guru* and father of all living beings, who are originally devotees of the Lord but who are now artificially attempting to enjoy the material world in the material bodies of human beings, animals, and so on.

TEXT 5

BaUtaAnaAM de"vacair"taM
 äu":KaAya ca s\$auKaAya ca
 s\$auKaAyaEva ih" s\$ADaUnaAM
 tvaAä{"zAAmacyautaAtmanaAma,

*bhütänäà deva-caritaà
 duùkhäya ca sukhäya ca
 sukhäyaiva hi sädhünäà
 tvädâçäm acyutätmanäm*

WORD-FOR-WORD MEANINGS

bhütänäm—of the living beings; *deva-caritam*—the activities of demigods;

duùkhäya—result in the misery; *ca*—also; *sukhäya*—in happiness; *ca*—as well; *sukhäya*—in happiness; *eva*—only; *hi*—indeed; *sādhünām*—that of saints; *tvādāçām*—like you; *acyuta*—the infallible Supreme Lord; *ātmanām*—who have accepted as their very soul.

TRANSLATION

The activities of demigods lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.

PURPORT

This verse clearly states that the pure devotees of the Lord such as Nārada Muni are saintly persons, to be considered superior even to the demigods, the living beings empowered by the Supreme Lord to administer the entire universe. In *Bhagavad-gētā* (3.12) it is stated:

*iññān bhogān hi vo devā
dāsyante yajī a-bhāvitāu
tair dattān apradāyaibhyo
yo bhuī kte stena eva saù*

"The demigods in charge of the various necessities of life, being satisfied by the performance of *yajī a* [sacrifice], supply all necessities to man. But one who enjoys these gifts without offering them in return to the demigods is certainly a thief." In this connection Çréla Prabhupāda has made the following comment regarding the demigods: "The demigods are empowered administrators of material affairs. The supply of air, light, water and other blessings for maintaining the body and the soul of all living entities are entrusted to the demigods, who are innumerable assistants in the different parts of the body of the Supreme Personality of Godhead. Their pleasure and displeasure depend on the performance of *yajī as* by the human being." In other words, by the Lord's arrangement, material prosperity depends upon the satisfaction of the demigods. If the demigods are dissatisfied due to

nonperformance or improper performance of sacrifice, they are empowered to impose various types of suffering upon human beings. Usually this suffering takes the form of either excessive or insufficient supply of material necessities. For example, sunshine is necessary for life, but if there is excessive heat or insufficient heat from the sun, we suffer. Excessive or insufficient rain is also a cause of suffering. Thus the demigods bestow either happiness or suffering upon human beings, in accordance with the performance of sacrifice.

As stated here, however, great saintly persons such as Nārada Muni are always merciful to all living beings.

titikñavaù kăruëikăù
suhâdaù sarva-dehinām
ajāta-çatravaù çāntăù
sādhavaù sādhu-bhūñāëăù

"The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities, he has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (SB 3.25.21) Çréla Prabhupāda, in his commentary on this verse, has portrayed the *sādhu* as follows: "A *sādhu* as described above is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country door to door preaching, 'Be Kāñëa conscious. Be a devotee of Lord Kāñëa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kāñëa consciousness.' These are the preachings of a *sādhu*. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality toward all the fallen souls. One of his qualifications, therefore, is *kăruëika*, great mercy to the fallen souls. While engaged in preaching work he has to meet with so many opposing elements, and therefore the *sādhu*, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him, because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not

like it; that is their disease. The *sādhū* has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified. Haridāsa Ōhākura was caned in twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a *sādhū* is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is a well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, *sarva-dehinām*, which indicates all living entities who have accepted material bodies. Not only does a human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Çivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendently. There are many instances where a dog got salvation by association with a *sādhū*, because a *sādhū* engages in the highest philanthropic activities for the benediction of all living entities. Although the *sādhū* is not inimical toward anyone, the world is so ungrateful that even a *sādhū* has many enemies.

"What is the difference between an enemy and a friend? It is a difference in behavior. A *sādhū* behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than the *sādhū* in relieving a conditioned soul. A *sādhū* is calm, and he quietly and peacefully follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the *çāstras* instruct us to obey the orders of the Personality of Godhead. *Sādhū*, therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics according to the standards of transcendental realization."

Vasudeva, therefore, has used the word *sādhū* to describe Nārada Muni, indicating that the position of the devotee of the Lord is superior even to that of the demigods.

TEXT 6

Bajainta yae yaTaA de"vaAna,
de"vaA @ipa taTaEva taAna,
C\$Ayaeva k(maRs\$aicavaA:
s\$SaADavaAe d"lnavats\$alaA:

*bhajanti ye yathā devān
devā api tathāiva tām
chāyeva karma-sacivāu
sādhavo dēna-vatsalāu*

WORD-FOR-WORD MEANINGS

bhajanti—worship; *ye*—they who; *yathā*—in which way; *devān*—the demigods; *devāu*—the demigods; *api*—also; *tathā eva*—just in that way; *tām*—them; *chāyā*—in a shadow; *iva*—as if; *karma*—of material work and its reactions; *sacivāu*—the attendants; *sādhavau*—saintly persons; *dēna-vatsalāu*—merciful to the fallen.

TRANSLATION

Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of *karma*, like a person's shadow, but *sādhū*s are actually merciful to the fallen.

PURPORT

The words *chāyeva karma-sacivāu* are significant here. *Chāyā* means "shadow." The shadow of the body precisely follows the movements of the body. The shadow has no power to move in a way different from the

movement of the body. Similarly, as stated here, *bhajanti ye yathā devān devā api tathāiva tāt*: the results the demigods award to living beings correspond exactly to the living beings' actions. The demigods are empowered by the Lord to follow precisely the particular *karma* of a living entity in awarding him happiness and distress. Just as a shadow cannot move independently, the demigods cannot punish or reward a living being independently. Although the demigods are millions of times more powerful than the human beings on earth, they are ultimately tiny servants of God whom the Lord allows to play as the controllers of the universe. In the Fourth Canto of *Çrémad-Bhāgavatam*, Pāthu Mahārāja, an empowered incarnation of the Lord, states that even the demigods are subject to punishment by the Lord if they deviate from His laws. On the other hand, devotees of the Lord such as Nārada Muni, by their potent preaching, can interfere in the *karma* of a living being by persuading him to give up his fruitive activity and mental speculation and surrender to the Supreme Personality of Godhead. In material existence, one works hard under the bondage of ignorance. But if one becomes enlightened by association with a pure devotee of the Lord, one can understand one's actual position as an eternal servant of God. By rendering such service, one dissolves his attachment to the material world and the reactions of his previous activities, and as a surrendered soul he is endowed with unlimited spiritual freedom in the service of the Lord. In this regard, the *Brahma-saṁhitā* (5.54) states:

*yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I adore the primeval Lord, Govinda, who burns to the root all the fruitive activities of those imbued with devotion. For those who walk the path of work—no less for Indra, king of the demigods, than for the tiny insect *indragopa*—He impartially ordains the due enjoyments of the fruits of activities in accordance with the chain of works previously performed." Even the demigods are bound to the laws of *karma*, whereas a pure devotee of the Lord, having completely given up the desire for material enjoyment,

successfully burns to ashes all traces of *karma*.

In this regard, Çréla Bhaktisiddhānta Sarasvaté Öhäkura has commented that unless one is engaged as a surrendered soul in the devotional service of the Lord, he cannot actually be considered *nīṅkāma*, or free from all personal desire. Sometimes a materialistic person will engage in charity or altruistic activities and in this way consider himself a selfless worker. Similarly, those who engage in mental speculation with the ultimate goal of merging into the impersonal Brahman aspect of the Lord also advertise themselves as being selfless or desireless. According to Çréla Bhaktisiddhānta Sarasvaté, however, such *karmés* and *jī ānés*, while busy in their so-called "selflessness," are in fact servants of lusty desires. In other words, they have not perfectly understood their position as eternal servants of God. The altruistic *karmé* falsely considers himself the best friend of humanity, although he is unable to give actual benefit to others because he is ignorant of the eternal life of bliss and knowledge beyond the temporary hallucination of material existence. Similarly, although the *jī āné* proudly declares himself God and invites others to become God also, he neglects to explain how the so-called gods have come to be bound by the laws of material nature. Actually, the attempt to become God is based not on love of God but on the desire to take the same status as God. In other words, the desire to be equal in all respects to the Supreme is simply another materialistic desire. Therefore the *karmés* and *jī ānés*, because of their dissatisfaction in artificially trying to fulfill their own desires, can show no actual mercy to the fallen souls. In this regard, Çré Madhvācārya has quoted the *Uddāma-saàhitā*:

*sukham icchanti bhütānāà
prāyo duùkhāsahā nāëām
tathāpi tebhyaù pravarā
devā eva hareù priyāù*

"*Āñis* want happiness for all beings and are almost always incapable of tolerating the unhappiness of men. Nevertheless, the demigods are superior because they are very dear to Lord Hari." But although Çréla Madhvācārya has placed the demigods in a higher position than the merciful *āñis*, Çréla Jéva

Gosvāmé has stated, *sādhavas tu na karmānugatāu*: the *sādhus* are actually better than the demigods because the *sādhus* are merciful regardless of the pious or impious acts of the conditioned souls. This apparent disagreement between Madhvācārya and Jēva Gosvāmé is resolved by Bhaktisiddhānta Sarasvatē Ōhākura, who points out that in the statement by Çrēḷa Madhvācārya, the word *āñī*, or "sage," indicates the so-called *sādhus* or saintly persons among the *karmés* and *jī ānés*. Ordinary fruitive workers and speculative philosophers certainly consider themselves to be at the summit of pious morality and altruism. However, since they are ignorant of the supreme position of the Supreme Personality of Godhead, they cannot be considered equal to the demigods, who are all devotees of the Lord and aware that all living beings are eternal servants of the Lord. Even such demigods, however, cannot be compared to the pure devotees such as Nārada. Such pure devotees are empowered to award the highest perfection of life to both pious and impious living beings, who have only to follow the orders of such pure devotees.

TEXT 7

“aöMstaTaAipa pa{cC\$AmaAe
DamaARna, BaAgAvataAMstava
yaAna, TMautvaA TMaÜ"yaA matyaAeR
maucyatae s\$avaRtaAe BayaAta,

*brahmaàs tathäpi pācchāmo
dharmān bhāgavatāàs tava
yān çrutvā çraddhayā martyo
mucyate sarvato bhayāt*

WORD-FOR-WORD MEANINGS

brahman—O *brāhmaëa*; *tathä api*—nevertheless (although I am completely satisfied just by seeing you); *pācchāmau*—I am inquiring about; *dharmān*—religious duties; *bhāgavatān*—which are specifically meant for pleasing the Supreme Lord; *tava*—from you; *yān*—which; *çrutvā*—hearing;

çraddhayä—with faith; *martyaù*—one destined to die; *mucyate*—he is freed; *sarvataù*—from all; *bhayät*—fear.

TRANSLATION

O *brähmaëa*, although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme Personality of Godhead. Any mortal who faithfully hears about them is freed from all kinds of fear.

PURPORT

According to Çréla Jéva Gosvämé, Närada Muni might have been reluctant to instruct Vasudeva because of natural respect for Vasudeva's exalted position as the father of Kåñëa. Närada might have thought that since Vasudeva was already perfect in Kåñëa consciousness there was no need to instruct him in the process of devotional service. Therefore, anticipating Närada's possible reluctance, Vasudeva specifically requested Närada to preach to him about devotional service to Kåñëa. This is the symptom of a pure devotee. A pure devotee of Kåñëa never considers himself exalted. To the contrary, he meekly feels that his devotional service is most imperfect but that somehow or other Lord Kåñëa, out of His causeless mercy, is accepting such imperfect service. Caitanya Mahäprabhu has stated in this regard,

*täëäd api sunécena
taror api sahiñëunä
amäninä mänadena
kértanéyaù sadä hariù
[Cc. Ädi 17.31]*

"One can chant the holy name of the Lord in a humble state of mind, feeling himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others." (Çikñäñöaka 3) The conditioned souls in this material

world become falsely proud of their so-called family lineage. This pride is false because one who has taken birth in the material world is in a fallen situation, even in the best of cases. Vasudeva, however, was certainly not fallen, since he had taken birth in the family of Kāṇḍea. Since he was Kāṇḍea's father, his position was most exalted, yet because he was a pure devotee he did not become proud of his special relationship with Kāṇḍea. Instead, considering himself deficient in spiritual understanding, he took advantage of the appearance of Nārada Muni, a great preacher of Kāṇḍea consciousness, by immediately inquiring from him about devotional service. This incomparable humility of a pure devotee of Kāṇḍea is far superior to the false humility of the impersonalist, who actually maintains a desire to be equal to God though adopting the external behavior of a meek and saintly person.

Bhayam, or fear, is caused by seeing something other than Kāṇḍea (*dvitēyābhiniveçatau*). Everything is actually an emanation from the Supreme Personality of Godhead, as stated in *Vedānta-sūtra* (*janmādy asya yatau* [SB 1.1.1]) and as confirmed in *Bhagavad-gītā* (*ahaṁ sarvasya prabhavau* [Bg. 10.8], *vāsudevau sarvam iti*, etc. [Bg. 7.19]). Kāṇḍea is the well-wishing friend of every living entity (*suhādam sarva-bhūtānām* [Bg. 5.29]). If a living being gives up his misguided attempt to defy the Supreme Personality of Godhead and surrenders to the Lord, certainly he becomes confident in his eternal relationship with Kāṇḍea. A surrendered soul can actually experience that Kāṇḍea is his well-wishing friend, and since that friend is the supreme absolute controller of all existence, there is certainly no cause for fear. The son of a rich man certainly feels confident while touring the estate of his father. Similarly, an empowered representative of the government feels confident in the discharge of his duty. In the same way, a devotee of Kāṇḍea, acting as a representative of the Supreme Lord, feels confident because he can understand at every moment that the entire material and spiritual creation is strictly under the control of his benevolent master. The nondevotee, however, denies the supreme position of Kāṇḍea and therefore imagines that something is different from Kāṇḍea. For example, if a servant of the government thinks that there is some dangerous obstacle that cannot be controlled by the government's power, he becomes fearful. If a child feels that there is some power that cannot be subdued by his father, then he

becomes fearful. Similarly, because we artificially think that there is something within existence that is not under the strict control of the benevolent Lord, we become fearful. Such a concept of a second thing (something other than Kāñëa) is called *dvitēyābhiniveça*, and it immediately creates a foreign atmosphere of *bhayam*, or fear. Kāñëa is called *abhayaî kara*, which means that He destroys all fear in the heart of His devotee.

Sometimes so-called scholars, distraught after many years of impersonal speculation and enjoyment of materialistic life, become fearful and anxious. Çréla Bhaktisiddhānta Sarasvaté compares such disturbed philosophers to the bound vulture in the *Chāndogya Upaniṣad*. Desiring liberation from fear, such speculators unfortunately concoct an imaginary liberation (*vimukta-māninaù*) and try to take shelter of impersonal spiritual existence or voidness. But the *Bhāgavatam* (10.2.32) states, *āruhya kâcchreëa paraà padaà tataù/ patanty adho 'nâdâta-yuñmad-aî ghrayaù*: because such speculators have not rectified their original mistake of rejecting their eternal relationship with the Supreme Personality of Godhead, they fall from their concocted liberation and thus remain in a fearful condition. Vasudeva, however, is openly eager to hear more and more about devotional service to Kāñëa, and therefore he states, *yân çrutvâ çraddhayâ martyo mucyate sarvato bhayät*: simply by hearing about pure devotional service to Kāñëa, a conditioned soul can easily free himself from all types of fear, and this transcendental freedom is certainly eternal.

TEXT 8

@hM" ik(la paur"AnantaM
'ajaATaAeR Bauiva maui-(d"ma,
@paUjayaM na maAe°aAya
maAeih"taAe de"vamaAyayaA

*ahaà kila purānantaà
prajārtho bhuvi mukti-dam
apūjayaà na mokīāya
mohito deva-māyayā*

WORD-FOR-WORD MEANINGS

aham—I; *kila*—indeed; *pura*—long ago; *anantam*—the Supreme Lord, who is unlimited; *prajā-arthaù*—wanting a child; *bhuvi*—on the earth; *mukti-dam*—the Lord, who awards liberation; *apūjayam*—I worshiped; *na mokñāya*—not for liberation; *mohitaù*—bewildered; *deva-māyayā*—by the illusory energy of the Lord.

TRANSLATION

In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship Him for liberation. Thus I was bewildered by the Lord's illusory energy.

PURPORT

According to Çrédhara Svāmé the word *kila* (meaning "indeed, it is true," "it is said" or "as is well known") indicates that Vasudeva was remembering the words the Lord had spoken to him when the Lord had appeared as four-armed Viñëu in the prison of Kaàsa. Çréla Jéva Gosvāmé states that from the anxiety of Vasudeva, which is expressed in this verse by the words *apūjayaà na mokñāya mohito deva-māyayā*, it is to be discerned that Vasudeva had heard of the curse of the *brāhmaëas* at Piëðäraka against the Yadu dynasty and that he could understand from this curse that the Lord's disappearance from the earth was imminent. Vasudeva understood that the Lord's manifest pastimes within this universe were coming to an end, and he now lamented that he had not directly taken advantage of the opportunity to worship Kânëa to go back home, back to Godhead.

Significantly, Vasudeva has used the word *mukti-dam* to describe the Lord. *Mukti-dam* is a synonym of Mukunda, or that personality who can give liberation from the cycle of birth and death. It is stated in Vedic literature that even the demigods are bound to the cycle of birth and death, although their life span is inconceivably long by earthly calculations. It is the

almighty God alone who can free the conditioned soul from the reactions to his previous sinful activities and award him an eternal life of bliss and knowledge.

Vasudeva lamented that he had desired Kāñëa to come to him as a son instead of desiring to go back to Kāñëa, back to Godhead, to serve the Lord in the spiritual sky. Commenting on this incident in the Tenth Canto of *Çrémad-Bhāgavatam*, Çréla Prabhupāda has emphasized that we should desire to go back home, back to Godhead, rather than try to bring the Lord to this world as our son. Nor can we artificially imitate the severe penances Vasudeva and Devaké performed for thousands of heavenly years in their previous births as Sutapā and Pāñni. In this connection Çréla Prabhupāda states, "If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kāñëa (*tyaktvā dehaà punar janma naiti mām eti so 'rjuna* [Bg. 4.9]), we need only understand Him and love Him. Through love only we can very easily go back home, back to Godhead." Çréla Prabhupāda goes on to explain that Caitanya Mahāprabhu freely bestows the benediction of love of Kāñëa, which allows one to return to Kāñëa's abode, through the chanting of the Hare Kāñëa *mantra*. This chanting process is far more effective in this age than artificial attempts to perform severe penances and austerities. Çréla Prabhupāda concludes, "Therefore, one need not undergo severe penances for many thousands of years. One need only learn how to love Kāñëa and be always engaged in His service (*sevonmukhe hi jihvādau svayam eva sphuraty adaù* [Brs. 1.2.234(87)]). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kāñëa *mantra*, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called *svarūpa-siddhi*(88). We should take advantage of this benediction and go back home, back to Godhead." (SB 10.3.38 purport)

Although Vasudeva and Devaké desired that Kāñëa become their son, it should be understood that they are devotees eternally situated in love of Kāñëa. As stated by the Lord Himself (SB 10.3.39), *mohitau devamāyayā:*

Vasudeva and Devaké, His pure devotees, were covered by His internal potency. In the Fourth Canto of *Çrémad-Bhāgavatam* (4.1.20) the great sage Atri Muni prayed to the Lord, *prajāṁ ātma-samāṇa mahyāṇa prayacchatu*: "Kindly be pleased to offer me a son exactly like You." Atri Muni said he wanted a son exactly *like* the Lord, and therefore he was not a pure devotee, because he had a desire to be fulfilled and that desire was material. If he had desired the Supreme Personality of Godhead as his child, he would have been completely free of material desires because he would have wanted the Supreme Absolute Truth, but because he wanted a similar child, his desire was material. Thus Atri Muni cannot be counted among the pure devotees. Vasudeva and Devaké, however, did want the Lord Himself, and therefore they were pure devotees of the Lord. In this verse, therefore, Vasudeva's statement *apūjyāṇa na mokṣāya mohito deva-māyayā* should be taken to mean that Kāṇḍa's internal potency bewildered Vasudeva so that he would desire Kāṇḍa as his son. This paved the way for the Lord's appearance as the son of His loving devotees.

TEXT 9

yaTaA ivaicaṭavyas\$anaAä,"
 Bavaià"ivaRitaAeBayaAta,
 maucyaema ÷Āas\$EvaAÜ"A
 taTaA na: zAAiDa s\$au~ata

*yathā vicitra-vyasanād
 bhavadbhir viçvato-bhayāt
 mucyema hy ai jasaivāddhā
 tathā naù çādhi su-vrata*

WORD-FOR-WORD MEANINGS

yathā—so that; *vicitra-vyasanāt*—which is full of various dangers; *bhavadbhiù*—because of you; *viçvataù-bhayāt*—(from this material world) which is fearful everywhere; *mucyema*—I may be liberated; *hi*—indeed; *ai jāsā*—easily; *eva*—even; *addhā*—directly; *tathā*—thus; *naù*—us;

çädhī—please instruct; *su-vrata*—O you who are always true to your vow.

TRANSLATION

My dear lord, you are always true to your vow. Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of many dangers and keeps us constantly bound in fear.

PURPORT

The word *mucyema* is significant here. In the previous verse Vasudeva stated that because he had been bewildered by the illusory energy of the Lord he could not achieve from the Supreme Personality of Godhead the boon of liberation. Therefore he is now approaching the pure devotee of the Lord, confident that by the mercy of the Lord's devotee he will certainly achieve liberation from material bondage.

In this connection the words *ai'jasä*, "easily," and *addhä*, "directly," are very important. Although foolish persons proudly want to jump up directly to the Supreme Personality of Godhead without accepting His pure devotee as spiritual master, those who are experienced in spiritual science know that by submission and service at the lotus feet of a pure devotee one directly contacts the Supreme Personality of Godhead. In the *Çrémad-Bhägavatam* (11.17.27) Lord Kåñëa has stated, *äcäryaà mäà vijänyän nävamanyeta karhicit*. Thus one should understand that the pure devotee of Kåñëa stands on the same spiritual level as the Lord Himself. This does not mean that a pure devotee is also God, but because of his intimate loving connection with the Lord, he is accepted by the Lord as being the Lord's very soul. In other words, Kåñëa is always in the heart of His pure devotee, and the pure devotee is always in the heart of Kåñëa. Although Çré Kåñëa is eternally the Supreme Personality of Godhead, one without a second, the Lord is more pleased to see His pure devotee worshiped. Therefore the Lord says, *äcäryaà mäà vijänyät*. One must offer the same respect to the Vaiñëava spiritual master as one would offer to the Lord. Therefore as soon as one pleases the Vaiñëava spiritual master, one immediately pleases Kåñëa and makes

spiritual advancement. The word *ai'jasā* means that this bona fide process is the easiest method of achieving spiritual perfection. And because the pure devotee is a transparent medium, the word *addhā*, "directly," is used, indicating that service rendered to the pure devotee goes directly to the lotus feet of Kāñëa, whereas service one whimsically offers to Kāñëa directly, bypassing the bona fide spiritual master, is not actually accepted and is therefore useless.

Those who actually desire the highest perfection, that of going back home, back to the eternal, blissful kingdom of Kāñëa, should study very carefully the example shown by Çré Vasudeva in these two verses. He indicates that although one cannot achieve liberation by directly worshipping the Supreme Personality of Godhead, one can very easily achieve the perfection of life simply by a moment's association with a pure devotee of Lord Kāñëa such as Nārada Muni, the exalted Vaiñëava saint among the demigods.

According to Çréla Jēva Gosvāmē, the word *viçvato-bhayāt* indicates that Vasudeva very much feared the curse of the *brāhmaëas*. As one can become perfect by worshipping the Vaiñëavas, by displeasing the Vaiñëavas one can bring about all misfortune. Thus Vasudeva feared the curse delivered by the *brāhmaëas* at Piëöäraka-tërtha.

TEXT 10

™alzAuk(ovaAca
r"Aja^aaevaM k{(ta'a'aAe
vas\$au^ede"vaena DalmataA
'altastamaAh" de"vaiSaRr,"
h"re": s\$aMsmaAir"taAe gAuNAE:

çré-çuka uvāca
rājann evaà kâta-praṇo
vasudevena dhēmatā
prētas tam āha devarñir
hareù saàsmārīto guëaiù

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *rājan*—O King; *evam*—thus; *kāta-praṇaù*—questioned; *vasudevena*—by Vasudeva; *dhématā*—the intelligent; *prētaù*—pleased; *tam*—to him; *āha*—spoke; *deva-āñiù*—the sage among the demigods; *hareù*—of Lord Hari; *saàsmāritaù*—made to remember; *guëaiù*—by the qualities.

TRANSLATION

Çukadeva Gosvāmé said: O King, Devarñi Nārada was pleased by the questions of the highly intelligent Vasudeva. Because they suggested the transcendental qualities of the Supreme Personality of Godhead, they reminded Nārada of Lord Kāñëa. Thus Nārada replied to Vasudeva as follows.

TEXT 11

™alnaAr"d" ovaAca
s\$amyagAetaã"Yavais\$ataM
BavataA s\$aAtvataSaRBa
yatpa{cC\$s\$ae BaAgAvataAna,
DamaA<stvaM ivaìBaAvanaAna,

çré-nārada uvāca
samyag etad vyavasitaà
bhavatā sātvatariṇabha
yat pācchase bhāgavatān
dharmāàs tvaà viçva-bhāvanān

WORD-FOR-WORD MEANINGS

çré-nāradaù uvāca—Nārada Muni said; *samyak*—correctly; *etat*—this; *vyavasitam*—determined; *bhavatā*—by you; *sātвата-āñabha*—O best of the Sātвата clan; *yat*—because; *pācchase*—you are asking about; *bhāgavatān*

dharmān—duties toward the Supreme Lord; *tvam*—you; *viçva-bhāvanān*—which can purify the entire universe.

TRANSLATION

Çré Nārada said: O best of the *Sātvatas*, you have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord. Such devotional service to the Lord is so potent that its performance can purify the entire universe.

PURPORT

A similar statement was made by Çré Çukadeva Gosvāmī in the first verse of the Second Canto when he congratulated Parékñit Mahārāja for asking about Kāñēa.

varéyān eña te praçnau
kāto loka-hitaà nāpa
ātmavit-sammatau puàsāà
çrotavyādiñu yaù paraù
[SB 2.1.1]

"My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."

Similarly, Çréla Sūta Gosvāmī congratulated the inquiring sages of Naimiñāraēya in the following words:

munayaù sādhu pāñño 'haà
bhavadbhir loka-maì galam
yat kātāu kāñēa-sampraçno
yenātmā suprasēdati

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kāñēa and so are of relevance to the world's

welfare. Only questions of this sort are capable of completely satisfying the self." (SB 1.2.5)

Nārada will now answer Vasudeva's inquiry about the process of devotional service. Later, at the end of their conversation, he will reply to Vasudeva's comments about Vasudeva's own faulty intentions.

TEXT 12

™autaAe'naupaiQ&taAe DyaAta
@Aä{"taAe vaAnaumaAeid"ta:
s\$â: paunaAita s\$aÜ"maAeR
de"vaivaiaû"h"Ae'ipa ih"

*çruto 'nupaõhito dhyāta
ādāto vānumoditaù
sadyaù punāti sad-dharmo
deva-viçva-druho 'pi hi*

WORD-FOR-WORD MEANINGS

çrutaù—heard; *anupaõhitaù*—subsequently chanted; *dhyātaù*—meditated on; *ādātaù*—faithfully accepted; *vā*—or; *anumoditaù*—praised when performed by others; *sadyaù*—immediately; *punāti*—purifies; *sat-dharmaù*—pure devotional service; *deva*—to the demigods; *viçva*—and to the universe; *druhaù*—those who are hateful; *api hi*—even.

TRANSLATION

Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has commented that the word *sad-dharma* refers to *bhāgavata-dharma*. This is also confirmed by Çrédhara Svāmé. *Bhāgavata-dharma* is spiritually so powerful that even those who by worldly standards are implicated in various ways in sinful behavior can easily be purified by adopting any of the processes mentioned in this verse. In the practice of ordinary piety, one worships God with the expectation of receiving something in return for one's service. Similarly, the impersonalist aspires for his own liberation, wishfully thinking that he will become equal to God. In *bhāgavata-dharma*, however, there is no such impurity. *Bhāgavata-dharma* is devotional service to the Lord in which the only objective is the satisfaction of the Lord. If one rejects this process and instead wants to hear about, teach or meditate upon another process, the chance for immediate purification is lost.

Neither ordinary materialistic *yoga* processes meant for achieving mystic powers nor impersonal processes based on speculation have the power to purify immediately those who have fallen into sinful behavior. *Sad-dharma*, or *bhāgavata-dharma*, pure devotional service to the Supreme Personality of Godhead, is unique in that even the most fallen souls can immediately rise to the highest perfectional stage by surrendering at the lotus feet of Kāṇēa or His pure devotee. This was vividly demonstrated in the preaching work of Caitanya Mahāprabhu, especially in the case of the sinful brothers Jagāi and Mādhāi.

TEXT 13

tvayaA par"mak(lyAANA:
pauNya™avaNAk(LtaRna:
smaAir"taAe BagAvaAnaâ
de"vaAe naAr"AyaNA Ae mama

tvayā parama-kalyāṇaù
puṇya-çravaṇa-kīrtanaù

*smārīto bhagavān adya
devo nārāyaëo mama*

WORD-FOR-WORD MEANINGS

tvayä—by you; *parama*—supremely; *kalyäëaù*—blissful; *puëya*—very pious; *çravaëa*—hearing; *kértanaù*—and chanting (about whom); *smārītaù*—brought to memory; *bhagavān*—the Supreme Lord; *adya*—today; *devaù nārāyaëaù*—Lord Nārāyaëa; *mama*—my.

TRANSLATION

Today you have made me remember my Lord, the supremely blissful Personality of Godhead, Nārāyaëa. The Supreme Lord is so auspicious that whoever hears and chants about Him becomes completely pious.

PURPORT

Çréla Jéva Gosvämé has stated, *nārāyaëas tädâça-dharme madéya-guru-rüpo nārāyaëarniù*. The word *nārāyaëa* in this verse refers to the incarnation of Godhead Nārāyaëa Āñi, who acted as Nārada's spiritual master in this *dharma*. Çréla Jéva Gosvämé has also pointed out, *smārīta iti kânëopäsanäveçena tasyäpi vismaraëät*. The word *smārīta*, "he is brought back to memory," indicates that because of Nārada's absorption in the worship of Kânëa he had forgotten Lord Nara-Nārāyaëa. In other words, if intense engagement in devotional service makes one sometimes forget the Personality of Godhead, by Kânëa's arrangement such a sincere servitor will again be reminded of the Personality of Godhead.

TEXT 14

@ṣaApyaud"Ah"r"ntalmama,
wītah"As\$am paura"Ātanama,
@ASaRBaANAAM ca s\$amvaAdM"

ivade"h"sya mah"Atmana:

*aträpy udäharantémam
itihäsaà purätanam
ärñabhäëää ca saävädaà
videhasya mahätmanaù*

WORD-FOR-WORD MEANINGS

atra api—in this very matter (of describing *bhāgavata-dharma*); *udāharanti*—is given as an example; *imam*—this; *itihāsam*—historical account; *purātanam*—ancient; *ärñabhäëäm*—of the sons of Āñabha; *ca*—and; *saävādam*—the conversation; *videhasya*—with Janaka, King of Videha; *mahā-ātmanaù*—who was a great broad-minded soul.

TRANSLATION

To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Āñabha.

PURPORT

The words *itihāsam purātanam*, meaning "ancient historical account," are significant here. *Çrémad-Bhāgavatam* is *nigama-kalpa-taror galitam phalam* [SB 1.1.3], the ripe fruit of the desire tree of Vedic knowledge. In the pages of the *Bhāgavatam* we find true historical narrations relating to the Supreme Personality of Godhead and the liberation of the conditioned souls. These historical accounts are not fiction or mythology, but describe the wonderful activities of the Lord and His devotees that took place in *yugas* previous to the advent of this puny age. Although mundane scholars have foolishly tried to depict the *Bhāgavatam* as a mythological work or a recent creation, the actual fact is that *Çrémad-Bhāgavatam* is a perfect transcendental literature describing not only the entire situation of this universe but also that which lies far beyond this universe, in both the material and spiritual

skies. If one seriously studies the *Çrémad-Bhägavatam* he becomes the most learned intellectual man. Caitanya Mahāprabhu desires that all pious persons become highly learned by hearing *Çrémad-Bhägavatam* and then preach the glories of the Lord in a scientific way all over the world. It is essential that we hear these historical narrations, such as the conversation between the *nava-yogendras* and King Videha, with complete faith and submission. Then, as stated in verse 12 of this chapter, even if our former life is filled with abominable activities, simply by hearing *Çrémad-Bhägavatam* we shall be promoted to the same transcendental status as the Lord and His pure devotees. This is the extraordinary power of *bhägavata* history, as contrasted with useless, mundane historical accounts, which ultimately serve no purpose. Although mundane historians justify their work on the plea that we have to learn from history, we can practically see that the world situation is now rapidly deteriorating into unbearable conflict and chaos while so-called historians stand helplessly by. But the *bhägavata* historians who have faithfully heard *Çrémad-Bhägavatam* can give perfect and potent instructions for the restoration of a peaceful and blissful world. Therefore those who are inclined to enrich their intellectual life through the study of history should educate themselves in the historical narrations of *Çrémad-Bhägavatam*. This will bring them the perfection of intellectual and spiritual life.

TEXT 15

i'aya~ataAe naAma s\$autaAe
manaAe: svaAyamBauvasya ya:
tasyaAçal'astataAe naAiBar,"
[%SaBastats\$auta: sma{ta:

*priyavrato nāma suto
manoù svāyambhuvasya yaù
tasyāgnédhras tato nābhir
āñabhas tat-sutaù smātaù*

WORD-FOR-WORD MEANINGS

priyavratau—Mahārāja Priyavrata; *nāma*—by name; *sutau*—the son; *manoù* *svâyambhuvasya*—of Svâyambhuva Manu; *yaù*—who; *tasya*—his; *ägnédhrau*—(son was) Ägnédhra; *tataù*—from him (Ägnédhra); *näbhiù*—King Nābhi; *āñabhaù*—Lord Āñabhadeva; *tat-sutau*—his son; *smātaù*—is so remembered.

TRANSLATION

Svâyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Ägnédhra. From Ägnédhra was born Nābhi, whose son was known as Āñabhadeva.

PURPORT

The genealogical background of the sons of Āñabhadeva is given in this verse.

TEXT 16

tamaAò"vaARs\$au"vaAMzAM
maAe°aDamaRivava°ayaA
@vataINA< s\$autazAtaM
tasyaAs\$alä," "aöpaAr"gAma,

tam āhur vāsudevā-aṇṇam
mokṇā-dharma-vivakṇayā
avatérē-aṇṇam suta-ṇṇam
tasyāséd brahma-pāragam

WORD-FOR-WORD MEANINGS

tam—Him; *āhuù*—they call; *vāsudeva-aṇṇam*—a plenary expansion of the Supreme Lord, Vāsudeva; *mokṇā-dharma*—the process of attaining

liberation; *vivakñayä*—with the desire to teach; *avatérëam*—appeared in this world; *suta*—sons; *çatam*—one hundred; *tasya*—His; *äsét*—there were; *brahma*—the *Vedas*; *pära-gam*—who perfectly assimilated.

TRANSLATION

Çré Āñabhadeva is accepted as an expansion of the Supreme Lord, Väsudeva. He incarnated in this world to propagate those religious principles that lead living entities to ultimate liberation. He had one hundred sons, all perfect in Vedic knowledge.

TEXT 17

taeSaAM vaE Bar"taAe jyaëi"Ae
naAr"AyaNApar"AyaNA:
ivaKyaAtaM vaSaRmaetaâna,-
naA°aA BaAr"tamaàu"tama,

teñäà vai bharato jyeñõho
näräyaëa-paräyaëàu
vikhyätaà varñam etad yan-
nämnä bhäratam adbhutam

WORD-FOR-WORD MEANINGS

teñäm—of them; *vai*—indeed; *bharatau*—Bharata; *jyeñõhaù*—the oldest; *näräyaëa-paräyaëàu*—completely devoted to Lord Näräyaëa; *vikhyätam*—is famous; *varñam*—the planet; *etat*—this; *yat-nämnä*—by whose name; *bhāratam*—Bhārata-varña; *adbhutam*—wonderful.

TRANSLATION

Of the one hundred sons of Lord Āñabhadeva, the eldest, Bharata, was completely devoted to Lord Näräyaëa. It is because of Bharata's fame that this planet is now celebrated as the great Bhārata-varña.

TEXT 18

s\$a Bau·(BaAegAAM tyaftvaemaAM
inagARtastapas\$aA h"ir"ma,
opaAs\$alnastatpad"val%M
laeBae vaE jana{naiBaiñiBa:

*sa bhukta-bhogāṇ tyaktvemaṇ
nirgatas tapasā harim
upāsēnas tat-padavēṇ
lebhe vai janānabhis tribhiṇ*

WORD-FOR-WORD MEANINGS

saṇ—he; *bhukta*—used up; *bhogām*—all the pleasures; *tyaktvā*—rejecting;
imām—of this (earth); *nirgataṇ*—having left home; *tapasā*—by austerities;
harim—the Supreme Lord, Hari; *upāsēnaṇ*—having worshiped;
tat-padavēm—His destination; *lebhe*—he achieved; *vai*—indeed;
janmabhiṇ—in births; *tribhiṇ*—three.

TRANSLATION

King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his beautiful young wife and family, he worshiped Lord Hari by severe austerities and attained the abode of the Lord after three lifetimes.

PURPORT

The complete narration of the three lives of Bharata—as a king, as a deer and as an exalted *paramahaṇsa* devotee of the Lord—is given in the Fifth Canto of *Çrémad-Bhāgavatam*.

TEXT 19

taeSaAM nava navaā"lpa-
patayaAe'sya s\$amantata:
k(maRtanṭa'aNAetaAr"
Wk(AzAlitaiāR"jaAtaya:

*teñāà nava nava-dvépa-
patayo 'sya samantataù
karma-tantra-praëetära
ekäçetir dvijätayaù*

WORD-FOR-WORD MEANINGS

teñām—of them (the one hundred sons of Āñabhadeva); *nava*—nine; *nava-dvépa*—of the nine islands (comprising Bhārata-varña); *patayaù*—the masters; *asya*—of this *varña*; *samantataù*—covering it entirely; *karma-tantra*—of the path of fruitive Vedic sacrifices; *praëetäraù*—initiators; *ekäçetiù*—eighty-one; *dvi-jätayaù*—twice-born *brähmaëas*.

TRANSLATION

Nine of the remaining sons of Āñabhadeva became the rulers of the nine islands of Bhārata-varña, and they exercised complete sovereignty over this planet. Eighty-one sons became twice-born *brähmaëas* and helped initiate the Vedic path of fruitive sacrifices [*karma-käëòà*].

PURPORT

The nine *dvépas*, or islands, ruled by nine sons of Āñabhadeva are the nine *varñas* of Jambüdvépa, namely Bhārata, Kinnara, Hari, Kuru, Hiraëmaya, Ramyaka, Ilävâta, Bhadrâçva and Ketumâla.

TEXTS 20-21

navaABavanmah"ABaAgAA

maunayaAe ÷TaRzAMis\$ana:
™amaNAA vaAtar"s\$anaA
@AtmaivaâAivazAAr"d"A:

k(ivahR"ivar"ntar"l°a:
'abauÜ": ipappalaAyana:
@Aivah"AeRṭaAe'Ta âu"imalazA,
camas\$a: k(r"BaAjana:

*navābhavan mahā-bhāgā
munayo hy artha-çāṣinau
çramaëä vāta-rasanā
ātma-vidyā-viçāradāu
kavir havir antarékñau
prabuddhaù pippalāyanaù
āvirhotro 'tha drumilaç
camasaù karabhājanaù*

WORD-FOR-WORD MEANINGS

nava—nine; *abhavan*—there were; *mahā-bhāgāu*—greatly fortunate souls; *munayaù*—sages; *hi*—indeed; *artha-çāṣinau*—engaged in explaining the Absolute Truth; *çramaëäu*—thus exerting great endeavor; *vāta-rasanāu*—dressed by the wind (naked); *ātma-vidyā*—in spiritual science; *viçāradāu*—learned; *kaviù haviù antarékñau*—Kavi, Havir and Antarékñā; *prabuddhaù pippalāyanaù*—Prabuddha and Pippalāyana; *āvirhotraù*—Āvirhotra; *atha*—also; *drumilaù*—Drumila; *camasaù karabhājanaù*—Camasa and Karabhājana.

TRANSLATION

The nine remaining sons of Āñabha were greatly fortunate sages who worked vigorously to spread knowledge of the Absolute Truth. They wandered about naked and were very well versed in spiritual science. Their names were Kavi, Havir, Antarékñā, Prabuddha, Pippalāyana, Āvirhotra,

Drumila, Camasa and Karabhājana.

PURPORT

Nimi, the King of Videha, asked the following nine questions of the nine Yogendras, the saintly sons of Āṇabha. (1) What is the highest good? (Chapter Two, verse 30); (2) What are the religious principles (*dharma*), natural proclivities (*svabhāva*), behavior (*ācāra*), speech (*vākya*) and outward symptoms (*lakṣaṇa*) of a *bhāgavata*, a Vaiṣṇava devotee of the Lord? (2.44); (3) What is the external energy of Viṣṇu, the Supreme Lord? (3.1); (4) How can one become dissociated from this *māyā*? (3.17); (5) What is the true identity of Brahman? (3.34); (6) What are the three types of *karma*, namely *karma* based on the enjoyment of the fruits of work, *karma* offered to the Supreme Lord, and *naiṣkarma*? (3.41); (7) What are the various pastimes of the various incarnations of God? (4.1); (8) What is the aim or destination of one who is against the Supreme Lord and devoid of *bhakti* (in other words, a nondevotee)? (5.1); and (9) What are the respective colors, forms and names of the four *yugāvatāras*, the four incarnations of the Supreme Lord who appear in the four ages, and what is the process of worshiping each of Them? (5.19).

The transcendental answers to these inquiries were given by the great devotees Kavi, Havir, Antarekṣā, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. These nine *paramahāṣas* answered the nine questions, each in turn, in the following verses: (1) 2.33-43; (2) 2.45-55; (3) 3.3-16; (4) 3.18-33; (5) 3.35-40; (6) 3.43-55; (7) 4.2-23; (8) 5.2-18; and (9) 5.20-42.

TEXT 22

ta Wtae BagAvaāU"paM
ivaīM s\$ad"s\$ad"Atmak(ma,
@AtmanaAe'vyaitare"ke(NA
pazyantaAe vyacar"nmah"Ima,

ta ete bhagavad-rūpaā

*viçvaà sad-asad-ätmakam
ätmano 'vyatirekeëa
paçyanto vyacaran mahém*

WORD-FOR-WORD MEANINGS

te ete—these (nine Yogendras); *bhagavat*—of the Supreme Lord; *rüpam*—a form; *viçvam*—the entire universe; *sat-asat-ätmakam*—consisting of both gross and subtle objects; *ätmanaù*—from the self; *avyatirekeëa*—as nondifferent; *paçyantaù*—seeing; *vyacaran*—they wandered; *mahém*—the earth.

TRANSLATION

These sages wandered the earth seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from the self.

PURPORT

According to Çréla Çrédhara Svämé, it is clearly demonstrated in this and the following verse that the nine saintly sons of Āṇabhadeva known as the *nava-yogendras* were situated in the highest stage of spiritual perfection, called *pāramahaṣya-caritam*, or "having fully developed the character of *paramahaṣas*." In other words, they were pure devotees of the Lord. According to Çrédhara Svämé and Jéva Gosvämé, the words *ätmano 'vyatirekeëa* indicate that the nine sages saw the universe as being nondifferent from themselves as well as nondifferent from the Supreme Soul, Lord Kāṇëa. Viçvanātha Cakravarté Öhäkura has additionally commented, *ätmanaù paramätmanaù sakäçäd avyatirekeëa, viçvasya tac-chakti-mayatväd iti bhävaù*: "*Ätmanaù* indicates the Supersoul. This universe is not different from the Supreme Personality of Godhead, Paramätmä, since the entire universe is composed of His energy."

Although it is stated here that the cosmic manifestation is nondifferent from both the living entity and the Supreme Personality of Godhead, one

should not think that either the living entity or the Supreme Lord is material. A Vedic aphorism states, *asaṁ go hy ayaṁ puruṣaḥ*: "The living entity and the Supreme Personality of Godhead have nothing to do with the material world." Furthermore, *Bhagavad-gītā* says that the entire universe, consisting of eight gross and subtle elements, constitutes the *bhinnā prakāṭi*, or *aparā prakāṭi*—the separated, inferior energy—of the Supreme Personality of Godhead. Lord Kāṇḍea clearly states in *Bhagavad-gītā* that He has eternally established His own abode in the kingdom of God, where life is eternal, full of bliss and knowledge, and that the living entity, being part and parcel of God, is also eternal (*mamaivāṁśo jēva-loke jēva-bhūtaḥ sanātanaḥ* [Bg. 15.7]). Furthermore, once having gone to that eternal abode of the Lord the living entity never returns to this temporary manifestation (*yaṁ prāpya na nivartante tad dhāma paramaṁ mama*).

One may therefore ask why the living entity and the Supreme Lord are stated to be nondifferent from the material universe. The question is very nicely answered by Ṣṛēla Nārada Muni in the First Canto of *Ṣṛēmad-Bhāgavatam* (1.5.20). *Idaṁ hi viṣvaṁ bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavaḥ*: "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation." Commenting on Nārada's statement, Ṣṛēla Prabhupāda has very nicely explained this delicate philosophical point: "For a pure devotee, the conception of Mukunda, Lord Ṣṛē Kāṇḍea, is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the Supreme Brahman, nothing is apart from Him. Similarly, the part-and-parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs. The Lord is the transcendental form of eternity, cognition and beauty. And thus the creation of the energy of the Lord appears to be partially eternal, full of

knowledge and beautiful also....

"According to the Vedic version, the Lord is naturally fully powerful, and thus His supreme energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalia are emanations of the internal and external energies of the Lord. External energy is comparatively inferior, whereas the internal potency is superior. The superior energy is living force, and therefore she is completely identical [with the Lord], but the external energy, being inert, is partially identical. But both the energies are neither equal to nor greater than the Lord, who is the generator of all energies; such energies are always under His control, exactly as electrical energy, however powerful it may be, is always under the control of the engineer.

"The human being and all other living beings are products of His internal energies. Thus the living being is also identical with the Lord. But he is never equal or superior to the Personality of Godhead."

Çréla Prabhupāda has clearly explained here that both the cosmic manifestation and the living entities are emanations from the Supreme Lord, as confirmed both in *Vedānta-sūtra* and in the opening statement of *Çrémad-Bhāgavatam*. *Janmādy asya yataù*: [SB 1.1.1] "The Absolute Truth is that from which everything emanates." Similarly, the *Ēcopaniṣad* states:

*oà pürëam adaù pürëam idaà
pürëät pürëam udacyate
pürëasya pürëam ädäya
pürëam evävaçinīyate
[Ēço Invocation]*

The Supreme Lord, the Absolute Truth, is *pürëa*, or complete in Himself. And since this cosmic world is a manifestation of His potency, it also appears to be *pürëa*. In other words, because this material world is an emanation from the Supreme Lord, it is nondifferent from Him, exactly as the sun's rays are nondifferent from the sun globe, which is the source of their emanation. Similarly the living beings, who are expansions of the superior, or conscious, energy of the Supreme Lord, are also nondifferent

from Kāñēa, although this nondifference is qualitative and not quantitative. The gold found in golden ornaments such as rings and bracelets is qualitatively identical with the gold in a mine, but the gold in the mine is quantitatively far superior to the tiny quantity of gold in a bracelet or ring. Similarly, although we are qualitatively one with God, being spiritual emanations of His unlimited potency, we are quantitatively infinitesimal and eternally subordinate to His supreme power. Therefore the Lord is called *vibhu*, or infinitely potent, and we are *aëu*, or infinitesimal and dependent. This is further confirmed in the Vedic literature by the statement *nityo nityänäà cetanaç cetanänäm/ eko bahünäà yo vidadhāti kāmān* (*Kaõha Upaniñad* 2.2.13). There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord. That dependence is not an illusion created by material existence, as stated by the impersonalist philosophers, but is an eternal relationship in which the Lord is eternally superior and we are eternally inferior. The Lord is eternally independent, and we are eternally dependent. The Lord is eternally absolute in Himself, and we are eternally relative to His supreme personality.

Although the Lord is infinitely greater than any other living being, or than all of them combined, every living being is qualitatively nondifferent from the Lord, because all living beings are parts and parcels emanating from Him (*mamaiväàço jéva-loke jéva-bhütaù sanātanaù* [*Bg.* 15.7]). Therefore, in one sense, the living entity is also not different from the material cosmic manifestation, which is an inferior sister energy of the Lord. Both the living entity and the material nature are *prakāti*, or feminine, dependent expansions of the supreme *puruñā*. The difference is that the living entity is the superior energy of the Lord, because the living entity is conscious and eternal like the Lord, whereas material energy is the inferior energy of the Lord, lacking consciousness and eternal form.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has emphasized in this regard that the absolute substance is one and is called Paramātmā, or the Supersoul. When one has achieved but a partial vision of the Paramātmā, one's understanding of life is called *ätma-darçana*, or self-realization. And when even this partial understanding is lacking, one's existential condition is

called *anātma-darçana*, or ignorance of the self. In the state of partial realization of the Supersoul, without recognition of the Paramātmā's distinction from the individual soul, the living entity tends to become puffed up by his spiritual achievement, be carried away by mental concoction, and consider himself equal in all respects with God. On the other hand, the living entity situated in *anātma-darçana*, or material ignorance, feels that he is completely different from the Supreme Lord; and since everyone in this material world is interested in himself, the living entity forgets about God, thinking that God is completely different from him and that there is therefore no substantial relationship between him and God. In this way the impersonal transcendentalists emphasize only the oneness between God and the living entity, whereas the ordinary materialists overemphasize the difference between God and the living entity. But Caitanya Mahāprabhu has clearly revealed that the Ultimate Truth is simultaneous oneness and difference (*acintya-bhedābheda-tattva*(89)). Actually we are eternally different from God. Because the living entity and God are eternally separate individual entities, there exists the possibility of an eternal relationship. And because every living entity is qualitatively one with the Supreme Lord, that relationship constitutes the essence of the ultimate reality for every living being. As stated in the *Caitanya-caritāmāta* (*Madhya* 20.108), *jēvera 'svarūpa' haya-kāñēera 'nitya-dāsa.'* The ultimate essential identity of every living entity is his relationship with the Supreme Lord as a servitor of the Lord.

If one can understand that he is an eternal servant of the Supreme Personality of Godhead, one can correctly understand that both the living entity and the material universe are identical with Kāñēa, being emanations from Him, and that they are therefore nondifferent from each other. Çrēla Bhaktisiddhānta Sarasvatī has stated, "The material world is a manifestation of simultaneous difference and nondifference, and it is a form of the Supreme Lord. Thus the temporary, perishable and ever-changing material world is different from Vaikuṇṭha, the eternal world."

It should be noted that in this verse the word *sad-asad-ātmakam*, or "made up of gross and subtle objects," does not refer to material and spiritual objects. This universe is stated to be composed of *sat* and *asat*, gross and

subtle material objects. According to Çréla Bhaktisiddhānta Sarasvaté, "The very subtle state within the manifest world is known as 'the unmanifest,' and the realm beyond the manifest world is called 'transcendental.' Within the coverings surrounding the manifest, in the region of the time factor, is the phase of material existence experienced by the controlling deities; in this phase exist the two functions cause (*asat*) and effect (*sat*). In the universe, which is a third *tattva*, or reality (apart from and containing both *sat* and *asat*), and which is a form of the Supreme Lord, it is impossible to produce any contradiction to the nondual Absolute Truth." In other words, although ignorant, materialistic scientists may zealously carry out research to find a material principle that can negate or render unnecessary the existence of God, Çréla Bhaktisiddhānta Sarasvaté clearly states that since the universe is an emanation from the Lord and therefore spiritually identical with Him, there cannot possibly exist anywhere within the universe a material law, principle or phenomenon that in any way contradicts the supremacy of the Personality of Godhead. In fact, the entire universe, along with the spiritual sky, exists as eternal testimony to the unlimited glory of the Supreme Personality of Godhead, Kāñëa. With this understanding, the nine Yogendras were traveling about the earth in transcendental bliss.

TEXT 23

@vyaAh"taeí"gaTaya: s\$aur"is\$aÜ"s\$aADya-
gAnDavaRya⁰anar"ik(^aar"naAgAlaAek(Ana,
mau·(Aêr"inta mauinacaAr"NABaUtanaATa-
ivaâADar"iã"jagAvaAM BauvanaAina k(Amama,

*avyähateñña-gatayaù sura-siddha-sādhya-
gandharva-yakña-nara-kinnara-nāga-lokān
muktāṇ caranti muni-cāraëa-bhūtanātha-
vidyādhara-dvija-gaväà bhuvanāni kāmam*

WORD-FOR-WORD MEANINGS

avyähata—unimpeded; *iñña-gatayaù*—in moving as they please; *sura*—of the

demigods; *siddha*—perfected mystics; *sādhya*—Sādhyas; *gandharva*—heavenly musicians; *yakñā*—associates of Kuvera; *nara*—human beings; *kinnara*—minor demigods who can change their form at will; *nāga*—and serpents; *lokān*—the worlds; *muktāu*—free; *caranti*—they travel; *muni*—of the sages; *cāraëa*—angels; *bhūta-nātha*—ghostly followers of Lord Çiva; *vidyādhara*—Vidyādharas; *dvija*—*brāhmaëas*; *gavām*—and of the cows; *bhuvanāni*—the worlds; *kāmam*—however they want.

TRANSLATION

The nine Yogendras are liberated souls who travel freely to the planets of the demigods, the perfected mystics, the Sādhyas, the heavenly musicians, the Yakñas, the human beings, and the minor demigods such as the Kinnaras and the serpents. No mundane force can check their free movement, and exactly as they wish they can travel as well to the worlds of the sages, the angels, the ghostly followers of Lord Çiva, the Vidyādharas, the *brāhmaëas* and the cows.

TEXT 24

ta Wk(d"A inamae: s\$āṭama,
opajagmauyaRä{"cC\$yaA
ivataAyamaAnama{iSaiBar,"
@janaABae mah"Atmana:

*ta ekadā nimeu satram
upajagmur yadācchayā
vitāyamānam āñibhir
ajanābhe mahātmanaù*

WORD-FOR-WORD MEANINGS

te—they; *ekadā*—once; *nimeu*—of King Nimi; *satram*—the soma sacrifice; *upajagmuu*—they approached; *yadācchayā*—as they wished;

vitāyamānam—being carried out; *āñibhiù*—by sages; *ajanābhe*—in Ajanābha (the old name for Bhārata-varṇa); *mahā-ātmanaù*—of the great soul.

TRANSLATION

Once in Ajanābha [the former name of the earth], they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of elevated sages.

TEXT 25

taAnä{"î"A s\$aUyaRs\$aÆyAzAAna,
mah"ABaAgAvataA^aa{pa
yajamaAnaAe'çayaAe iva'aA:
s\$avaR WvaAepataisTare"

tān dāñvā sūrya-saì kāçān
mahā-bhāgavatān nāpa
yajamāno 'gnayo viprāù
sarva evopatasthire

WORD-FOR-WORD MEANINGS

tān—them; *dāñvā*—seeing; *sūrya*—the sun; *saì kāçān*—who rivaled in brilliance; *mahā-bhāgavatān*—the pure devotees of the Lord; *nāpa*—O King (Vasudeva); *yajamānaù*—the performer of the sacrifice (Nimi Mahārāja); *agnayaù*—the fires; *viprāù*—the *brāhmaëas*; *sarve*—everyone; *eva*—even; *upatasthire*—stood in respect.

TRANSLATION

My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present—the performer of the sacrifice, the *brāhmaëas* and even the sacrificial fires—stood in respect.

TEXT 26

ivade"h"staAnaiBa'aetya
naAr"AyaNApar"AyaNAAAna,
'alta: s\$ampaUjayaAM ca,e(
@As\$anasTaAna, yaTaAhR"ta:

*videhas tñ abhipretya
nārāyāēa-parāyāēñ
prētaù sampūjayāc cakra
āsana-sthñ yathārhatāù*

WORD-FOR-WORD MEANINGS

videhaù—Nimi Mahārāja; *tñ*—them; *abhipretya*—recognizing;
nārāyāēa-parāyāēñ—as devotees whose only goal was Nārāyāēa;
prētaù—satisfied; *sampūjayām cakra*—he fully worshiped them;
āsana-sthñ—who had been seated; *yathā-arhatāù*—as they deserved.

TRANSLATION

King Videha [Nimi] understood that the nine sages were exalted devotees of the Supreme Personality of Godhead. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in a proper way, just as one would worship the Supreme Personality of Godhead.

PURPORT

The word *yathārhatāù* is significant here. According to Viçvanātha Cakravartē the word *yathārhatāù* means *yathocitam*, or "according to the proper etiquette." It is clearly mentioned here that the *nava-yogendras* are *nārāyāēa-parāyāēñ*, exalted devotees of the Supreme Lord, Nārāyāēa, or Kāñēa. Therefore, the word *yathārhatāù* indicates that the King worshiped the nine sages according to the standard Vaiñēava etiquette. The etiquette for worshiping exalted Vaiñēavas is expressed by Viçvanātha Cakravartē

Öhäkura with the words *säkñäd-dharitvena samasta-çästraiù*: an exalted Vaiñëava, being totally surrendered to the will of the Supreme Lord, is taken to be a transparent medium for the Lord's will. In the *Caitanya-caritämåta* it is stated that even by a moment's association with the pure devotees of the Lord one can achieve all perfection in life. Therefore, as indicated by the word *prëtaù*, King Nimi was overjoyed by the auspicious arrival of the sages, and therefore he worshiped them just as one would worship the Supreme Personality of Godhead.

Although impersonalist philosophers claim that every living entity is equal to God, they callously step over the heads of their so-called spiritual masters and freely speculate on the nature of the Absolute, giving their own whimsical opinions in defiance of the impersonal whims of their so-called *gurus*. In other words, although Mäyävädë impersonalists claim that everyone is God, they ultimately show an offensive mentality toward the Supreme Personality of Godhead in rejecting the reality of His eternal form and pastimes. Thus, they unwittingly belittle the eternal position of all living beings by denying their eternal personality and activities in the kingdom of God. The impersonalists, through their mental concoctions, try to minimize the position of the Supreme Personality of Godhead and the living entities who are part of Him, reducing them theoretically to a formless, nameless light, which by their concoction they claim to be the Absolute God. The Vaiñëavas, however, welcome the Supreme Personality of Godhead and easily understand that the unlimited Supreme Personality has nothing to do with the conditioned, limited, mundane personalities we find in the material world. The impersonalists arrogantly assume that there could not be any transcendental or unlimited personality beyond our present experience. But the Vaiñëavas intelligently understand that there are many wonderful things far beyond our limited experience. Therefore they accept the words of Kñëä, who states in *Bhagavad-gëtä* (15.19):

*yo mäm evam asammüòho
jänäti puruñottamam
sa sarva-vid bhajati mää
sarva-bhävena bhärata*

"Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything, and he therefore engages himself in full devotional service, O son of Bharata." In this connection Çrëla Prabhupäda states, "There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kânëa as the Supreme Person is actually the knower of everything. The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Kânëa consciousness, the devotional service of the Supreme Lord.... It is not that one should simply speculate academically. One should submissively hear from *Bhagavad-gëtä* that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to the Supreme Personality of Godhead, Çré Kânëa, knows the purpose of the *Vedas*; no one else knows the purpose of the *Vedas*." Therefore, exalted devotees such as the nine Yogendras always accept the supremacy of the Supreme Personality of Godhead, as expressed here by the word *näräyaëa-paräyaëän*.

King Nimi was a Vaiñëava, and therefore he worshiped the great sages with the same respect with which he would worship the Supreme Personality of Godhead, as shown by the word *yathärhataù*. Although impersonalists falsely claim that every living entity is equal to God, they cannot properly respect any living being, because of their original offense at the lotus feet of the Supreme Personality. Their so-called worship, even of their own *gurus*, is ultimately self-serving and opportunistic. When an impersonalist imagines that he has become God, he has no further need for his so-called *guru*. The Vaiñëava, however, because he accepts the supremacy of the eternal Personality of Godhead, is ready and willing to offer eternal respect to all living beings, especially to those most fortunate living beings who have achieved shelter at the lotus feet of the Lord. A Vaiñëava's worship of the Lord's representative is not self-serving or opportunistic, but is an expression of eternal love for the Lord and His representatives, as indicated here by the word *prëtaù*. Therefore it is clear

from this verse that not only the nine exalted sons of Āṇabhadeva but also King Nimi himself were all great devotees of the Supreme Personality of Godhead, in defiance of the artificial and limited concept of impersonalism.

TEXT 27

taAna, r"AecamaAnaAna, svaç&caA
"aöpauṭaAepamaA^aava
pa'acC\$ par"ma'alta:
'aTMayaAvanataAe na{pa:

*tān rocamānān sva-rucā
brahma-putropamān nava
papraccha parama-prētaù
praçrayāvanato nāpaù*

WORD-FOR-WORD MEANINGS

tān—them; *rocamānān*—glowing; *sva-rucā*—by their own effulgence; *brahma-putra-upamān*—just like the sons of Brahmā; *nava*—nine; *papraccha*—he asked; *parama-prētaù*—transcendentally overjoyed; *praçraya*—with humility; *avanataù*—bowed down; *nāpaù*—the King.

TRANSLATION

Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages. These nine great souls glowed with their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brahmā.

PURPORT

Çréla Çrédhara Svāmé has pointed out that the word *sva-rucā* indicates that the *nava-yogendras* glowed from their own spiritual effulgence and not due to their ornaments or any other cause. The Supreme Soul, Lord Kāñëa,

is the original source of all light. His brilliantly glowing body is the source of the all-pervading *brahma-jyotir*, the immeasurable spiritual light that is the resting place of innumerable universes (*yasya prabhā prabhavato jagad-aëòà-koïi* [Bs. 5.40]). The individual soul, being part and parcel of the Lord, is also self-effulgent. In fact, everything in the kingdom of God is self-effulgent, as described in *Bhagavad-gétä* (15.6):

*na tad bhäsayate süryo
na çaçai ko na pävakaù
yad gatvä na nivartante
tad dhäma paramaà mama*

It has already been described in many ways that the *nava-yogendras* were pure devotees of the Lord. Being completely Kânëa conscious souls, they naturally radiated the intense effulgence of the soul, as indicated here by the word *sva-rucä*. Çréla Çrédhara Svämé has also pointed out that the word *brahma-putropamän*, meaning "equal to the sons of Brahmä," indicates that the *nava-yogendras* were on the same spiritual platform as the four exalted Kumära brothers. It has been described in the Fourth Canto that Mahäräja Päthu received the four Kumäras with great love and reverence, and here King Nimi is similarly receiving the nine sons of Lord Āñabhadeva. Receiving exalted Vaiñëavas with love and reverence is standard spiritual etiquette for those who desire progress and happiness in life.

TEXT 28

™alivade" h" ovaAca
manyae BagAvata: s\$aA°aAta,
paASaRd"Ana, vaAe maDauĩ"s\$a:
ivaSNAAeBaURtaAina laAek(AnaAM
paAvanaAya car"inta ih"

*çré-videha uväca
manye bhagavataù säkñät
päriädän vo madhu-dvīsaù*

*viñëor bhütäni lokänäà
pävanäya caranti hi*

WORD-FOR-WORD MEANINGS

çré-videhaù uväca—King Videha said; *manyë*—I consider; *bhagavataù*—of the Supreme Lord; *säkñät*—directly; *pärñadän*—personal associates; *vaù*—you; *madhu-dviñäù*—of the enemy of Madhu; *visëoù*—of Lord Viñëu; *bhütäni*—the servants; *lokänäm*—of all the worlds; *pävanäya*—for the purification; *caranti*—they move about; *hi*—indeed.

TRANSLATION

King Videha said: I think that you must be direct associates of the Supreme Personality of Godhead, who is famous as the enemy of the demon Madhu. Indeed, the pure devotees of Lord Viñëu wander throughout the universe not for their personal, selfish interest, but to purify all the conditioned souls.

PURPORT

King Nimi here welcomes the great sages by glorifying their transcendental activities. It is well known that the Supreme Personality of Godhead is transcendental to the three modes of material nature, as stated in *Bhagavad-gētä* (7.13): *mäm ebhyaù param avyayam*. Similarly, His pure devotees are also on the transcendental platform. One may ask how such transcendental living beings as the associates of Lord Viñëu could be seen within the material world. Therefore it is stated here, *pävanäya caranti hi*: the associates of Lord Viñëu travel throughout the universe to reclaim the fallen, conditioned souls on behalf of the Supreme Personality of Godhead. A representative of the governor may be seen moving within the prison house, but that does not mean that the governor's representative has become a conditioned prisoner. It is understood that he is within the prison to negotiate the possible release of those prisoners who have rectified their criminal propensity. Similarly, the devotees of the Supreme Personality of

Godhead called *parivrājakācāryas* wander throughout the universe inviting everyone to surrender to Lord Kāñëa and go back home, back to Godhead, for an eternal life of bliss and knowledge.

In the Sixth Canto of *Çrémad-Bhāgavatam* the mercy of the associates of Lord Viñëu has been described in connection with the salvation of Ajāmila. Çréla Bhaktisiddhānta Sarasvaté Öhäkura has pointed out that the associates of Lord Viñëu are as merciful as the Lord Himself. Even though the ignorant members of human society are not interested in approaching the servants of Lord Viñëu, the devotees of the Lord, without any false prestige, act to liberate the conditioned souls from their perpetual misfortune.

TEXT 29

äü"laRBaAe maAnauSaAe de"h"Ae
de"ih"naAM °aNABaÿr":
taḥaAipa äü"laRBaM manyae
vaEku(NQ&i'ayad"zARnama,

*durlabho mānuño deho
dehinäà kñäëa-bhaì guraù
taträpi durlabhaà manye
vaikuëöha-priya-darçanam*

WORD-FOR-WORD MEANINGS

durlabhaù—difficult to achieve; *mānuñaù*—human; *dehaù*—body; *dehinäm*—for embodied beings; *kñäëa-bhaì guraù*—prone to be destroyed at any moment; *tatra*—in that human body; *api*—even; *durlabham*—more difficult to achieve; *manye*—I consider; *vaikuëöhapriya*—of those who are dear to the Supreme Lord, Vaikuëöha; *darçanam*—the vision.

TRANSLATION

For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved

human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṇṭha.

PURPORT

According to Ṣrēla Ṣrēdhara Svāmē, the word *dehinām* means *bahavo dehā bhavantē yeñāà te*, "the conditioned souls, who accept innumerable material bodies." According to some wishful thinkers a living entity in the human form of life will never be degraded to a lower form such as that of an animal or plant. But despite this wishful thinking, it is a fact that according to our activities at the present, we will be elevated or degraded by the laws of God. At the present time in human society there is no clear or precise understanding of the nature of life. Foolish scientists have invented highly sophisticated terminologies and theories to bluff innocent people into believing that life comes from chemical reactions. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has exposed this bluff in his book *Life Comes From Life*, which points out that although scientists claim that life comes from chemicals, they cannot produce so much as an insect, even from unlimited quantities of chemicals. Actually, life and consciousness are symptoms of the spirit soul.

In *Life Comes From Life* (page 43), Ṣrēla Prabhupāda has stated, "Living beings move from one bodily form to another. The forms already exist. The living entity simply transfers himself, just as a man transfers himself from one apartment to another. One apartment is first class, another is second class, and another is third class. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same. But now, according to his capacity for payment, or *karma*, he is able to occupy a higher-class apartment. Real evolution does not mean physical development, but development of consciousness." Within every species of life there is consciousness, and that consciousness is the symptom of the living entity, who is the superior energy of the Supreme Personality of Godhead. Without understanding this essential point of the transmigration of the conscious living entity throughout 8,400,000 species of life, one cannot possibly understand the words *durlabho mānuño dehaù*, "the human

body is very rarely achieved."

People are now being cheated of this essential understanding. They are completely unaware of the danger of slipping back into the eight million species that lie below the human species. It is natural that a human being think in terms of progress. We want to feel that our life is progressing and that we are advancing and improving the quality of our life. Therefore, it is urgent that people be informed of the great danger of misusing the valuable human life and that they know of the great opportunity the human life affords, the opportunity to take to Kânëa consciousness. Just as on earth different residential areas are divided into high class, middle class and low class, within the universe there are upper-class, middle-class and lower-class planets. By practice of the *yoga* system, or by meticulous execution of religious rituals, one can transfer himself to the higher planets within this universe. On the other hand, by neglecting religious principles one will degrade himself to a lower planet. But the Supreme Lord, Kânëa, declares in *Bhagavad-gētā* (8.16), *ābrahma-bhuvanāl lokāu punar āvartino 'rjuna*. Thus the final conclusion is that every planet within the material universe is an unsuitable and inappropriate residence, because on each planet there are the primal defects old age and death. The Lord assures us, however, that in His transcendental abode, which lies far beyond the material cosmos, life is everlasting, blissful and absolutely cognizant. The material world is temporary, troublesome and rife with ignorance, but the spiritual world, called Vaikuëöha, is eternal, blissful and full of perfect knowledge.

The highly evolved human brain is a gift given by God so that we may use our intelligence to distinguish between that which is eternal and that which is temporary. As stated in *Bhagavad-gētā* (2.16),

*näsato vidyate bhävo
näbhävo vidyate sataù
ubhayor api dāñño 'ntas
tv anayos tattva-darçibhiù*

"Those who are seers of the truth have concluded that matter has no permanent existence whereas the spirit soul never ceases to exist. Learned

seers have concluded this by studying the nature of both."

Those who have accepted the Supreme Lord and His abode as the ultimate goal of life are called *vaikuṇṭha-priya*. Here King Nimi states that to have the personal association of such learned transcendentalists is certainly the perfection of human life. In this connection Çréla Bhaktisiddhānta Sarasvatī Ōhākura suggests that we consider the following verse:

*nā-deham ādyaà su-labhaà su-durlabhaà
plavaà su-kalpaà guru-karēadhāram
mayānukūlena nabhasvateritaà
pumān bhavābdhià na taret sa ātma-hā*

"[The Supreme Lord said:] The best of bodies, a human body, is a great attainment, rarely achieved, and may be compared to a boat. The *guru* is an expert captain for this boat, and I have sent favorable winds (the *Vedas*). Thus I have given all facilities for crossing over the ocean of material existence. Any human being who has achieved these excellent facilities of human life but does not cross over the material ocean is to be considered the killer of his own self." (SB 11.20.17)

According to Çréla Bhaktisiddhānta Sarasvatī, the eternal servants of the Supreme Lord, being controlled by powerful feelings of mercy, descend into the material world as *Vaiṇēavas* to deliver the conditioned souls who are bound by the results of their own mundane work. Such *Vaiṇēavas* also distribute their mercy to those who are laboriously searching after the impersonal Absolute. Çré Nārada Muni has stated that without ecstatic love of Godhead such laborious, impersonal contemplation of the Absolute is certainly troublesome (*naiṅkarmyam apy acyuta-bhāva-varjitam*), and what to speak of the innumerable problems of ordinary gross materialistic life. We have practical experience that in the Western countries most people are working hard to get money, laboring under heavenly dreams of sense gratification. Others, having become frustrated with ordinary materialistic life, are trying to negate their personal existence and merge into the existence of God through so-called *yoga* and meditation. Both classes of unhappy people are receiving the mercy of the Kāṇēa consciousness

movement, putting aside their dreams of sense gratification as well as their troublesome impersonal speculation. They are learning to chant the holy names of God, dance in ecstasy, and feast on the holy food offered to the Lord. They become enlivened by the transcendental knowledge spoken by the Lord Himself in the *Bhagavad-gētā*. As the Lord states in *Bhagavad-gētā* (9.2), *susukhaà kartum avyayam*. The actual process of spiritual freedom is joyful to perform and has nothing to do with fruitive activities aimed at sense gratification or with dry impersonal speculation. More and more people are taking to the process of Kāñëa consciousness, becoming joyful, and eagerly distributing Kāñëa's mercy to others. Thus the whole world will be enlivened and inspired by the Kāñëa consciousness movement, which is the practical demonstration of the mercy of the Vaiñëavas.

TEXT 30

sat-saigaù çe@ta @AtyaintakM(°aemaM
 pa{cC\$AmaAe BavataAe'naGaA:
 s\$AMs\$aAre""ismana, °aNAADaAeR'ipa
 s\$ats\$aËÿ: zAevaiDana{RNAAma,vadhir nâëäm

ata ätyantikaà kñëmaà
pâcchämo bhavato 'naghäù
saàsäre 'smin kñäëärdho 'pi
sat-saì gaù çevadhir nâëäm

WORD-FOR-WORD MEANINGS

ataù—therefore; *ätyantikam*—supreme; *kñëmam*—good; *pâcchämaù*—I am asking; *bhavataù*—from you; *anaghäù*—O sinless ones; *saàsäre*—in the cycle of birth and death; *asmin*—this; *kñäëa-ardhaù*—lasting only half of one moment; *api*—even; *sat-saì gaù*—the association of devotees of the Lord; *çevadhiù*—a great treasure; *nâëäm*—for human beings.

TRANSLATION

Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.

PURPORT

The word *çevadhiù*, or "a great treasure," is significant in this verse. Just as an ordinary man is overjoyed to discover an unexpected treasure, one who is actually intelligent is overjoyed to gain the association of a pure devotee of the Lord, by which one's life can easily be perfected. According to Çréla Jéva Gosvämé the words *ätyantikaà kñemam*, or "the supreme good," indicate that situation in which one cannot be touched by even the slightest fear. Now we are entangled in the cycle of birth, old age, disease and death (*saàsäre*). Because our entire situation can be devastated in a single moment, we are constantly in fear. But the pure devotees of the Lord can teach us the practical way to free ourselves from material existence and thus to abolish all types of fear.

According to Viçvanätha Cakravarté Öhäkura, normal etiquette would dictate that a host immediately ask a guest who has arrived about his well-being. But such an inquiry is unsuitable to place before self-satisfied devotees of the Lord, who are themselves the bestowers of all well-being. According to Çréla Viçvanätha, the King knew that it would be useless to ask the sages about their business affairs, since the only business of the pure devotees of the Lord is the achievement of the supreme goal of life. According to *Bhagavad-gétä*, the goal of life is to free oneself from the cycle of birth and death and reinstate oneself as an eternal servant of God on the platform of spiritual bliss. Pure devotees of the Lord do not waste their time with ordinary mundane affairs. Sometimes foolish relatives of a Vaiñëava preacher lament that such a transcendental preacher has not used his life for material business and that so much money has therefore been lost by the practice of spiritual life. Such ignorant persons cannot imagine the

unlimited prosperity available on the spiritual platform to those who have surrendered heart and soul to the mission of the Lord. King Nimi was himself a learned Vaiñëava, and therefore he did not foolishly ask the sages about ordinary worldly affairs. He immediately inquired about *ätyantikaà kñemam*, the highest, most perfect goal of life.

According to Viçvanätha Cakravarté Öhäkura, the word *anaghäù*, "O sinless ones," has two meanings. *Anaghäù* indicates that the nine Yogendras were themselves completely free of sins. It also indicates that merely by the great fortune of seeing them and hearing from them submissively, an ordinary, sinful man could also be freed of his sins and achieve everything he desired.

One might object that since the great sages had just arrived, the King should not have been so impatient as to inquire from them about the perfection of life. Perhaps the King should have waited until the sages themselves invited his inquiry. Such a hypothetical objection is answered by the words *kñäëärdho pi*. Even a single moment's association with pure devotees, or even half a moment's association, is sufficient to give one the perfection of life. An ordinary person who is offered a great treasure will immediately desire to claim such a treasure. Similarly, King Nimi was thinking, "Why should I consider myself fortunate enough to have such great sages stay here for a long time? Because I am an ordinary person, undoubtedly you will soon be leaving. Therefore, let me immediately take advantage of your holy association."

According to Çréla Bhaktisiddhanta Sarasvaté, in this world there are different varieties of mercy. But ordinary mercy cannot bring about the cessation of all unhappiness. In other words, there are many humanitarians, altruists and social reformers who certainly work for the betterment of humanity. Such persons are universally considered merciful. But in spite of their mercy, humanity continues to suffer in the grip of birth, old age, disease and death. I may distribute free food to the needy, but even after eating my merciful gift, the recipient will again become hungry, or he will suffer in some other way. In other words, by mere humanitarianism or altruism, people do not actually become free from unhappiness. Their

unhappiness is merely postponed or altered. King Nimi was joyful upon seeing the *nava-yogendras* because he knew that they were eternally perfect associates of the Supreme Lord. Therefore he thought, "You are not prone to sinful activities like unfortunate mundane people such as me. Thus the words you speak carry no deception or exploitation."

The materially conditioned souls spend their days and nights discussing various topics of sense gratification. They never find time to hear about transcendental knowledge. But if even only briefly or accidentally they hear *hari-kathā*, topics of Kāñëa, in the association of pure devotees of the Lord, their propensity to suffer in material existence will slacken. When one sees liberated persons, hears about Kāñëa from them, remembers their saintly behavior and so on, one's tendency to bind himself in the illusion of sense gratification is diminished, and he becomes eager to serve the Supreme Lord.

TEXT 31

DamaARna, BaAgAvataAna, "aUta
yaid" na: TMautayae °amama,
yaE: 'as\$a^a: 'apa^aAya
d"AsyatyaAtmaAnamapyaja:

*dharmān bhāgavatān brūta
yadi naù çrutaye kīamam
yaiù prasannaù prapannāya
dāsyaty ātmānam apy ajaù*

WORD-FOR-WORD MEANINGS

dharmān bhāgavatān—the science of devotional service; *brūta*—please speak; *yadi*—if; *naù*—of us; *çrutaye*—to hear properly; *kīamam*—there is the capacity; *yaiù*—by which (devotional service); *prasannaù*—being satisfied; *prapannāya*—to one who has taken shelter; *dāsyati*—He will give; *ātmānam*—Himself; *api*—even; *ajaù*—the unborn Supreme Lord.

TRANSLATION

Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul.

PURPORT

Within the material world there are two classes of mundane philosophers who present their opinions about the Supreme Lord. Some so-called theologians claim that we are infinitely different from God, and therefore they tend to look upon the Lord as something far beyond our power to understand. Such extreme dualistic philosophers outwardly or officially claim to be pious and religious believers in God, but they consider God so much different from that which is within our experience that according to them there is little profit in even trying to discuss the personality or attributes of the Supreme Lord. Such outwardly faithful persons generally take to fruitive activities and gross materialistic sense gratification, being infatuated with the mundane relationships of the material world, which appear under the headings society, friendship and love.

The *advaita-vādés*, or nondualistic philosophers, claim that there is no difference between God and the living entity and that the highest goal of life is to give up our personal existence, which is due to illusion, and merge into the impersonal Brahman effulgence, which is devoid of name, form, paraphernalia and personality. Thus neither class of speculative philosopher is able to understand the transcendental Personality of Godhead.

Caitanya Mahāprabhu, in His sublime teaching of *acintya-bhedābheda-tattva*, or simultaneous oneness and difference, has clearly demonstrated that we are qualitatively one with God but quantitatively different. God is personal consciousness, and He has His personal form. Similarly we are also personal consciousness, and ultimately, when liberated, we also have eternal forms. The difference is that the

eternal form and personality of the Supreme Lord contain unlimited potency and opulence whereas our potency and opulence are infinitesimal. We are conscious of our personal body, whereas Lord Kāñëa, the Absolute Truth, is conscious of everyone's body, as stated in *Bhagavad-gētā* (*kñetra-jī aà cāpi mää viddhi sarva-kñetreñu bhārata* [Bg. 13.3]). But although God is infinitely greater than the living entity, both God and the living entities are eternal personalities with form, activities and feelings.

The Supreme Lord, Kāñëa, expands Himself into innumerable living entities to enjoy *rasas*, or ecstatic relationships, with them. The living entities are part and parcel of Lord Kāñëa, and they are meant to serve Him with love. Although the Supreme Lord is eternally the predominator and the living entity is eternally the predominated, when the living entity surrenders unto the Lord with a sincere loving attitude, desiring to serve the Lord eternally without the slightest expectation of personal reward for such service, the Lord immediately is pleased, as expressed here by the word *prasannaù*. Kāñëa, the Supreme Personality of Godhead, is so unlimitedly merciful and magnanimous that in His gratitude to such a surrendered and loving servitor, He is immediately inclined to offer anything, even Himself, to His surrendered devotee.

There are numerous practical, historical examples of this loving propensity of the Supreme Personality of Godhead. Because of the love of Mother Yaçodä, child Kāñëa, in His form as Dämodara, surrendered Himself to His loving mother and allowed Himself to be bound with ropes as a childhood punishment. Similarly, feeling indebted to the Pääòavas for their intense love for Him, Kāñëa in His form as Pärtha-särathi happily agreed to drive the chariot of Arjuna on the Battlefield of Kurukñetra. Similarly, Kāñëa in Vändävana is always thinking of ways to satisfy the *gopés*, who are universally recognized as the most exalted loving devotees of the Lord.

Such intense loving feelings exchanged between the Lord and His pure devotees would not be possible were the living entities not qualitatively one with the Supreme Personality of Godhead and indeed inseparable parts and parcels of the Lord. On the other hand, because both the Supreme Personality of Godhead and the living entities are eternally individuals,

each with his own eternal individual consciousness, such loving exchanges are a perpetual reality in the kingdom of God. In other words, absolute oneness with God and absolute difference from God are theoretical imaginations of different schools of speculative philosophy. The perfection of spiritual love, as described in this verse, is based on simultaneous oneness and difference, and this absolute reality was elaborately presented by Lord Kāñëa Himself in His brahminical incarnation as Caitanya Mahāprabhu. The followers of Caitanya Mahāprabhu have expounded this perfect doctrine in innumerable books, culminating in the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who has most perfectly presented this knowledge in a way that is understandable not only in India but to all the people of the world. Our present insignificant attempt is simply to complete his translation and commentary on *Çrémad-Bhāgavatam*, and we are constantly praying for his guidance so that this work can simply be completed exactly as he would have desired. If one can understand these teachings of Caitanya Mahāprabhu as they are being presented in Western languages, surely the Lord will be satisfied with such a sincere seeker of spiritual truth.

TEXT 32

™alnaAr"d" ovaAca
WvaM tae inaimanaA pa{í"A
vas\$auDe"va mah"ÔamaA:
‘aitapaUjyaA“auvana, ‘altyaA
s\$as\$ad"syaitvaRjaM na{pama,

çré-nārada uvāca
evaà te niminā pāññā
vasudeva mahattamāu
pratipūjyābruvan prētyā
sa-sadasyartvijaà nāpam

WORD-FOR-WORD MEANINGS

çré-nāradaù uvāca—Çré Nārada said; *evam*—thus; *te*—they; *niminā*—by King Nimi; *pāññāù*—questioned; *vasudeva*—O Vasudeva; *mahat-tamāù*—those best of saints; *pratipūjya*—offering him words of respect in return; *abruvan*—they spoke; *prétyā*—affectionately; *sa-sadasya*—who was accompanied by the members of the sacrificial assembly; *ātvijam*—and by the priests; *nāpam*—to the King.

TRANSLATION

Çré Nārada said: O Vasudeva, when Mahārāja Nimi had thus inquired from the nine Yogendras about devotional service to the Lord, those best of saintly persons sincerely thanked the King for his questions and spoke to him with affection in the presence of the members of the sacrificial assembly and the brähmaëa priests.

PURPORT

According to Çrédhara Svämé, not only the King but also the members of the assembly and the priests conducting the sacrifice were all devoted to hearing and chanting the glories of devotional service to the Supreme Personality of Godhead. The sages, beginning with Kavi, will now each speak in turn, answering the questions of the King.

TEXT 33

™alk(ivaç&vaAca
manyae'ku(taiêà"yamacyautasya
paAd"AmbaujaAepaAs\$anamaṭa inatyama,
oiã"çabauÜe"r"s\$ad"AtmaBaAvaAä,"
ivaìAtmanaA yaṭa inavataRtae Bal:

çré-kavir uvāca
manye 'kutaçcid-bhayam acyutasya
pädāmbujopāsanam atra nityam
udvigna-buddher asad-ātma-bhävād

viçvätmanä yatra nivartate bhéù

WORD-FOR-WORD MEANINGS

çré-kaviù *uväca*—Çré Kavi said; *manyé*—I consider;
akutaçcit-bhayam—fearlessness; *acyutasya*—of the infallible Lord;
päda-ambuja—of the lotus feet; *upäsanam*—the worship; *atra*—in this
world; *nityam*—constantly; *udvigna-buddheù*—of one whose intelligence is
disturbed; *asat*—that which is only temporary; *ätma-bhävät*—by thinking to
be the self; *viçva-ätmanä*—thoroughly; *yatra*—in which (service to the
Lord); *nivartate*—ceases; *bhéù*—fear.

TRANSLATION

Çré Kavi said: I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.

PURPORT

In the opinion of Çréla Çrédhara Svämé the word *asad-ätma-bhävät* in this verse indicates that the living entity is constantly disturbed by fear because he identifies his eternal self with the temporary material body and its paraphernalia. Similarly, Çréla Viçvanätha Cakravarté Öhäkura has stated, *bhakti-pratiküla-deha-gehädiñv äsaktim*. Because of one's attachment to one's temporary body and so-called home, family, friends and so on, one's intelligence is always disturbed by fear, and one is unable to appreciate or practice pure devotional service to the Supreme Lord. So-called religious activities executed in the bodily conception of life are always accompanied by fear and anxiety about the ultimate result. But pure devotional service to the Supreme Personality of Godhead frees one from fear and anxiety because it is executed on the platform of Vaikuëöha, or the spiritual plane, where there is no fear or anxiety. According to Çréla Jéva Gosvämé, the process of *bhakti-yoga* is so powerful that even in the stage of

sādhana-bhakti, in which one is practicing devotional service through rules and regulations, the neophyte can have a direct experience of fearlessness by the mercy of the Lord. As one's devotional service becomes mature, the Lord reveals Himself to the devotee, and all fear is totally vanquished forever.

Every living entity has a natural propensity to serve God, but because of false identification with the temporary body one loses touch with this pure, constitutional propensity and instead inauspiciously becomes attached to temporary sense gratification in the form of body, home, family and so on. The result of such false attachment is continuing distress, which can be eradicated only by devotional service to the Supreme Lord.

In this connection, Çréla Bhaktisiddhānta Sarasvatī has quoted the following verse:

*tāvad bhayaà draviëa-deha-suhân-nimittaà
çokaù spâhâ paribhavo vipulaç ca lobhaù
tāvan mamety asad-avagraha ärti-mûlaà
yāvan na te 'i ghrim abhayaà pravâëëta lokaù*

"O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of 'I' and 'mine.' As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties." (SB 3.9.6)

TEXT 34

yae vaE BagAvataA 'aAe.(A
opaAyaA ÷AtmalabDayae
@Ãa: pauMs\$aAmaivaäu"SaAM
ivaiÜ" BaAgAvataAna, ih" taAna,

ye vai bhagavatä proktä

*upäyā hy ātma-labdhaye
ai jaù puàsām aviduñāà
viddhi bhāgavatān hi tām*

WORD-FOR-WORD MEANINGS

ye—which; *vai*—indeed; *bhagavatā*—by the Supreme Personality of Godhead; *proktaù*—spoken; *upäyāù*—means; *hi*—indeed; *ātma-labdhaye*—for realizing the Supreme Soul; *ai jaù*—easily; *puàsām*—by persons; *aviduñām*—less intelligent; *viddhi*—know; *bhāgavatān*—to be *bhāgavata-dharma*; *hi*—certainly; *tām*—these.

TRANSLATION

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as *bhāgavata-dharma*, or devotional service to the Supreme Personality of Godhead.

PURPORT

There are many Vedic scriptures, such as *Manu-saàhitā*, that present standard injunctions for the peaceful management of human society. Such Vedic knowledge is based on the *varëāçrama* system, which scientifically divides human society into four occupational divisions as well as four spiritual divisions. According to Çréla Çrédhara Svāmé, however, knowledge that can bring one directly in contact with the Supreme Personality of Godhead is called *ati-rahasyam*, or the most confidential knowledge (*ati-rahasyatvāt sva-mukhenaiva bhagavatāviduñām api puàsām ai jaù sukhenaivātma-labdhaye*).

Bhāgavata-dharma is so confidential that it is spoken by the Lord Himself. The essence of *bhāgavata-dharma* is given in *Bhagavad-gétā*, wherein Kāñëa personally instructs Arjuna. Yet in the Eleventh Canto of *Çrémad-Bhāgavatam* the Lord will give instructions to Uddhava that surpass even the teachings given to Arjuna in *Bhagavad-gétā*. As Çréla Prabhupāda

has stated, "Undoubtedly *Bhagavad-gétä* was spoken by the Lord on the Battlefield of Kurukñetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of *Bhagavad-gétä* the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in *Bhagavad-gétä*." (SB 3.4.32 purport) Similarly, it is understood that the knowledge that will be presented here by the nine Yogendras is not their personal concoction but is authorized knowledge originally spoken by the Lord Himself.

According to Çréla Bhaktisiddhānta Sarasvaté, the living entities, in the course of their wanderings throughout the cycle of birth and death, lose all trace of the Personality of Godhead. But when they hear the eternally auspicious topics spoken by the Supreme Lord for their benefit and understand their eternal identities as spirit souls, the realized experience of being an eternal servant of Kāñëa becomes the basis of *bhāgavata-dharma*. In the soul's experience as a pure Vaiñëava, or servant of God, there is no consideration of being different from God or the same as God, nor is one interested in the kingdom of material sense gratification. The pure devotee simply perceives his particular devotional service to the Supreme Lord and sees himself as an individual part and parcel of the ultimate shelter. A pure devotee experiences that his very being is tied, by ropes of loving devotion, to the ultimate shelter Himself in one of His direct personal expansions. And in such a perfect state of consciousness, the devotee can perceive the all-pervading variegated forms of the Absolute Truth.

TEXT 35

yaAnaAsTaAya nar"Ae r"Ajana,
na 'amaAâeta k(ihR"icata,
DaAvai^aamallya vaA naeḥae
na sKalae^aa pataeid"h"

*yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimēlya vā netre*

na skhalen na pated iha

WORD-FOR-WORD MEANINGS

yān—which (means); *āsthāya*—accepting; *naraù*—a man; *rājan*—O King; *na pramādyeta*—is not bewildered; *karhicit*—ever; *dhāvan*—running; *nimēlya*—closing; *vā*—or; *netre*—his eyes; *na skhalet*—will not trip; *na patet*—will not fall; *iha*—on this path.

TRANSLATION

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

PURPORT

According to Çréla Çrédhara Svāmé, the word *ai'jaù* ("easily"), which is used in the previous verse, is explained in this verse. He states, *ai'jaù-padenoktaà su-karatvaà vivâëoti*: "By the word *ai'jaù* the ease of performing *bhakti-yoga* is established, and this will be elaborated in the present verse." In *Bhagavad-gétâ* (9.2) the Lord Himself states, *pratyakiävagamaà dharmyaà susukhaà kartum avyayam*: "The process of devotional service to the Supreme Personality of Godhead is eternal, and it is very joyfully and naturally performed." Çréla Prabhupāda comments, "The process of devotional service is a very happy one. Why? Devotional service consists of *çravaëaà kértanaà viñëoù* [SB 7.5.23], so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized *ācāryas*. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, *patraà puīpaà phalam*: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit or a little water, which are all available in every part of the world, can

be offered by *any* person, regardless of social position, and will be accepted if offered with love. There are many instances of this in history. Simply by tasting the *tulasī* leaves offered to the lotus feet of the Lord, great sages like Sanat-kumāra became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him."

The essential point to be understood here is that when a living entity surrenders to the Supreme Personality of Godhead, he tells the Lord, "My dear Lord, although I am most sinful and unqualified and for so long have been trying to forget You, now I am taking shelter at Your lotus feet. From this day on I am Yours. Whatever I possess—my body, mind, words, family, riches—I am now offering at Your lotus feet. Please do with me as You like." The Supreme Lord, Kāñēa, has repeatedly given assurance in *Bhagavad-gētā* that He will protect and redeem such a surrendered living entity, bringing him back home, back to Godhead, for an eternal life in the Lord's own kingdom. Thus the qualification of surrendering to the Lord is so great and spiritually potent that even if a surrendered soul is deficient in other aspects of pious life, his elevated status is protected by the Lord Himself. In other processes, however, such as *yoga*, because one depends upon his own determination and intelligence and does not actually seek shelter of the Lord, one is subject to fall at any moment, being protected only by one's own flimsy, limited potency. Therefore, as stated in *Çrémad-Bhāgavatam* (10.2.32), *āruhya kâcchreēa paraà padaà tataù/ patanty adho 'nādâta-yuīmad-aī ghrayaù*: if one gives up the shelter of the lotus feet of the Supreme Lord and instead tries to advance in the *yoga* process by one's own determination, or if one tries to make progress in knowledge by one's own speculative power, surely one will eventually fall again to a mediocre material platform, having no protection other than one's own fallible strength. Therefore the Vaiñēava *âcāryas*, in their commentaries on this verse, have illustrated in various ways the vast superiority of *bhakti-yoga*, or pure devotional service. In this connection, Çrédhara Svāmē states, *nimēlya netre dhāvann api iha eñu bhāgavata-dharmeñu na skhalet. nimēlanaà nāmāji ānaà, yathāhuù- 'çruti-smâtē ubhe netre viprāēāà parikértite/ ekena vikalaù kâēo dvābhyām andhaù prakértitaù' iti*. "Even if running with both

eyes closed, a devotee on this path of *bhāgavata-dharma* will not stumble. 'Closing one's eyes' refers to being in ignorance [of standard Vedic literatures]. As it is said, 'The *ṣruti* and *smṛti* scriptures are the two eyes of the *brāhmaëas*. Lacking one of them, a *brāhmaëa* is half blind, and deprived of both he is considered completely blind.' "

In *Bhagavad-gētā* (10.10-11) the Lord has clearly stated that even if a devotee is lacking in Vedic knowledge or ignorant of Vaiñëava literature, the Lord personally enlightens him from within his heart if the devotee is actually engaged in loving service to the Lord. In this connection, Çréla Prabhupāda states, "When Lord Caitanya was in Benares promulgating the chanting of Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him. Prakāçananda, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion, but even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kāñëa Himself within his heart. So the sincere devotee engaged in Kāñëa consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Kāñëa consciousness."

Yet this facility given by the Lord cannot justify unauthorized concoctions put forward about the process of devotional service in the name of spontaneous devotion. In this connection Çréla Viçvanātha Cakravarté Öhäkura has stated, *bhagavat-prāpty-arthaà pāthāi -mārga-karaëaà tv ati-düñaëävaham eva*: "If one manufactures his own process of devotional service for the sake of attaining the Supreme Lord, such a concoction will cause total ruination." Çréla Viçvanātha Cakravarté Öhäkura goes on to quote:

*ṣruti-smṛti-puräëädi-
pai carātra-vidhià vinä*

aikāntiké harer bhaktir
utpätäyaiva kalpate
[Brs. 1.2.101(90)]

"If one's so-called unalloyed devotion to Lord Hari does not take into account the regulations of the *çruti*, *smâti*, *Puräëas* and *Paï carätra*, it is nothing more than a disturbance to society." In other words, even if one is not learned in the Vedic literatures, if he is engaged in the loving service of the Lord he is to be accepted as a pure devotee; nonetheless, such loving devotion cannot in any way contradict the injunctions of revealed scriptures.

Such groups as the *präkâta-sahajiyäs* ignore the standard regulations of Vaiñëava *dharma* and engage in illicit, degraded activities, dressing as Rädhä and Kânëa in the name of spontaneous devotion. They claim that because such spontaneous devotion is revealed by the Lord Himself, they need not refer to standard scriptures. Similarly, all over the world there are pseudoreligionists who manufacture their own processes and claim they are receiving knowledge from the Lord Himself within their hearts. Therefore it is very important to understand, as stated here, that spontaneous revelation by the Lord within the heart is meant not to alter the eternal process of devotional service to the Lord, but to give a supplementary facility to a sincere devotee who is ignorant of revealed scriptures. In other words, the revealed scriptures describe the eternal process of service to the Lord. Since the Lord is eternal and the living entity is eternal, the process of their loving relationship is also eternal. The Lord never changes His essential nature, nor does the living entity. Therefore there is no need to change the essential process of loving service to the Lord. Special revelation by the Lord is meant to give scriptural knowledge by another means, and not to contradict scriptural knowledge.

On the other hand, Çréla Viçvanätha Cakravarté Öhäkura has stated that if a devotee is executing all the basic principles of *bhakti-yoga* and advancing in devotional service, such a Vaiñëava should not be criticized for neglecting the secondary procedures. For example, His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda established hundreds of spiritual

communities in the Western countries for practicing Kāñëa consciousness. The devotees in these communities give up all illicit sex, gambling, intoxication and meat-eating and constantly engage in service to Kāñëa. Such followers of Çréla Prabhupāda are able to make wonderful spiritual advancement and convert many thousands of people to the process of devotional service. In fact, all the faithful members of ISKCON who follow the standard regulations remain free from material contamination and make visible progress in going back home, back to Godhead. Such members of ISKCON cannot possibly execute all the details of the *varëäçrama-dharma* system. In fact, many Western devotees can barely pronounce Sanskrit words and are not very expert in performing elaborate sacrifices based on chanting of *mantras* and offering of oblations. But because they are executing all the essential principles of *bhakti-yoga* by giving up material sense gratification and constantly engaging in loving service to Kāñëa, their position is guaranteed both in this life and in the next.

We have seen many sophisticated Sanskrit scholars and learned experts in the details of Vedic sacrifice who can hardly even follow the basic principles of human life, namely no illicit sex, no meat-eating, no gambling and no intoxication. Such brilliant scholars and ritualistic performers are generally seen to be attached to a materialistic conception of life and are fond of mental speculation. Although in *Bhagavad-gétä* the Lord Himself has given perfect knowledge for all time, such so-called scholars consider themselves more intelligent than the Lord and thus speculate on the meaning of Vedic literature. Such speculation certainly constitutes a fall from perfect spiritual life, and what then is to be said of materialistic fruitive activities, which are illusory in every sense of the term. The transcendental devotees are able to remain aloof from the pollution of fruitive activity and mental speculation, and that is the essential purport of this verse.

Çréla Viçvanātha Cakravartë Öhäkura has warned that the words *yän ästhäya* indicate that the exalted status of a Vainëava can never be accorded to one who is not following the basic regulations of *bhakti-yoga*. Nor can it apply to one who is sometimes serving Kāñëa and sometimes serving the illusory energy, *mäyä*, by mental speculation or fruitive activities. Çréla

Bhaktisiddhānta Sarasvatī Ōhākura has concluded, "In all *dharma*s other than *bhāgavata-dharma* one must consider the conditioned soul's qualification. But a soul surrendered to the Lord is never confounded by error, even if unqualified in all other respects. His feet never stumble, and he never falls. Even though wandering in the world at whim, he always resides in an auspicious place by the influence of his unswerving worship. The unique potency of *bhāgavata-dharma* does not appear in any of the other *dharma*s of the world. There is no comparison between a surrendered individual who has taken shelter of *bhāgavata-dharma* and the practitioner of any other *dharma*."

TEXT 36

k(Ayaena vaAcaA manas\$aein%o"yaEvaAR
bauÜ"YaAtmanaA vaAnaus\$a{tasvaBaAvaAta,
k(r"Aeita yaâts\$ak(laM par"smaE
naAr"AyaNAAyaeita s\$amapaRyaeÔata,

*kāyena vācā manasendriyair vā
buddhyātmanā vānusāta-svabhāvāt
karoti yad yat sakalam̐ parasmai
nārāyaēāyeti samarpayet tat*

WORD-FOR-WORD MEANINGS

kāyena—with the body; *vācā*—speech; *manasā*—mind; *indriyaiḥ*—senses; *vā*—or; *buddhyā*—with the intelligence; *ātmanā*—the purified consciousness; *vā*—or; *anusāta*—followed; *svabhāvāt*—according to one's conditioned nature; *karoti*—one does; *yad yat*—whatever; *sakalam*—all; *parasmai*—to the Supreme; *nārāyaēāya iti*—thinking, "This is for Nārāyaṇa"; *samarpayet*—he should offer; *tat*—that.

TRANSLATION

In accordance with the particular nature one has acquired in conditioned

life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Nārāyaṇa."

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has commented in this regard that a person who engages all the sensory activities of his body, mind, words, intelligence, ego and consciousness in the service of the Supreme Lord cannot be considered to be on the same level as a *karmī* working for his personal sense gratification. Although apparently still a conditioned soul, one who offers the fruits of all his activities to the Lord can no longer be touched by the countless miseries that arise from the reactions to materialistic activities.

Because of enmity against the Supreme Personality of Godhead and His omnipotent authority, the conditioned living entity performs activities against the order of the Lord. Yet self-realized souls continue to perform all types of work within this world to carry out the mission of the Supreme Lord. According to Çréla Bhaktisiddhānta Sarasvaté Ōhākura, those *karmīs* who are sufficiently pious follow the example of the self-realized souls by trying to offer the fruits of their own duties at the lotus feet of the Lord. Although this is counted as *karma-miçrā bhakti*, or devotional service mixed with the desire to execute fruitive activities, such mixed devotional service is gradually transformed into pure devotional service. As the pious fruitive workers disengage themselves, step by step, from the bogus philosophy of "enjoyment of one's hard-earned rewards," pure devotional service rewards them with complete good fortune.

Çréla Çrédhara Svāmé has commented, *ātmanā cittenāhaṁ kareëa vā anusāto yaù svabhāvas tasmāt*: although one may still be in the bodily concept of life, he should offer the fruit of his work to the Supreme Personality of Godhead. Those with a primitive, materialistic concept of the Supreme Lord consider the Lord present only in a temple or church. They make some offering to the Lord in the place of worship, but in their normal activities they claim proprietorship, not thinking that God is present

everywhere and within everyone. We have practical experience of many so-called religious men who become very offended if their children try to become servants of the Supreme Lord. They feel, "God should be pleased with whatever humble offering I give Him, but my family and ordinary business affairs belong to me and are under my control." The perception of anything as separate from the Supreme Personality of Godhead or His proprietorship is called *māyā*, or illusion. Çréla Çrédhara Svāmé has quoted, *na kevalaà vidhitaù kâtam eveti niyamaù; svabhävânusâri laukikam api*: "The regulation that one should serve the Supreme Lord does not refer only to prescribed religious paths, ceremonies and regulations; rather, all the activities one performs in this world according to one's personal nature should be dedicated to the Supreme Personality of Godhead."

The words *karoti yad yat sakalaà parasmai nâräyaëäyeti samarpayet tat* in this verse are very significant. A similar verse is found in *Bhagavad-gétä* (9.27):

*yat karoñi yad açnäsi
yaj juhoñi dadäsi yat
yat tapasyasi kaunteya
tat kuruñiva mad-arpaëam*

"O son of Kunté, all that you do, all that you eat, all that you offer and give away, and all the austerities that you perform should be done as an offering unto Me." The objection may be raised, Since our ordinary activities are performed with a material body and material mind, not by the spirit soul, how can such activities be offered to the Supreme Lord, who is completely transcendental to the material world? How can such activities be considered spiritual? In answer to this it is stated in the *Vinëu Puräëa* (3.8.8):

*varëäçramäcära-vatä
puruñëëa paraù pumän
vinëur ärädhyate panthä
nänyat tat-toña-käraëam
[Cc. Madhya 8.58]*

One who wants to satisfy the Supreme Personality of Godhead, Viñëu, must accept the system of *varëäçrama-dharma* and worship the Lord through the execution of his prescribed duties. In *Bhagavad-gëtä* (4.13) the Supreme Lord has personally taken credit for establishing the system of *varëäçrama-dharma*: *cätur-varëyaà mayä säññaà guëa-karma-vibhagaçaù*. Therefore if one offers his work within the *varëäçrama-dharma* system to the Supreme Lord, such work is counted as devotional service. According to one's *svabhäva*, or nature, one may work as an intellectual or priest, as an administrator or military man, as an agriculturist or mercantile man, or as a laborer or craftsman. And while working, everyone should meditate on the Supreme Personality of Godhead, thinking, *yat sakalaà parasmai nārāyaëäya*: "I am working for the Supreme Lord. Whatever result comes from my work, I shall accept the bare minimum for my personal maintenance, and the rest I shall offer for the glorification of Lord Nārāyaëa."

Çréla Jéva Gosvämé has pointed out, *käminäà tu sarvathaiva na duñkarmärpaëam*: one cannot offer *duñkarma*, or sinful, wicked activities, to the Supreme Personality of Godhead. The four pillars of sinful life are illicit sex, meat-eating, gambling and intoxication. Such activities are never acceptable as offerings to the Supreme Personality of Godhead. The example may be given that although in a free society each person is allowed to choose his own occupation, even a democratic government will not allow a citizen to choose the occupation of thief or murderer. In the same way, according to the laws of God one is invited to work according to his own nature in the *varëäçrama* system, but one is forbidden to adopt a criminal life of sinful activities violating the laws of God.

Çréla Viçvanätha Cakravarté Öhäkura has given a nice description of how one should offer one's ordinary activities to the Supreme Lord. He says that an ordinary sense gratifier begins his activities in the morning by passing stool and urine, cleaning his mouth, brushing his teeth, bathing, meeting his friends and family members and discussing with them the day's business. In this way one has so many activities during the day, and a sense gratifier executes all these activities for his personal material enjoyment. A *karmé*, on

the other hand, working under the jurisdiction of the *karma-kāṇḍa* section of the *Vedas*, will perform the same activities for the pleasure of the demigods and his forefathers. Thus, according to Çréla Viçvanātha Cakravarté Ōhākura, a devotee of the Supreme Lord, Nārāyaṇa, should similarly perform all of his daily activities for the pleasure of the Supreme Lord. In this way everything we do throughout the day will become *bhakti-aṅga*, or a supplementary aspect of our devotional service to Kāṇḍa.

It should be understood that as long as one identifies oneself in terms of the *varṇāśrama-dharma* system rather than as part and parcel of Kāṇḍa one is still on the platform of *ahaṁkāra*, or false ego, because the *varṇāśrama* system is designed according to the modes of nature acquired by the living entity through his material body. But the *ācāryas* have emphasized in their commentaries on this verse that such a false ego, by which one identifies oneself as a *brāhmaṇa*, *kṣatriya*, *vaiçya*, *çūdra*, *sannyāsi*, *gṛhastha* and so on, should also be offered to the Supreme Personality of Godhead.

According to Çréla Jéva Gosvāmé, when one becomes very much attracted to hearing and chanting about the Supreme Lord and not merely offering Him the fruits of one's work, one has attained the stage called *svarūpa-siddhā bhakti*, or the stage in which actual devotion becomes visible. The example may be given that although any good citizen will pay his taxes to the government, he may not necessarily love the government or its leaders. Similarly a pious living entity can understand that he is working under the laws of God, and therefore in accordance with Vedic injunctions or the injunctions of other scriptures he offers a portion of his assets to the Supreme Lord in religious ceremonies. But when such a pious person actually becomes attached to chanting and hearing about the personal qualities of the Lord and when love thus becomes visible, he is considered to be reaching the mature stage of life. In this regard, Çréla Jéva Gosvāmé has quoted several verses that very nicely show the development of love for Godhead. *Anena durvāsanā-duḥkha-darśanena sa karuṇā-mayaṁ karuṇāṁ karotu*: "May the merciful Lord show mercy on me by demonstrating the misery created by sinful desires." *Yā prētiṁ avivekānāṁ viśayēṇv anapāyiniṁ tvāṁ anusmarataṁ sā me hṛdayān nāpasarpatu*: "Unintelligent persons have unflinching affection for the objects of sense gratification. Similarly, may I

always remember You, so that that same attachment, applied to You, never leaves my heart." (*Viñëu Puräëa* 1.20.19) *Yuvaténää yathä yüni yünää ca yuvatau yathä/ mano 'bhiramate tadvan mano me ramatää tvayi*: "As the minds of young girls take pleasure in thinking of a young boy and those of young boys take pleasure in thinking of a young girl, may my mind take pleasure in You." *Mama sukarmaëi duñkarmaëi ca yad räga-sämānyam, tad sarvato-bhāvena bhagavad-viñayam eva bhavatu*: "Whatever attraction I have for pious or sinful activities, let that attraction be wholeheartedly invested in You."

TEXT 37

BayaM iā"talyaAiBainavaezAta: syaAä,"
wRzAAAd"paetasya ivapayaRyaAe'sma{ita:
tanmaAyayaAtaAe bauDa @ABajaeÔaM
BaftyaEk(yaezAM gAuç&de"vataAtmaA

*bhayaà dvitéyābhiniveçataù syād
éçād apetasya viparyayo 'smātiù
tan-māyayāto budha ābhajet taà
bhaktyaikayeçaà guru-devatātmā*

WORD-FOR-WORD MEANINGS

bhayam—fear; *dvitéya*—in something seeming to be other than the Lord; *abhiniveçataù*—because of absorption; *syāt*—it will arise; *éçāt*—from the Supreme Lord; *apetasya*—for one who has turned away; *viparyayaù*—misidentification; *asmātiù*—forgetfulness; *tat*—of the Lord; *māyayā*—by the illusory energy; *ataù*—therefore; *budhaù*—an intelligent person; *ābhajet*—should worship fully; *tam*—Him; *bhaktyā*—with devotion; *ekayā*—unalloyed; *éçam*—the Lord; *guru-devatā-ātmā*—one who sees his own spiritual master as his lord and very soul.

TRANSLATION

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

PURPORT

According to Çréla Çrédhara Svāmé the objection may be raised that since fear is caused by ignorance, it can be dispelled by knowledge and there is no need to worship the Supreme Lord. The living entity falsely identifies with his material body, family, society and so on, and he simply has to give up this false identification. Then what will *māyā* be able to do?

In reply to this argument, Çréla Çrédhara Svāmé has quoted the following verse from *Bhagavad-gētā* (7.14):

*daivé hy eñā guëa-mayē
mama māyā duratyayā
mām eva ye prapadyante
māyām etāà taranti te*

"This divine energy of Mine consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." The living entity, called *jéva-tattva*, is one of the potencies of the Supreme Lord, but the constitutional position of the living entity is *taōa-stha*, or marginal. Being minute, every living entity is eternally dependent upon the supreme living entity, Kāñëa. This is confirmed in the Vedic literature as follows: *nityo nityānāà cetanaç cetanānāà/ eko bahünāà yo vidadhāti kāmān*. "Among all the eternally conscious beings there is one supreme eternal living being who is supplying the needs of all the innumerable others." (*Kaōha Upaniñad* 2.1.12) Kāñëadāsa Kavirāja has stated, *ekale éçvara kāñëa, āra saba bhātya*: "Kāñëa is the only independent

controller; all other living entities depend upon Him." (Cc. Ādi 5.142) Just as the finger is part and parcel of the body and therefore must always be engaged in bodily service, we as parts and parcels of Kāñëa (*mamaivāàço jēva-loke jēva-bhūtaù sanātanaù* [Bg. 15.7]) have the eternal duty (*sanātana-dharma*) of engaging in the unalloyed service of the Lord.

The potency of the Lord that enlightens us in the Lord's service is called *cit-çakti*. Çréla Bhaktisiddhānta Sarasvaté Ōhākura comments that when the living entity develops a spirit of independence he is forced to come to the material world, where he enters into various types of petty and undesirable behavior that create a fearful situation for him. The *bahiraì gā-çakti*, the illusory potency of the Supreme Lord, covers all trace of the *cit-çakti* and imposes one material body after another upon the living entity for his gross sinful enjoyment. As further punishment, the living entity who has given up his loving relationship with Kāñëa loses all power to perceive the eternal, blissful form of the Supreme Lord, who is his actual shelter. Instead the living entity becomes attached to many temporary, phantasmagorical forms, such as his personal body, the bodies of his family members and friends, his nation, his city, with its buildings and cars, and innumerable types of ephemeral material scenery. In such a state of gross ignorance the idea of returning to one's original identity no longer even crosses the mind.

By the laws of God the three modes of material nature are constantly in conflict, as stated in the *Bhagavad-gētā*. This conflict is described in many places in the *Bhāgavatam* as *guëa-vyatikaram*. When the living entity is bewildered by the interactions of the modes of material nature, he comes to the conclusion of relativity and assumes that God and worship of God are simply by-products of the relative, contradictory interactions of nature's modes. In the name of anthropological, sociological or psychological perspective, the living entity falls deeper and deeper into the darkness of materialistic ignorance, dedicating himself to mundane piety, economic development, sense gratification, or speculation in which he regards the Absolute as lacking variety and personality, which he assumes to be products of the interactions of nature's modes.

The illusory potency of the Supreme Lord is *duratyayā*; it is impossible to

escape without the direct mercy of Kāñëa (*mām eva ye prapadyante mām eva etāñ taranti te* [Bg. 7.14]). The example may be given that when the sun is covered by clouds, no man-made apparatus can remove them from the sky, but the sun itself, which created the clouds, can immediately burn away the cloudy covering and reveal itself. Similarly, when we become covered by the illusory potency of the Lord we identify with our temporary material body, and thus we are always in fear and anxiety. But when we surrender to the Lord Himself, He can immediately free us from this illusion. The material world is *padañ padañ yad vipadām*; [SB 10.14.58] it is dangerous at every step. When a living entity understands that he is not the material body but an eternal servant of God, his fear is vanquished. As stated by Çrëla Viçvanātha Cakravartë Öhäkura, *atra bhaktaiù sañsära-bandhän na bheta* *ya sa hi bhaktau pravartamānasya svata evāpayāti*: "In this *bhāgavata-dharma* devotees have no need to fear the bondage of material existence. That fear goes away of its own accord for one who engages in devotional service."

It is important to make clear that *bhayam*, or fear, cannot ultimately be vanquished simply by impersonal self-realization as expressed by the words *ahañ brahmāsmi* (91), "I am spirit soul." In *Çrëmad-Bhāgavatam* (1.5.12) Nārada Muni says to Vyāsadeva, *naiñkarmyam apy acyuta-bhāva-varjitañ na çobhate*: mere *naiñkarmyam*, or cessation of material activities and repudiation of the bodily concept of life, cannot ultimately save one. The living entity must find a superior shelter on the spiritual platform; otherwise he will come back to the fearful situation of material existence. That is stated in *çāstra*: *āruhya kaccchreëa parañ padañ tataù patanty adho 'nādāta-yuñmad-añ ghrayaù* (SB 10.2.32). Although one may with great labor and effort struggle up to the Brahman platform (*kleçö 'dhikataras teñäm avyaktāsakta-cetasām* [Bg. 12.5]), if he does not find a suitable shelter he will come back to the material platform. His so-called liberation is *vimukta-māna*, liberation by imagination.

The living entity is by nature pleasure-seeking, *ānanda-maya*. Now we are suffering because we are falsely seeking pleasure on the material platform and as a result we are becoming entangled in the painful complexities of material existence. But if we try to give up the

pleasure-seeking propensity altogether, we shall eventually become frustrated and return to the platform of material pleasure-seeking. Although there is eternal existence on the Brahman platform of impersonal realization, there is no *ānanda*. Variety is the mother of enjoyment. In the Vaikuṇṭha planets there is actual, spiritual *ānanda*. Kāṇḍa is there in His ecstatic, spiritual form, surrounded by His blissful associates, all of them eternally full of bliss and knowledge. They have nothing to do with material existence. In the spiritual planets even the scenery and birds and animals are fully conscious of Kāṇḍa and are absorbed in transcendental bliss. *Yad gatvā na nivartante tad dhāma paramaṁ mama* (Bg. 15.6). One who goes to the blissful, spiritual planet of Kāṇḍa will be fully satisfied and never come back to the material platform. Therefore Viṣvanātha Cakravartī Ōhākura has said, *kiṁ cātra bhaktaiḥ saṁsāra-bandhān na bhavatyam*. Only the *bhakta* actually becomes free from fear.

In this connection Çréla Bhaktisiddhānta Sarasvatī Ōhākura has emphasized the necessity of accepting a bona fide spiritual master who is *vrajendranandana-preṣṇa*, the dearmost servitor of the son of Nanda Mahārāja, Kāṇḍa. The bona fide spiritual master is completely free from envy of other living entities, and therefore he freely distributes knowledge of devotional service to the Supreme Personality of Godhead. When the living entities who are inimical to the service of the Lord somehow hear this knowledge submissively, they become free from the illusory potency of the Lord, which has covered them and thrown them into various miserable species of life. According to Çréla Bhaktisiddhānta Sarasvatī Ōhākura, by the mercy of the spiritual master the faithful disciple gradually realizes the transcendental position of Lord Nārāyaṇa, who is served with great awe and reverence by hundreds and thousands of goddesses of fortune. As the disciple's transcendental knowledge gradually increases, even the *paramaiçvarya*, or supreme opulence, of the Lord of Vaikuṇṭha becomes pale in the light of the beauty of Govinda, Kāṇḍa. Govinda has inconceivable potency to enchant and give pleasure, and by the mercy of the spiritual master the disciple gradually develops his own blissful relationship (*rasa*) with Govinda. Having understood the blissful pastimes of Lakṣmī-Nārāyaṇa, Çré Sētā-Rāma, Rukmīṇī-Dvārakādhīra and finally Lord Kāṇḍa Himself, the

purified living entity is given the unique privilege of participating directly in the devotional service of Kāñëa, who becomes his only object and shelter.

TEXT 38

@ivaâmaAnaAe'pyavaBaAita ih" ã"yaAe
DyaAtauiDaRyaA sva«amanaAer"TaAE yaTaA
tatk(maRs\$aÆÿlpaivak(lpakM(manaAe
bauDaAe inaç&nDyaAd"BayaM tata: syaAta,

*avidyamāno 'py avabhāti hi dvayo
dhyātur dhyā svapna-manorathau yathā
tat karma-saī kalpa-vikalpakaà mano
budho nirundhyād abhayaà tataù syāt*

WORD-FOR-WORD MEANINGS

avidyamānaù—not present in reality; *api*—although; *avabhāti*—is manifest; *hi*—indeed; *dvayaù*—duality; *dhyātuù*—of the person experiencing; *dhyā*—by the intelligence; *svapna*—a dream; *manaù-rathau*—or the conceiving of a desire; *yathā*—as; *tat*—therefore; *karma*—of material activities; *saī kalpa-vikalpakam*—having the functions of forming positive and negative desires; *manaù*—the mind; *budhaù*—an intelligent person; *nirundhyāt*—should bring under control; *abhayam*—fearlessness; *tataù*—in this way; *syāt*—there may be.

TRANSLATION

Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kāñëa can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to

accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kåñëa, and when the mind is thus controlled he will experience actual fearlessness.

PURPORT

Although the conditioned mind is bewildered by the objects of sense gratification offered by *mâyä*, illusion, if one takes to the unalloyed devotional service of the Lord such material sense gratification gradually dissipates, for it is merely a mental concoction of the conditioned soul. Çréla Çrédhara Svämé has emphasized by the words *avyabhicäriëë bhakti* that one cannot dissipate the illusion of material sense gratification unless one takes to the unalloyed devotional service of the Lord. As Çréla Rüpa Gosvämé has stated:

*anyäbhiläñitā-çünyaà
jī āna-karmādy-anāvātam
ānukūlyena kāñëānu-
çēlanaà bhaktir uttamā*

[Cc. Madhya 19.167]

[Bhakti-rasāmāta-sindhu 1.1.11(92)]

Unalloyed devotional service cannot be mixed with material sense gratification or mental speculation. The servant must act only for the satisfaction of the master. Similarly, Lord Kåñëa states in *Bhagavad-gētā*, *mām ekaà çaraëaà vraja*. One must see only Kåñëa everywhere and must act exclusively for the satisfaction of Lord Kåñëa, the eternal master of every living entity.

Çréla Madhväcärya has quoted several verses from the *Hari-vaëça* illustrating that the living entity bewildered by identifying with his material body, home, family, friends and so on and thus entangled in the cycle of birth and death accepts phantasmagoria as reality. According to Çréla Jéva Gosvämé, *çravaëa-kértanädi-lakñäëa-mātratvaà yato na vyāhanyeta*: if one seriously desires to vanquish the duality of material illusion, one must adopt

the process of chanting and hearing the glories of the Supreme Lord. Çré Caitanya Mahāprabhu also cited the following Vedic reference:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]
(Bāhan-nāradéya Purāëa)*

According to Vedic literatures the living entities of this Kali-yuga are very feeble in their power to understand spiritual knowledge (*mandāu sumanda-matayo manda-bhāgyā hy upadrutāu* [SB 1.1.10]). Their minds are always disturbed, and they are lazy and misguided by so many bogus leaders. They are further described in the *Bhāgavatam* as *niūsattvān* (impatient and impious), *durmedhān* (possessed of weak intelligence) and *hrasitāyūñāu* (very short lived). Therefore one who seriously wants to overcome the ignorance of material life must surrender to the process of chanting and hearing the holy name of the Lord—Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as well as reciting and rendering submissive aural reception to the transcendental literatures presented by the Lord, such as *Bhagavad-gētā*, *Çrémad-Bhāgavatam* and *Caitanya-caritāmāta*. It should be understood that the living entity is completely spiritual and never actually becomes mixed with material energy (*asāñ go hy ayañ puruñāu*). According to Çréla Jéva Gosvāmé, *tasmin çuddhe 'pi kalpyate*: although the living entity is *çuddha*, pure spirit soul, he imagines that he is a material creation and thus entangles himself in the network of illusion called *dehāpatya-kalatrādi* [SB 2.1.4].

Çréla Viçvanātha Cakravarté Öhākura has used the word *mānasa-pratyakñā* to describe the experience of material life. *Mānasa-pratyakñā* means "that which is experienced only within the mind." The actual *pratyakñā* is described in *Bhagavad-gētā* (9.2):

*rāja-vidyā rāja-guhyañ
pavitram idam uttamam*

*pratyakñāvagamaà dharmyaà
susukhaà kartum avyayam*

When one submissively hears the instructions given by the Lord Himself in *Bhagavad-gētā*, which constitute the king of all knowledge (*rāja-vidyā*) and the most confidential of all information (*rāja-guhyam*), by associating with such spotless spiritual knowledge (*pavitram idam uttamam*) one can directly experience one's eternal nature (*pratyakñāvagamam*). By experiencing one's eternal nature, one becomes thoroughly religious (*dharmyam*), blissful (*susukham*) and eternally engaged in the devotional service of the Lord (*kartum avyayam*).

Çréla Viçvanātha Cakravarté Ōhākura has quoted the following *çruti-mantra* in this connection: *vijita-hāñēka-vāyubhir adānta-manas turagam*. "By the very senses and life air one has conquered, the uncurbed mind will again drag one away." According to Çréla Viçvanātha Cakravarté Ōhākura the meaning of this verse is *samavahāya guroç caraëam*: if one rejects the lotus feet of one's spiritual master, all of one's previous spiritual advancement becomes null and void. This has already been indicated in the previous verse by the words *guru-devatātmā*. Unless one accepts a bona fide spiritual master in the authorized paramparā as one's worshipable deity and life and soul, there is no question of overcoming the duality of material life.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has made the following comments on this verse. "Control of the mind is a result of living a life of devotional service to the Lord. By the influence of fixed devotional service, the accepting and rejecting mind can stop its thirst for sensory enjoyment apart from Kāñēa. In transcendental Kāñēa consciousness there is no contradiction, pettiness or lack of ecstasy. In other words, it is not like a material object, which always proves temporary and constantly miserable. Having forgotten Kāñēa, the conditioned living entity is suffering the misdirection and perversion of his own so-called intelligence. The living entities are fragmental parts of the supreme shelter, Kāñēa, but have fallen from Kāñēa's kingdom of spiritual pastimes. Because of forgetting the Supreme Lord, they become prone to sinful life and turn their attention to dangerous material objects, which fill them with constant fear. If one desires

to subdue the mind, which is constantly engaged in the duality of mental concoction, one must take to the devotional service of Lord Kāñëa."

TEXT 39

Za{Nvana, s\$auBa%"AiNA r"TaAËÿpaANAer,"
janmaAina k(maARiNA ca yaAina laAeke(
gAltaAina naAmaAina tad"TaRk(Aina
gAAyana, ivalaÀaAe ivacare"d"s\$aËÿ:

çâëvan su-bhadräëi rathâi ga-päëer
janmäni karmäëi ca yäni loke
gétäni nāmāni tad-arthakāni
gāyan vilajjo vicared asaì gaù

WORD-FOR-WORD MEANINGS

çâëvan—hearing; *su-bhadräëi*—all-auspicious; *ratha-aì ga-päëeù*—of the Supreme Lord, who holds a chariot wheel in His hand (in His pastime of fighting with grandfather Bhéñma); *janmäni*—the appearances; *karmäëi*—activities; *ca*—and; *yäni*—which; *loke*—in this world; *gétäni*—are chanted; *nāmāni*—names; *tat-arthakāni*—signifying these appearances and activities; *gāyan*—singing; *vilajjaù*—free from embarrassment; *vicaret*—one should wander; *asaì gaù*—without material association.

TRANSLATION

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kāñëa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

PURPORT

Since the holy names, forms and pastimes of the Supreme Personality of Godhead are unlimited, no one can hear or chant about all of them. Therefore the word *loke* indicates that one should chant the holy names of the Lord that are well known on this particular planet. Within this world, Lord Rāma and Lord Kāñëa are very famous. Their books, *Rāmāyaëa* and *Bhagavad-gétä*, are studied and relished all over the world. Similarly, Caitanya Mahāprabhu is gradually becoming famous all over the world, as He Himself predicted. *Pāthivëte äche yata nagarädi grāma/ sarvatra pracära haibe mora nāma*: "In every town and village on this earth the glories of My name will be chanted." [CB Antya-khaëòa 4.126] Therefore in conformity with the authorized statement of this verse of *Çrémad-Bhāgavatam*, the Kāñëa consciousness movement emphasizes the *mahä-mantra*—Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—along with the Paï ca-tattva *mahä-mantra*—*çré-kāñëa-caitanya prabhu-nityänanda çré-advaita gadädhara çréväsädi-gaura-bhakta-vānda*.

According to Çréla Çrédhara Svämé, this blissful process of chanting the holy names of the Lord without any material conception is called *sugamaà mārgam*, a very enjoyable path. Similarly, Lord Kāñëa has described the process of *bhakti-yoga* as *susukhaà kartum*, very joyfully performed, and Çréla Locana dāsa Öhäkura has sung, *saba avatära sära çiromaëi kevala ānanda-käëòa*. Caitanya Mahāprabhu's process for worshiping Kāñëa is *kevala ānanda-käëòa*, simply joyful. In this connection Çréla Prabhupāda has stated that people in any part of the world can assemble, chant the Hare Kāñëa *mantra*, read from authorized books such as *Bhagavad-gétä As It Is*, and accept *kāñëa-prasādam* sumptuously, just as Caitanya Mahāprabhu did in Navadvépa.

To be successful in this program, however, Locana dāsa Öhäkura has warned, *viñaya chäòiyä*: one must give up material sense gratification. If one indulges in material sense gratification, surely he will be in the bodily concept of life. One who is in the bodily concept of life will undoubtedly have a materialistic understanding of the pastimes of the Supreme

Personality of Godhead. Thus, by considering the Lord's pastimes mundane, one will come within the category of Mâyāvāda, or impersonalism, in which one considers the transcendental body of the Lord to be a creation of material nature. Therefore the word *asaṁ gaṇ* in this verse is very significant. One must chant the holy name of the Lord without mental speculation. One must accept Lord Kāṇḍea as He presents Himself in *Bhagavad-gētā*, wherein He states that He alone is Puruṣottama, the Supreme Personality of Godhead, and that His transcendental form is eternal (*ajo 'pi sann avyayātmā*).

Çréla Jéva Gosvāmé has emphasized, *yāni çāstra-dvārā sat-paramparā-dvārā ca loke gētāni janmāni karmāṇi ca, tāni çāḍvan gāyaḇ ca*: if one wants to be successful in chanting and hearing the holy name of the Lord, one must adopt the process as it is coming down in the *sat-paramparā*, the transcendental disciplic succession. And the *sat-paramparā* can be identified by reference to bona fide Vedic scriptures. Contrary to the opinion of uninformed critics, the followers of Kāṇḍea consciousness are not mindless or fanatical. They intelligently follow the system of checks and balances called *guru*, *sādh*u and *çāstra*. That is, one must accept a bona fide spiritual master, who must in turn be confirmed by the opinion of great saintly persons and revealed scriptures. If one accepts a bona fide spiritual master, follows the example of great saintly persons and becomes conversant with authorized literature such as *Bhagavad-gētā As It Is* and *Çrémad-Bhāgavatam*, one's program of chanting the holy names of the Lord and hearing about the Lord's pastimes will be completely successful. As Kāṇḍea states in *Bhagavad-gētā* (4.9):

*janma karma ca me divyam
evaḇ yo vetti tattvataḇ
tyaktvā dehaḇ punar janma
naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in the material world, but attains My eternal abode, O Arjuna."

Çréla Viçvanätha Cakravarté Öhäkura has stated that throughout the world the Supreme Lord is known by many names, some of them expressed in vernacular language, but any name used to indicate the Supreme Personality of Godhead, who is one without a second, beyond the influence of material nature, can be accepted as a holy name of God, according to this verse. That is indicated by the word *loke*.

One should not misinterpret the word *vicaret*, "one should wander," to mean that while chanting the holy names of Kâñëa one may go anywhere or engage in any activity without discrimination. Therefore it is stated, *vicared asaì gaù*: one may wander freely, but at the same time one must strictly avoid the association of those who are not interested in Kâñëa consciousness or who are engaged in sinful life. Çré Caitanya Mahäprabhu has stated, *asat-saì ga-tyäga-ei vaiñëava äcära* (Cc. *Madhya* 22.87): a Vaiñëava is known by his complete avoidance of all mundane association. If in the course of traveling and chanting the glories of the Lord a Vaiñëava preacher finds a submissive nondevotee who is willing to hear about Kâñëa, the preacher will always give his merciful association to such a person. But a Vaiñëava should strictly avoid those who are not interested in hearing about Kâñëa.

According to Çréla Bhaktisiddhanta Sarasvaté Öhäkura, those who do not engage in hearing the astonishing pastimes and holy names of the Supreme Personality of Godhead and who do not relish the Lord's pastimes are simply executing mundane, illusory activities or indulging in false, materialistic renunciation. Frustrated living entities sometimes take to dry impersonalism and avoid the descriptions of the Supreme Lord's eternal name, form, qualities, entourage and pastimes. But if one gains the association of a pure devotee, one gives up the path of dry speculative argument and becomes situated on the actual Vedic path of devotional service to the Lord.

Çréla Bhaktisiddhanta Sarasvaté Öhäkura says that the word *dvaita*, or "duality," expresses the false understanding that some object has a substantial existence independent of Kâñëa. The Mäyäväda conception of *advaita*, which lacks any spiritual distinctions, is simply another manifestation of the mind's function of acceptance and rejection. The eternal appearance and pastimes of the Supreme Personality of Godhead

never contradict the concept of *advaya-jī āna*, or transcendental knowledge beyond duality.

TEXT 40

WvaM̃ata: svai'ayanaAmak(LtyaAR
jaAtaAnaur"AgAAe āu"taicaÔa o»aE:
h"s\$atyaTaAe r"Aeid"ita r"AEita gAAyatya,
onmaAd"va^aa{tyaita laAek(baA÷:

eva-à-vrataù sva-priya-nāma-kértyā
jätānurāgo druta-citta uccaiù
hasaty atho roditi rauti gāyaty
unmāda-van nātyati loka-bāhyaù

WORD-FOR-WORD MEANINGS

evam-vrataù—when one thus engages in the vow to chant and dance;
sva—own; *priya*—very dear; *nāma*—holy name; *kértya*—by chanting;
jāta—in this way develops; *anurāgaù*—attachment; *druta-cittaù*—with a
melted heart; *uccaiù*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries;
rauti—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman;
nātyati—dancing; *loka-bāhyaù*—without caring for outsiders.

TRANSLATION

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

PURPORT

In this verse, pure love of God is being described. Çréla Çrédhara Svāmé has described this spiritual situation as *samprāpta-prema-lakṣaṇa-bhakti-yogasya saṁsāra-dharmātetaṁ gatim*, or the perfectional stage of life in which one's devotional service to the Supreme Lord is enriched by ecstatic love. At that time, one's spiritual duties are entirely beyond the scope of worldly affairs.

In Çré Caitanya-caritāmṛta (Ādi 7.78), there is the following statement by Çré Caitanya Mahāprabhu:

*dhairya dharite nāri, hailāma unmatta
hāsi, kāṇḍi, nāci, gāi, yaiche mada-matta*

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman." Caitanya Mahāprabhu immediately approached His spiritual master to ask him why He had apparently become mad by chanting the holy name of Kāṇḍa. His *guru* replied:

*kāṇḍa-nāma-mahā-mantrera ei ta 'svabhāva
yei jape, tāra kāṇḍe upajaye bhāva*

"It is the nature of the Hare Kāṇḍa *mahā-mantra* that anyone who chants it immediately develops his loving ecstasy for Kāṇḍa." (Cc. Ādi 7.83) In this connection Çréla Prabhupāda has commented, "These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kāṇḍa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kāṇḍa *mahā-mantra*."

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has warned us in this regard about the ungodly *sahajiyās* who imitate the pastimes of the Supreme Lord in an unauthorized way, neglecting the standard injunctions of Vedic scriptures, foolishly trying to take the position of Kāṇḍa as Puruṣottama, and

thus making a cheap farce of the exalted pastimes of the Lord. Their so-called ecstatic symptoms like crying, shivering and falling on the ground are not to be confused with the advanced features of devotional service described by Çrédhara Svāmé as *samprāpta-prema-lakṣaṇa-bhakti-yoga*. Çréla Prabhupāda comments in this regard, "One who has attained this *bhāva* stage is no longer under the clutches of the illusory energy." Similarly, Kāṇēadāsa Kavirāja states:

*paṇi cama puruṣārtha-premanandamāta-sindhu
mukhādi ānanda yāra nahe eka bindu*

"For a devotee who has actually developed *bhāva* [love of Godhead], the pleasure derived from *dharma*, *artha*, *kāma* and *mukha* appears like a drop in the presence of the sea." (Cc. Ādi 7.85) As already stated in the previous verse of this chapter, *gāyan vilajjo vicared asaṇ gaṇ*: one exhibits the ecstatic symptoms of love of Godhead when he is *asaṇ gaṇ*, free from all attachment to material sense gratification.

The word *loka-bāhyaṇ* in this verse indicates that a pure devotee on the platform of *prema*, love of Godhead, is not at all concerned with ridicule, praise, respect or criticism from ordinary people in the bodily concept of life. Kāṇēa is the Absolute Truth, the Supreme Personality of Godhead, and when He reveals Himself to a surrendered servant, all doubt and speculation about the nature of the Absolute are vanquished forever.

In this connection Çrēpāda Madhvācārya has quoted a verse from the *Varāha Purāṇa*:

*kecid unmāda-vad bhaktā
bāhya-liṇ ga-pradarṣakāṇ
kecid āntara-bhaktāṇ syuṇ
kecid caivobhayātmakāṇ
mukha-prasādād dārōhyāc ca
bhaktir jī eyā na cānyatāṇ*

"Some devotees of the Lord exhibit external symptoms, acting like madmen, others are introspective devotees, and still others partake of both natures. It

is by one's steadfastness and by the merciful vibrations emanating from one's mouth that one's devotion can be judged, not otherwise."

Çréla Viçvanātha Cakravarté Ōhākura has given a very nice example to illustrate ecstatic laughing and other symptoms of love of Godhead: 'Oh, that thief Kāñëa, the son of Yaçodä, has entered the house to steal the fresh butter. Grab Him! Keep Him away!' Hearing these menacing words spoken by the elderly *gopë* Jaraté, Kāñëa immediately prepares to leave the house. The devotee to whom this transcendental pastime is revealed laughs in ecstasy. But suddenly he can no longer see Kāñëa. He then cries in great lamentation, 'Oh! I achieved the greatest fortune in the world, and now it has suddenly slipped from my hands!' Thus the devotee cries loudly, 'So my Lord! Where are You? Give me Your answer!' The Lord answers, 'My dear devotee, I heard your loud complaint, and so I have again come before you.' Upon seeing Lord Kāñëa again, the devotee begins to sing, 'Today my life has become perfect.' Thus overwhelmed with transcendental bliss, he begins to dance like a madman."

Çréla Viçvanātha Cakravarté Ōhākura also notes that the word *druta-cittaù* or "with a melted heart," indicates that one's heart, melted by the fire of anxiety to see the Lord, becomes like Jambünadé, a river of roseapple juice. The *ācārya* further points out, *nāma-kértanasya sarvotkarīam*: the present and previous verse clearly distinguish the exalted position of *çravaëaà kértanaà viñëoù* [SB 7.5.23], chanting and hearing the name and glories of the Supreme Personality of Godhead. Caitanya Mahāprabhu also emphasized this by quoting:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*
[Cc. Ādi 17.21]

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress but the holy name, the holy name, the holy name of the Lord." In his purports to *Caitanya-caritāmāta* (Ādi 7.76), Çréla

Prabhupāda has given an elaborate explanation of this verse.

Çréla Bhaktisiddhānta Sarasvatī Ōhākura recommends that we study the following verse in this connection:

*parivadatu jano yathā tathā vā
nanu mukharo na vayaà vicārayāmaù
hari-rasa-madirā-madāti-mattā
bhuvī viluōhāmo naōāmo nirviçāmaù*

"Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kāñëa, we shall enjoy life running about, rolling on the ground and dancing in ecstasy." (*Padyāvalī* 73)

TEXT 41

*KaM vaAyaumaiçam s\$ailalam mah"l%M ca
jyaAetal%MiSa s\$aÔvaAina id"zAAe âu"maAd"lIna,
s\$air"ts\$amau"% "AMê h"re": zAr"lrM"
yaitkM(ca BaUtaM 'aNAMaed"nanya:*

*khaà vāyum agnià salilā mahéà ca
jyotéàñi sattvāni diço drumādén
sarit-samudrāàç ca hareù çaréraà
yat kià ca bhūtaà praëamed ananyaù*

WORD-FOR-WORD MEANINGS

kham—ether; *vāyum*—air; *agnim*—fire; *salilam*—water; *mahém*—earth; *ca*—and; *jyotéàñi*—the sun, moon and other celestial luminaries; *sattvāni*—all living beings; *diçau*—the directions; *druma-ädén*—trees and other immovable creatures; *sarit*—the rivers; *samudrān*—and oceans; *ca*—also; *hareù*—of the Supreme Lord, Hari; *çaréram*—the body; *yat kim ca*—whatever; *bhūtam*—in created existence; *praëamet*—one should bow to; *ananyaù*—thinking nothing to be separate from the Lord.

TRANSLATION

A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kāñëa. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans—whatever a devotee experiences he should consider to be an expansion of Kāñëa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

PURPORT

Çréla Jéva Gosvämé has given this example from the *Purāëas*: *yat paçyati, tat tv anurāgātiçayena "jagad dhana-mayaà lubdhāu kāmukāu kāmīnē-mayam" iti-vat hareù çaréram*. "Because of a greedy person's obsession with money, wherever he goes he sees an opportunity for acquiring wealth. Similarly a very lusty man notices women everywhere." In the same way, a pure devotee should see the transcendental form of the Lord within everything, since everything is an expansion of the Lord. It is our practical experience that a greedy man will see money everywhere. If he goes to the forest he will immediately consider whether it would be profitable to purchase the forest land and sell the trees to a paper mill. Similarly, if a lusty man goes to the same forest he will look everywhere for beautiful women tourists who might happen to be there. And if a devotee goes to the same forest he will see Kāñëa there, knowing correctly that the entire forest, as well as the sky canopy above, is the inferior energy of the Lord. Kāñëa is supremely sacred, being the Supreme Personality of Godhead, and since everything that exists expands directly or indirectly from the body of the Lord, everything is sacred when seen through the eyes of a self-realized person. Therefore as stated in this verse, *praëamet*: one should offer one's sincere respects to everything. Çréla Jéva Gosvämé has mentioned that we should see the personal form of Kāñëa everywhere.

This verse does not approve of the impersonal, atheistic philosophy that everything is God. In this regard, Çréla Madhvācārya has quoted from the

Hari-vaàça:

*sarvaà harer vaçatvena
çaréraà tasya bhaëyate
ananyädhpatitväc ca
tad ananyam udéryate
na cäpy abhedo jagatäà
viñëoù pürëa-guëasya tu*

"Because everything is under the control of the Supreme Lord, Hari, everything is considered to be His body. He is the original source and master of everything, and therefore nothing should be seen as different from Him. Nonetheless, one should not foolishly conclude that there is absolutely no difference between the material universe and Lord Viñëu, who is full of His own unique spiritual qualities."

The example is often given of the sun and the sun's rays. The sunshine is nothing but an expansion of the sun globe, and therefore there is no qualitative difference between the sun and its rays. But although the sunshine is situated everywhere and although everything is a transformation of the sun's energy, the sun globe itself, the source of the sunshine, is not everywhere, but is situated in a particular place in the vast sky and has its own specific form.

If we penetrate further into the sun globe we shall find the sun-god, Vivasvân. Although pseudointellectuals of the modern age who are incapable of even counting the hairs on their own heads will consider the sun-god a mythological figure, it is actually the foolish mythology of modern men to think that such a sophisticated apparatus as the sun, which provides heat and light for the entire universe, can function without intelligent administration. Transformations of solar energy make life possible on earth, and thus the earth can be understood to consist of an endless variety of secondary manifestations of all-pervading solar energy.

So within the sun planet is the personality Vivasvân, the chief administrator of the solar functions; the sun globe itself is localized; and the sun's rays expand everywhere. Similarly Çré Kâñëa, Çyämasundara, is the

original Personality of Godhead (*bhagavān svayam*); He expands Himself as the localized Supersoul (Paramātmā) in everyone's heart; and finally He expands His potency by His personal bodily glow, the all-pervading spiritual effulgence called the *brahma-jyotir*. The entire material manifestation floats within the rays of this *brahma-jyotir*. Just as all life on earth is a transformation of the all-pervading rays of the sun, the entire cosmic manifestation is a transformation of the spiritual rays of the *brahma-jyotir*. As stated in the *Brahma-saṁhitā* (5.40):

*yasya prabhā prabhavato jagad-aṅga-koṭi-
koṭīṁv aṅga-vasudhādi vibhūti-bhinnam
tad brahma nīkalam anantam aṅga-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Therefore, the *brahma-jyotir* is the spiritual light that emanates directly from the body of the Lord. This universe is a transformation of that spiritual energy, and therefore everything that exists is in one sense connected directly with the personal body of the Supreme Personality of Godhead.

It is emphasized here that we should offer respect to everything that exists, recognizing it to be the energy of the Lord. The example may be given that if a man is important his property is also important. The president of a country is the most important person in the country, and therefore everyone must respect his property. Similarly, everything that exists is an expansion of the Supreme Personality of Godhead and should be respected accordingly. If we fail to see everything that exists as the energy of the Lord, we risk the danger of drifting into the Māyāvāda philosophy, which according to Caitanya Mahāprabhu is the most deadly poison for one trying to advance in actual spiritual life. *Māyāvādi-bhāṇya ṣunile haya sarva-nāṣa* (Cc. Madhya 6.169). If we try to understand Kāṇḍa alone, without

the expansion of His potency, we shall not understand such statements in *Bhagavad-gētā* as *vāsudevaù sarvam* and *ahaà sarvasya prabhavaù* [Bg. 10.8].

As already explained in this chapter, *bhayaà dvitiyābhiniveçataù syāt*: fear or illusion arises from thinking that there is something not dependent upon the Supreme Personality of Godhead. Now, in this verse, the specific process for overcoming this fearful illusion is given. One must train one's mind to see everything that exists as an expansion of the potency of the Supreme Lord. By offering respects to everything and meditating upon everything as part of the body of the Lord, one will become free from fear. As stated in *Bhagavad-gētā* (5.29), *suhādaà sarva-bhütānām*: Kāñëa is the well-wishing friend of every living being. As soon as one understands that everything that exists is under the powerful control of one's most beloved friend, one comes to the stage in which the whole universe becomes a blissful abode (*viçvaà pürëa-sukhäyate*), because he sees Kāñëa everywhere.

If Kāñëa's personality were not the source of everything and if everything were not connected to Kāñëa, one might be proper in concluding that Kāñëa's personality is a material manifestation of some impersonal truth. As stated in *Vedānta-sūtra*, *janmādy asya yataù*: [SB 1.1.1] the Absolute Truth is that from which everything emanates. Similarly, Kāñëa says, *ahaà sarvasya prabhavaù*: [Bg. 10.8] "I am the source of everything." If we see anything totally disconnected from the personal body of Kāñëa, we may doubt whether Kāñëa's personality is actually the absolute source described in *Vedānta-sūtra*. As soon as one feels this way, he becomes fearful and should be understood to be under the control of the Lord's illusory energy.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has warned us that if we do not see everything as a manifestation of the Supreme Personality of Godhead, we shall become victims of *phalgu-vairāgya*, or immature renunciation. Whatever we see as disconnected from Kāñëa will have in our mind no relationship to Kāñëa's service. But if we see everything as connected to Kāñëa, we shall use everything for Kāñëa's satisfaction. This is called *yukta-vairāgya*. According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, "One who has experienced his own true identity understands that all things exist as paraphernalia for giving ecstatic pleasure to the Supreme Lord. Thus one

becomes free from the separatist vision in which one sees the world as existing for one's own enjoyment. In the transcendental state, whatever a devotee sees reminds him of Kāñëa, and thus his transcendental knowledge and bliss increase." Because the impersonalist philosophers fail to see everything as belonging to the personal form of Kāñëa, they reject this world as having no true existence (*jagan mithyā*). But since the material world is an emanation from the supreme reality, Kāñëa, it does in fact exist. Its nonexistence is simply a creation of the imagination, and one cannot possibly act on such an imaginary platform. Therefore, having proposed an illusory theory and being unable actually to live on such a platform, the impersonalist comes back to the material platform for altruistic or gross sense gratificatory activities. Since the impersonalist does not accept the personal proprietorship of the Supreme Personality of Godhead, he does not know how or for whom to engage the things of this world, and since it is impossible to reject this world totally while living within it, he runs the risk of again becoming entangled in material fruitive activities. Therefore as stated in *Bhagavad-gētā* (12.5), *kleṣo 'dhikataras teñām*: the impersonal path of imaginary philosophy is very painful to follow.

The conclusion is that this verse is spoken to help the devotee of the Supreme Lord advance in Kāñëa consciousness. It can be understood from the previous verses of this chapter that the ultimate goal is pure devotional service to Lord Kāñëa. If one falsely interprets this verse to sanction the imaginary Mäyävāda philosophy that everything is God, one will simply become bewildered and fall from the path of spiritual advancement.

TEXT 42

Bai-(: pare"zAAnauBavaAe ivar"i-(r,"
 @nyaṭa caESa iṭak(Wk(k(Ala:
 'apaâmaAnasya yaTaA'ata: syaus\$a,
 tauii": pauii": °aud"paAyaAe'nauGaAs\$ama,

*bhaktiù pareṇubhavo viraktir
 anyatra caiña trika eka-kālaù*

*prapadyamānasya yathāçnataù syus
tuññiù puññiù kñud-apāyo 'nu-ghāsam*

WORD-FOR-WORD MEANINGS

bhaktiù—devotion; *para-éça*—of the Supreme Personality of Godhead; *anubhavaù*—direct perception; *viraktiù*—detachment; *anyatra*—from everything else; *ca*—and; *eñau*—this; *trikaù*—group of three; *eka-kālaù*—simultaneously; *prapadyamānasya*—for one in the process of taking shelter of the Supreme Lord; *yathā*—in the same way as; *açnataù*—for one engaged in eating; *syuù*—they occur; *tuññiù*—satisfaction; *puññiù*—nourishment; *kñut-apāyaù*—eradication of hunger; *anu-ghāsam*—increasingly with each morsel.

TRANSLATION

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

PURPORT

Çréla Jéva Gosvāmé has explained this analogy as follows: *Bhakti*, or devotion, may be compared to *tuññi* (satisfaction) because they both take the form of pleasure. *Pareçānubhava* (experience of the Supreme Lord) and *puññi* (nourishment) are analogous because both sustain one's life. Finally, *virakti* (detachment) and *kñud-apāya* (cessation of hunger) may be compared because both free one from further hankering so that one may experience *çānti*, or peace.

A person who is eating not only becomes uninterested in other activities but increasingly becomes uninterested in the food itself, according to his satisfaction. On the other hand, according to Çréla Jéva Gosvāmé, although one who is experiencing the blissful Personality of Godhead, Kāñëa, becomes

uninterested in anything other than Kāñëa, his attachment to Kāñëa increases at every moment. Therefore it is to be understood that the transcendental beauty and qualities of the Supreme Lord are not material, since one never becomes satiated by relishing the bliss of the Supreme Lord.

The word *viraktiù* is very significant in this verse. *Virakti* means "detachment," whereas *tyäga* means "renunciation." According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, the word *renunciation* can be used in a situation in which one considers giving up an enjoyable object. But by considering everything to be potential paraphernalia in the service of Lord Kāñëa, as described in the previous verse, one need not give thought to renunciation, for one uses everything in the proper way in the service of the Lord. *Yukta-vairägyam ucyate*.

The very pleasant analogy of a good meal is given in this verse. A hungry man busily consuming a sumptuous plate of food is not interested in anything else happening around him. In fact, he considers any other topic or activity a disturbance to his concentration on the delicious meal. Similarly, as one advances in Kāñëa consciousness one considers anything unrelated to the devotional service of Kāñëa an obnoxious disturbance. Such concentrated love of Godhead has been described in the Second Canto of the *Bhägavatam* by the words *tévreëa bhakti-yogena yajeta puruñäà param* (SB 2.3.10). One should not make an artificial show of renouncing the material world; rather, one should systematically train the mind to see everything as an expansion of the opulence of the Supreme Personality of Godhead. Just as a hungry materialistic man, upon seeing sumptuous food, immediately desires to put it in his mouth, an advanced devotee of Kāñëa, upon seeing a material object, immediately becomes eager to use it for the pleasure of Kāñëa. Without the spontaneous hunger to engage everything in the service of Kāñëa and to dive deeper and deeper into the ocean of love of Kāñëa, so-called realization of God or loose talk about so-called religious life is irrelevant to the actual experience of entering the kingdom of God.

According to Çréla Viçvanätha Cakravarté Öhäkura, the path of *bhakti-yoga* is so joyful and practical that even in the stage of *sädhana-bhakti*, in which one follows rules and regulations without an

advanced understanding, one can perceive the ultimate result. As stated by Çréla Rūpa Gosvāmé (*Bhakti-rasāmāta-sindhu* 1.2.187),

*éhä yasya harer däsye
karmaëä manasä girä
nikhiläsv apy avasthäsu
jévan-muktaù sa ucyate*

As soon as one surrenders to the Supreme Lord, Kāñëa (*prapadyamānasya*), giving up all other activities (*viraktir anyatra ca*), one is immediately to be considered a liberated soul (*jévan-muktaù*). The Supreme Lord, Kāñëa, is so merciful that when a living entity understands that the personality Kāñëa is the source of everything and surrenders to the Lord, Kāñëa personally takes charge of him and reveals to him within his heart that he is under the Lord's full protection. Thus devotion, direct experience of the Personality of Godhead, and detachment from other objects become manifest even in the beginning stage of *bhakti-yoga*, since *bhakti-yoga* begins at the point of liberation. Other processes have as their final goal salvation or liberation, but according to *Bhagavad-gétä* (18.66),

*sarva-dharmän parityajya
mäm ekaà çaraëaà vraja
ahaà tväà sarva-päpebhyo
mokñayiñyämi mä çucaù*

If one surrenders to Kāñëa one is immediately liberated and thus begins his career as a transcendental devotee with complete confidence in the Lord's protection.

TEXT 43

wtacyautaAx.~i.,aM BajataAe'nauva{ÔyaA
Bai-(ivaRr"i-(BaRgAvat'abaAeDa:
Bavainta vaE BaAgAvatasya r"AjaMs\$a,

tata: par"AM zAAintamaupaEita s\$A°aAta,

*ity acyutài ghrià bhajato 'nuvâttyä
bhaktir viraktir bhagavat-prabodhaù
bhavanti vai bhägavatasya räjäàs
tataù paräà çäntim upaiti säkñät*

WORD-FOR-WORD MEANINGS

iti—thus; *acyuta*—of the infallible Supreme Lord; *aìghrim*—the feet; *bhajataù*—for one who is worshipping; *anuvâttyä*—by constant practice; *bhaktiù*—devotion; *viraktiù*—detachment; *bhagavat-prabodhaù*—knowledge of the Personality of Godhead; *bhavanti*—they manifest; *vai*—indeed; *bhägavatasya*—for the devotee; *räjan*—O King Nimi; *tataù*—then; *paräm çäntim*—supreme peace; *upaiti*—he attains; *säkñät*—directly.

TRANSLATION

My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.

PURPORT

As stated in *Bhagavad-gétä* (2.71):

*vihäya kämän yaù sarväm
pumäàç carati niùspåhaù
nirmamo nirahaì käraù
sa çäntim adhigacchati*

"A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and who is devoid of false ego—he alone can attain real peace." Çréla Prabhupäda comments,

"To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kāñëa conscious is actually desirelessness." There is a similar statement in the *Caitanya-caritāmāta* (*Madhya* 19.149):

kāñëa-bhakta-niñkāma, ataeva 'çänta'
bhukti-mukti-siddhi-kāmé sakali 'açänta'

"Because a devotee of Lord Kāñëa is desireless, he is peaceful. Fruitive workers desire material enjoyment, *jī'ānēs* desire liberation, and *yogés* desire material opulence; therefore they are all lusty and cannot be peaceful."

Generally there are three classes of living entities afflicted with selfish desire. These are the *bhukti-kāmé*, *mukti-kāmé* and *siddhi-kāmi*. *Bhukti-kāmé* refers to those ordinary persons who desire money and everything money can buy. Such a primitive mentality is based on the desire to enjoy money, sex and social prestige. When a living being becomes frustrated with this hallucination, he takes to the path of speculative philosophy and analytically tries to track down the source of illusion. Such a person is called *mukti-kāmé* because he desires to negate material illusion and merge into an impersonal spiritual state, free from anxiety. The *mukti-kāmé* is also motivated by personal desire, although the desire is somewhat more elevated. Similarly the *siddhi-kāmé*, or the mystic *yogé* who desires the spectacular powers of mystic *yoga*, such as reaching one's hand across the world or making oneself smaller than the smallest or lighter than the lightest, is also infected by material or selfish desire. Therefore it is said, *sakali 'açänta*.' If one has any personal desire, whether it be material, philosophical or mystic, he will be *açänta*, or ultimately frustrated, because he will see himself as the central object of satisfaction. This egocentric concept is in itself illusory and therefore ultimately frustrating.

On the other hand, *kāñëa-bhakta niñkāma, ataeva 'çänta'*: [Cc. *Madhya* 19.149] a devotee of Lord Kāñëa is *niñkāma*; he has no personal desire. His only desire is to please Kāñëa. Lord Çiva himself has praised this outstanding quality of the pure devotees of the Lord by stating,

*nārāyaëa-paräù sarve
na kutaçcana bibhyati
svargäpavarga-narakeñv
api tulyārtha-darçinaù*

"A person who is devoted to the Supreme Personality of Godhead, Nārāyaëa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee." (SB 6.17.28) Although the impersonalist philosopher proposes that everything is one, the devotee of the Lord is actually *tulyārtha-darçé*, or empowered with the vision of oneness. The devotee sees everything as the potency of the Supreme Personality of Godhead and therefore desires to engage everything in the service of the Lord, for the Lord's satisfaction. Since the devotee does not see anything as *dvitéya*, or outside the scope of the Lord's potency, he is happy in any situation. Having no personal desire, the devotee of Kāñëa is actually *çānta*, or peaceful, because he has achieved the perfection of life, love of Kāñëa. He is actually situated in his eternal constitutional position under the direct shelter and protection of the omnipotent Parameçvara, Kāñëa.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, this verse ends the answer given by the first of the nine Yogendras, Kavi, to Mahārāja Nimi's first question, "What is the highest good?"

TEXT 44

™alr"AjaAevaAca
@Ta BaAgAvataM "aUta
yaÜ"maAeR yaAä{"zAAe na{NAAma,
yaTaAcar"ita yaä," "aUtae
yaEilaR\$ËËyBaRgAvait'aya:

*çré-räjoväca
atha bhägavataà brüta
yad-dharmo yädâço näëäm*

yathācarati yad brūte
yair lii gair bhagavat-priyaù

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King spoke; *atha*—next; *bhāgavatam*—about the devotee of the Personality of Godhead; *brūta*—please tell me; *yat-dharmaù*—having what duties; *yādāçaù*—having what nature; *nāëām*—among men; *yathā*—how; *ācarati*—he behaves; *yat*—what; *brūte*—he speaks; *yaiù*—by which; *lii gaiù*—visible symptoms; *bhagavat-priyaù*—(he is known as) one dear to the Supreme Lord.

TRANSLATION

Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaiñëava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaiñëavas become dear to the Supreme Personality of Godhead.

PURPORT

The great sage Kavi has informed King Nimi about the general external symptoms of a devotee of the Lord, namely his appearance, personal qualities and activities. But now King Nimi asks how to make further distinctions among the servants of the Supreme Personality of Godhead so that the first-class, second-class and lower-class Vaiñëavas can be clearly identified.

According to Çréla Rūpa Gosvāmé, *kāñëeti yasya giri taà manasādriyeta*: "One should mentally honor any devotee who chants the holy name of Lord Kāñëa." (*Upadeçāmāta* 5) Any living entity who is faithfully chanting the holy name of Kāñëa is to be considered a Vaiñëava and at least within the mind is to be offered respect. But for practical advancement in Kāñëa

consciousness one should associate at least with a second-class devotee. And if one can receive the mercy of a first-class devotee of the Lord, one's perfection is very easily guaranteed. Thus Nimi Mahārāja is humbly inquiring, "What are the character, behavior and speech of devotees?" The King wants to know the particular symptoms of body, mind and speech by which the different categories *uttama-adhikārī*, *madhyama-adhikārī* and *kaniñōha-adhikārī* are clearly identified. In response to the King's inquiry, another of the *nava-yogendras*, namely Havir, will give a further elaboration of the science of Kāñēa consciousness.

TEXT 45

™alh"ivaç&vaAca
s\$avaR BaUtaeSau ya: pazyaeä,"
BagAvaà"AvamaAtmana:
BaUtaAina BagAvatyaAtmanya,
WSa BaAgAvataAeÔama:

çré-havir uvāca
sarva-bhūteṇu yaù paçyed
bhagavad-bhāvam ātmanaù
bhūtāni bhagavaty ātmany
eṇa bhāgavatottamaù

WORD-FOR-WORD MEANINGS

çré-haviù uvāca—Çré Havir said; *sarva-bhūteṇu*—in all objects (in matter, spirit, and combinations of matter and spirit); *yaù*—anyone who; *paçyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaù*—of the supreme spirit soul, or the transcendence beyond the material concept of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṇaù*—this; *bhāgavata-uttamaù*—a person advanced in devotional service.

TRANSLATION

Çré Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Çré Kâñëa. Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

PURPORT

In *Bhagavad-gētā* (6.30) the Lord says,

*yo mää paçyati sarvatra
sarvaà ca mayi paçyati
tasyähaà na praëaçyämi
sa ca me na praëaçyati*

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me." Çréla Prabhupäda comments, "A person in Kâñëa consciousness certainly sees Lord Kâñëa everywhere, and he sees everything in Kâñëa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kâñëa, knowing that everything is the manifestation of Kâñëa's energy. Nothing can exist without Kâñëa, and Kâñëa is the Lord of everything-this is the basic principle of Kâñëa consciousness."

The qualification for seeing Kâñëa everywhere is stated in the *Brahma-saàhitä* (5.38):

*premäi jana-cchurita-bhakti-vilocanena
santaù sadaiva hãdayeñu vilokayanti
yaà çyämasundaram acintya-guëa-svarüpaà
govindam ädi-puruñaà tam ahaà bhajämi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form

of Çyāmasundara, situated within the heart of the devotee." A devotee of the highest level of spiritual qualification is glorified for the expansiveness of his spiritual vision. For example, when the stalwart demon Hiraëyakaçipu questioned his self-realized son Prahläda Mahäräja as to the whereabouts of the Supreme Personality of Godhead, Prahläda, being a *mahä-bhägavata*, or pure devotee, answered straightforwardly that the Supreme Lord is everywhere. The demoniac father then asked if God was in the pillar of the palace. When Prahläda answered yes, Hiraëyakaçipu, being a bona fide demon, struck the pillar with his sword, trying to kill God, or at least disprove His existence. Then Lord Näsäha-deva, the most ferocious form of the Supreme Lord, immediately appeared and finished forever the illicit program of Hiraëyakaçipu. Thus Prahläda Mahäräja can be accepted as an *uttama-adhikärë* devotee.

A pure devotee is completely free from the tendency to enjoy things separately from the Lord's service. He does not see anything in the universe as unfavorable, because he sees everything as the expanded potency of the Supreme Personality of Godhead. Such a devotee's purpose in existing is to give pleasure somehow or other to the Supreme Lord. Thus everything that a pure devotee experiences, moment by moment, increases his ecstatic loving desire to satisfy the transcendental senses of the Lord.

The three modes of material nature torment the conditioned soul, who absorbs his mind in the separated, material energy of the Lord. The function of this separated energy, *bhinnä prakäti*, is to take the living entity away from the reality, which is that everything is within Kāñëa and Kāñëa is within everything. Being covered by gross ignorance, the bewildered conditioned soul believes that only the objects of his own limited vision actually exist. Sometimes such foolish persons speculate that if a tree falls in a forest with no one to hear it, there will actually be no sound. The conditioned souls do not consider that since the Supreme Personality of Godhead is all-pervading, there is no question of no one's hearing; the Lord always hears. As stated in the Thirteenth Chapter of *Bhagavad-gëtä* (13.14), *sarvataù çrutimal loke*: the Supreme Lord hears everything. He is *upadrañña*, the witness of everything (Bg. 13.23).

In this verse the word *bhāgavatottama*ù, "the most advanced devotee," indicates that there are those who are not gross materialists but who are not the highest devotees. According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, those who cannot properly distinguish between devotees and nondevotees and who therefore never worship the pure devotees of the Lord are to be known as *kaniñña-adhikāris*, devotees on the lowest stage of devotional service. Such *kaniñña-adhikāris* engage in worship of the Supreme Lord, especially in the temple, but are indifferent to the Lord's devotees. Thus they misunderstand this statement by Lord Çiva in the *Padma Purāṇa*:

*ārāḍhanāṇā sarveṇā
viññeor ārāḍhanaṇā param
tasmād parataraṇā devī
tadēyāṇā samarcanam*

"O Devé, the most exalted system of worship is the worship of Lord Viññeu. Greater than that is the worship of *tadēya*, or anything belonging to Viññeu." Çréla Prabhupāda comments on this verse, "Çré Viññeu is *sac-cid-ānanda-vigraha* [Bs. 5.1]. Similarly the most confidential servant of Kāñṇea, the spiritual master, and all devotees of Viññeu are *tadēya*. The *sac-cid-ānanda-vigraha*, *guru*, Vaiññeavas and things used by them must be considered *tadēya*, and without a doubt worshipable by all living beings." (*Cc. Madhya* 12.38 purport)

Typically the *kaniñña-adhikāre* is eager to engage his materialistic qualifications in the service of the Lord, mistaking such material expertise to be the sign of advanced devotion. But by continuing to serve the Supreme Lord and the devotees engaged in propagating the Lord's mission, the *kaniñña-adhikāre* also advances in his realization and comes to the stage of dedicating his activities to helping more advanced Vaiññeavas. Even such *kaniñña-adhikāres* can help ordinary living entities by their association, since at least the *kaniñña-adhikāres* have faith that Kāñṇea is the Supreme Personality of Godhead. Because of this faith, the *kaniñña-adhikāre* gradually becomes inimical to those who are opposed to the Lord. As he

gradually becomes more and more inimical to those who hate the supremacy of the Supreme Personality of Godhead and becomes more attracted to friendship with other faithful servants of the Lord, the *kaniñña-adhikāre* approaches the second-class stage, called *madhyama*. In the *madhyama* stage the Vaiñëava sees the Lord as the cause of all causes and the chief goal of everyone's loving propensity. He sees the Vaiñëavas as his only friends within this morbid world and is eager to bring innocent people within the shelter of Vaiñëava society. Also, a *madhyama-adhikāre* strictly avoids associating with the self-proclaimed enemies of God. When such an intermediate qualification becomes mature, the concept of supreme qualification begins to present itself; that is, one comes to the stage of *uttama-adhikāre*.

A *kaniñña-adhikāre guru*, one who is simply attached to performing religious ceremonies and worshiping the Deity, without appreciation for other Vaiñëavas, especially those who are preaching the message of the Lord, will especially appeal to persons interested in the dry cultivation of knowledge. As a living entity develops mundane piety, he proudly devotes himself to regulated work and nobly tries to detach himself from the fruits of his work. Through such regulated detached work, knowledge or wisdom gradually arises. As knowledge or wisdom becomes prominent, the pious materialist becomes attracted to altruistic and charitable work and gives up gross sinful activities. If he is fortunate, he then becomes favorable to the transcendental devotional service of the Lord. Desiring a mere intellectual understanding of devotional service, such a pious materialist may seek shelter at the feet of a *kaniñña-adhikāre*. If able to advance to the *madhyama* qualification, he then becomes attracted to a Vaiñëava actively engaged in preaching Kāñëa consciousness. And when fully mature on the platform of intermediate devotion, he becomes attracted to the *mahā-bhāgavata* level and is awarded a glimpse of the exalted position of the *mahā-bhāgavata* spiritual master by the grace of Kāñëa within his heart. If one gradually goes on in the devotional service of the Lord, one becomes established as a *paramahañsa mahā-bhāgavata*. At this stage all of his actions, movements and engagements in preaching are dedicated solely to the satisfaction of Kāñëa. The illusory potency, *māyā*, has no power to throw or cover such a

purified living entity. In *Upadeṣāmāta* (5) Ṣṛēla Rūpa Gosvāmē has described this stage of life as *bhajana-vijī am ananyam anya-nindādi-ṣūnya-hādam*.

A *mahā-bhāgavata*, being empowered by the Supreme Lord, Yogeṣvara, is endowed with the supernatural power to inspire and give success to the *madhyama-adhikārē* who follows in his footsteps and to elevate a *kaniñōha-adhikārē* gradually to the intermediate platform. Such devotional power springs automatically from the ocean of mercy found within the heart of a pure devotee. Ṣṛēla Bhaktisiddhānta Sarasvatē Ōhākura points out that a *mahā-bhāgavata* has no desire to inflict punishment on the enemies of the Lord. Rather, he engages the *madhyama-adhikārēs* and *kaniñōha-adhikārēs* in preaching work to purify the polluted mentality of the inimical souls, who are falsely imagining the material world to be separate from Kāñēa.

There are unfortunate living entities who are unable to understand the glory of a *kaniñōha-adhikārē* within the realm of devotional service, have no praise for the more advanced state of intermediate devotion and cannot even begin to understand the most exalted stage, that of the *uttama-adhikārē*. Such unfortunate souls, attracted to impersonal Māyāvāda speculation, follow faithfully in the footsteps of Kaṁsa, Agha, Baka and Pūtanā and are thus killed by Ṣṛē Hari. In this way the community of sense gratifiers remains uninterested in service at the lotus feet of the Supreme Lord, and according to the individual perverted vision of so-called self-interest, each materialist chooses his own misfortune in the form of repeated birth and death in various types of material bodies. There are 8,400,000 species of material forms, and the materialistic living entities select the particular flavors of birth, old age, disease and death they wish to inflict upon themselves under the hallucinations of so-called material progress.

The analogy is given that a lusty man, being agitated by sexual desire, sees the whole world as filled with sensuous women. In a similar way, a pure devotee of Kāñēa sees Kāñēa consciousness everywhere, although it may be temporarily covered. Thus one sees the world just as one sees himself (*ātmavan manyate jagat*). On this basis one may argue that the vision of the *mahā-bhāgavata* is also illusioned, since the *Bhāgavatam* has already stated

throughout that those conditioned by the three modes of material nature are not at all Kāñëa conscious but in fact are inimical to Kāñëa. But although the conditioned living entity may appear inimical to the Lord, the eternal, unalterable fact is that every living being is part and parcel of Kāñëa. Although one's ecstatic love for Kāñëa may now be covered by the influence of *māyā*, by the causeless mercy of the Supreme Personality of Godhead the conditioned soul will gradually be promoted to the stage of Kāñëa consciousness.

In fact, everyone is suffering the pangs of separation from Kāñëa. Because the conditioned soul imagines that he has no eternal relationship with Kāñëa, he is unable to ascertain that all his miseries are due to this separation. This is *māyā*, or "that which is not." Actually, to think that misery arises from anything other than separation from Kāñëa is to be in illusion. So when a pure devotee sees living entities suffering within this world, he correctly feels that just as he is suffering because of separation from Kāñëa, all other living beings are also suffering from separation from Kāñëa. The difference is that a pure devotee correctly ascertains the cause of his heartbreak whereas the conditioned soul, bewildered by *māyā*, is unable to understand his eternal relationship with Kāñëa and the unlimited pain arising from neglect of that relationship.

Çréla Jéva Gosvämé has quoted the following verses, which illustrate the ecstatic feelings of the topmost devotees of the Lord. In the Tenth Canto of *Çrémad-Bhāgavatam* (10.35.9) the goddesses of Vraja speak as follows:

*vana-latās tarava ātmani viñëuà
vyai jayantya iva puñpa-phalāòhyäù
praëata-bhāra-viöapā madhu-dhäräù
prema-hāñña-tanavo vavāñuù sma*

"The creepers and trees of the forest, their branches weighed down by rich coverings of flowers and fruits, seemed to manifest Lord Viñëu within their hearts. Exhibiting eruptions of ecstatic love upon their bodies, they poured down rains of honey." Elsewhere in the Tenth Canto (*SB* 10.21.15) it is said:

nadyas tadä tad upadhärya mukunda-gétam

*ävarta-lakñita-mano-bhava-bhagna-vegäù
äliì gana-sthagitam ürmi-bhujair murärer
gähëanti päda-yugalaà kamalopahäräù*

"Hearing the song of Lord Mukunda's flute, the rivers then stopped their currents, although the minds of the rivers could still be ascertained from the presence of whirlpools. With the arms of their waves the rivers seized the two lotus feet of Muräri, taking help from the lotus plants, and thus He became trapped in their embrace." And in the last chapter of the Tenth Canto (10.90.15), the queens of Dväarakä pray:

*kurari vilapasi tvaà véta-nidrä na çeñe
svapiti jagati rätryäm eçvaro gupta-bodhaù
vayam iva sakhi kaccid gäðha-nirviddha-cetä
nalina-nayana-häsodära-lélekñitena*

"Dear *kuraré*, now it is very late at night. Everyone is sleeping. The whole world is now calm and peaceful. At this time, the Supreme Personality of Godhead is sleeping, although His knowledge is undisturbed by any circumstance. Then why are you not sleeping? Why are you lamenting like this throughout the whole night? Dear friend, is it that you are also attracted by the lotus eyes of the Supreme Personality of Godhead and by His sweet smiling and attractive words, exactly as we are? Do those dealings of the Supreme Personality of Godhead pinch your heart as they do ours?" Çréla Viçvanätha Cakravarté Öhäkura has also given mother Yaçodä as an example of an *uttama-adhikäre*, for mother Yaçodä actually saw all living beings within the mouth of Kânëa during the Lord's Vändävana *lälä*.

Çréla Viçvanätha Cakravarté Öhäkura also points out in his commentary, *atra paçyed iti tathä darçana-yogyataiva vivakñitā, na tu tathä darçanasya sārva-kālikatā*. "In this verse the word *paçyet*, or 'one must see,' does not mean that at every moment one is visualizing the form of Kânëa; rather, it means that one has reached the exalted platform of devotional service on which he is fit to see or is capable of seeing Kânëa's form." If only those who constantly see the form of Kânëa are to be considered *uttama-adhikärés*, then Nārada, Vyāsa and Çukadeva cannot be considered topmost devotees, since

they do not always see the Lord everywhere. Of course, Nārada, Vyāsa and Çukadeva are considered to be on the highest standard of pure devotional service, and therefore the real qualification is *tad-didākñādhikya*, or having an overwhelming desire to see the Lord. Therefore the statement of *Bhagavad-gētā* that a devotee should see Kāñëa everywhere (*yo mää paçyati sarvatra*) can be understood in terms of the example of a lusty man's thinking that the world is full of beautiful women. Similarly, one should become transcendently so desirous of seeing the Lord that one can perceive within the entire universe nothing but Kāñëa and His potency. *Väsudevaù sarvam iti* [Bg. 7.19]. In Çréla Prabhupāda's correspondence in 1969 with Professor J. F. Staal of the University of California, Çréla Prabhupāda claimed that all of his disciples who were strictly following the intense program of Kāñëa consciousness were in fact *sudurlabha-mahātmās* who were seeing *väsudevaù sarvam*. In other words, if one is constantly engaged in Kāñëa consciousness with an intense desire to please the Lord and one day gain His association, it is to be understood that in one's life there is nothing but Kāñëa. Çréla Viçvanātha Cakravarté Öhäkura has warned us, however, that a mere theoretical or academic understanding that Kāñëa is everything does not qualify one as a first-class devotee. One must actually have developed love for Kāñëa. Therefore it can be practically understood that anyone who enthusiastically adopts the Kāñëa consciousness program and eagerly participates in the preaching activities of the International Society for Krishna Consciousness is acting on the platform of a *madhyama-adhikäre* devotee. When such a devotee becomes overwhelmed by his desire to serve Kāñëa and associate with the Lord, so much so that he is not attracted to anything else within the universe, he should be understood to be an *uttama-adhikäre* Vaiñëava, as mentioned in this verse.

TEXT 46

wRsvare" tad"DalnaeSau
baAilazAeSau iã"Sats\$au ca
'aemamaE†alk{(paAepae°aA
ya: k(r"Aeita s\$a maDyama:

éçvare tad-adhèneñu
bäliçeñu dviñatsu ca
prema-maitré-kâpokeñä
yaù karoti sa madhyamaù

WORD-FOR-WORD MEANINGS

éçvare—unto the Supreme Personality of Godhead; *tat-adhèneñu*—to persons who have taken fully to Kâñëa consciousness; *bäliçeñu*—unto the neophytes or the ignorant; *dviñatsu*—to persons envious of Kâñëa and Kâñëa's devotees; *ca*—and; *prema*—love; *maitré*—friendship; *kâpä*—mercy; *upekñäù*—negligence; *yaù*—anyone who; *karoti*—does; *saù*—he; *madhyamaù*—a second-class devotee.

TRANSLATION

An intermediate or second-class devotee, called *madhyama-adhikäre*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

PURPORT

According to *Bhagavad-gētä*, every living entity within the material world is eternally a minute fragmental portion of the Supreme Personality of Godhead. *Mamaiväàço jéva-loke jéva-bhütaù sanätanaù* (*Bg.* 15.7). But because of the influence of *mäyä* the puffed-up conditioned souls become inimical to the service of the Lord and the Lord's devotees, choose leaders among the materialistic sense gratifiers, and thus engage busily in a useless society of the cheaters and the cheated, a society of the blind leading the blind into a ditch. Although the community of Vaiñëavas is sincerely eager to serve the conditioned souls by bringing them back to their constitutional position, by *mäyä*'s influence the materialistic living entity becomes hardhearted and rejects the mercy of the Lord's devotees.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, although a

second-class devotee is eager to preach to the innocent conditioned souls, he should avoid the atheistic class of men so that he will not become disturbed or polluted by their association. Çréla Viçvanātha Cakravarté Öhäkura has confirmed that a Vaiñëava should be indifferent to those who are envious of the Supreme Lord. It is practically seen that when such persons are informed of the glories of the Supreme Personality of Godhead, they attempt to ridicule the Supreme Lord, thus further deteriorating their polluted existence. In this connection Çréla Viçvanātha Cakravarté Öhäkura has quoted from the Tenth Canto of *Çrémad-Bhāgavatam* (10.20.36):

*girayo mumucus toyaà
kvacin na mumucuù çivam
yathä jì änämâtaà kâle
jì änino dadate na vä*

"Sometimes in autumn the water falls down from the tops of the hills to supply clean water, and sometimes the water stops. Similarly, sometimes great saintly persons distribute clear knowledge, and sometimes they are silent."

In this regard, Çréla Jéva Gosvämé has mentioned that although the first-class devotee of the Lord may at times exhibit apparent hatred toward the demons because of entering the mood of the Lord's pastimes, the intermediate devotees should avoid such feelings. Furthermore, the intermediate devotee should not in any way associate with the powerful atheistic class of men, because there is danger that his mind will become bewildered by such association. According to Çréla Viçvanātha Cakravarté Öhäkura, if a Vaiñëava preacher encounters one who is envious of him, the preacher should remain far away from such an envious person. But the Vaiñëava preacher may meditate upon ways to save the envious class of men. Such meditation is called *sad-äcära*, or saintly behavior. Çréla Jéva Gosvämé has mentioned Prahlāda Mahārāja as an example of a saintly person. In *Çrémad-Bhāgavatam* (7.9.43) there is the following statement by Prahlāda:

*naivodvije para duratyaya-vaitaraëyäs
tvad-vërya-gäyana-mahämâta-magna-cittau*

*çoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimüòhān*

"O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thought of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them." Although a Vaiñëava preacher constantly meditates on the welfare of all living entities, he will not associate with those who are unreceptive to the message of the Supreme Lord, Kāñëa. In this regard Çréla Viçvanātha Cakravarté Öhäkura states that even Bharata Mahārāja, Vyāsadeva and Çukadeva Gosvāmé do not exhibit their mercy indiscriminately.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has given an elaborate explanation to prove that the discrimination employed by a *madhyama-adhikāre* preacher does not at all show a lack of mercy. He states that *upekñā*, or neglect, as mentioned in this verse, is the proper medicine for those who are inimical to the Supreme Lord and His devotees. Indifference from the preacher checks feelings of hostility on both sides. Although there is a Vedic injunction that one should cut out the tongue of a person who offends the Supreme Lord and His devotees, in this age it is best simply to avoid potential offenders and thus prevent them from committing further sinful activities against the Vaiñëavas. It is the duty of a Vaiñëava preacher to point out the futility of any process besides surrendering to the Supreme Lord. An envious person, however, will resent such strong preaching by a Vaiñëava and disrespect him, considering the devotee to be unnecessarily criticizing others. Such a person, who cannot appreciate the mercy of Vaiñëavas, should be neglected. Otherwise, according to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, his cheating mentality will increase day by day.

Those who are not attracted to the *saì kértana* movement of Çré Caitanya Mahāprabhu and who disrespect the faithful servants of Lord Caitanya, considering their strong statements about the *saì kértana* movement to be obstacles to their own worship of the Lord, will never be able to fix their

minds on Kāñëa, but will gradually fall down from the path of devotion by confusing the external activities of the material world with the actual worship of the Supreme Personality of Godhead, Kāñëa. Such bewilderment has been expressed by the words *bhayaà dvitëyābhiniveçatau syāt*.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has strongly rejected those foolish persons who, under a plea of mercy and equal vision, perceive that a faithless person is also a devotee of the Supreme Lord and who thus try to thrust the *hari-nāma*, or holy name of God, upon such offensive people. Çréla Bhaktisiddhānta has stated, "When childish people think themselves *mahā-bhāgavatas* and act in defiance of the Vaiñëava spiritual master, such behavior simply holds them back from receiving the mercy of the Vaiñëava *guru*. Bewildered by false ego, these self-proclaimed devotees gradually become fit to be ignored by pure devotees on the intermediate platform and are cheated of the mercy that comes from the devotees' satisfaction. Thus they become *asādhū* by constantly committing offenses against the devotees who preach the holy name of Kāñëa. Pure devotees, therefore, in all circumstances display indifference to those who falsely imagine themselves to be *viçuddha-bhaktas*, or pure devotees of the Lord. This indifference is an excellent manifestation of their mercy." In other words, those who criticize the Vaiñëava preachers on the second-class platform for discriminating between those who are fit to receive the Lord's mercy and those who are simply envious are misunderstanding the mission of the Lord. Kāñëa Himself states in *Bhagavad-gētā* (4.8):

*pariträëäya sādhunāà
vinäçäya ca duñkātām
dharma-saàsthāpanārthāya
sambhavāmi yuge yuge*

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." Even such a great Vaiñëava as Çukadeva Gosvāmé, one of the twelve *mahājanas* in this universe, expressed his contempt for the evil Kaàsa.

Çréla Jéva Gosvämé has pointed out that even though the *mahā-bhāgavata* devotee may act on the second-class platform for preaching, his rejection of the envious living entities does not obstruct his vision of the Lord as all-pervading. Rather, when a first-class devotee or even a second-class devotee rejects the atheistic class of men, he is expressing the mission of the Supreme Personality of Godhead. A first-class or second-class Vaiñëava never actually becomes envious of another living entity, but out of intense love for the Supreme Lord he becomes angry when the Lord is offended. Also, understanding the Lord's mission, he discriminates according to the position of a particular living entity. To consider such a Vaiñëava preacher an ordinary, envious person, or to consider him sectarian because of his proclamation of pure devotional service as the most exalted of all methods of spiritual advancement, reflects a materialistic vision called *vaiñëave jāti-buddhiù* or *guruñu nara-matiù*. Such an offense drags the offender down to a hellish condition of life by the laws of nature.

According to Çréla Jéva Gosvämé, although a *mahā-bhāgavata* sees every living entity as a pure spirit soul, such a *mahā-bhāgavata* still experiences special ecstasies and other symptoms upon meeting another Vaiñëava. This is not contradictory to his vision as a topmost devotee; rather, it is a symptom of his love for Kāñëa. A pure devotee sees every living entity as part and parcel of Kāñëa and therefore expresses his love for Kāñëa through love for all the expansions and creations of Kāñëa. Still, such a *mahā-bhāgavata* feels special ecstatic love upon seeing another living entity directly pleasing the senses of the Supreme Lord. Such feelings are manifest in the statement of Lord Çiva to the Pracetäs:

*kñäëärdhenäpi tulaye
na svargaà näpunar-bhavam
bhagavat-saì gi-saì gasya
martyänäà kim utäçinäu*

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of *karma* or *jì äna*. What interest then can he have in the benedictions of the demigods, who are

subject to the laws of birth and death?" (SB 4.24.57) Similarly, Lord Çiva also stated:

*atha bhāgavatā yūyaṁ
priyāu stha bhagavān yathā
na mad bhāgavatānāṁ ca
preyān anyo 'sti karhicit*

"You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know that in this way the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am." (SB 4.24.30) Similarly, in the First Canto of *Çrémad-Bhāgavatam* (1.7.11) Çréla Çukadeva Gosvāmé is mentioned as *nityaṁ viññeu-jana-priyāu*, especially dear to the pure devotees of the Lord.

The wonderful loving dealings between Vaiññeavas on the topmost platform are demonstrated in the pastimes of *Caitanya-caritāmāta*. In other words, although a Vaiññeava sees every living entity as part and parcel of Kāññeā, he must discriminate in his external behavior so as not to interfere with the original purpose of the Lord's creation, which is to reform the living entities so that they can gradually come back home, back to Godhead. A pure devotee does not foolishly pretend equal vision and approach envious persons; rather, he respects the mission of the Lord, as stated in *Bhagavad-gētā* (4.11) by the words *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*.

On the other hand, if it is the Lord's desire, a pure devotee can offer his respects to all living beings. For example, Çréla Jéva Gosvāmé mentions that Uddhava and other pure devotees of the Lord were always prepared to offer respectful obeisances even to such persons as Duryodhana. *Madhyama-adhikārés*, however, should not imitate such *uttama-adhikāré* behavior. In this connection, the distinction between *madhyama-adhikāré* and *uttama-adhikāré* is stated by Çréla Viçvanātha Cakravarté Öhäkura as follows: *atra sarva-bhüteñu bhagavad-darçana-yogyatā yasya kadācid api na dāññä*. A *madhyama-adhikāré* cannot at any time perceive the presence of the

Supreme Lord within all living beings, whereas an *uttama-adhikāre*, however he acts on the second-class platform to carry out the Lord's mission, is aware that every living entity is ultimately a forgetful Kāñëa conscious living entity. Therefore, although a devotee may externally engage four different types of behavior, as mentioned in this verse—namely, worship of the Lord, friendship with the devotees, preaching to the innocent and rejection of the demons—he is not necessarily on the second-class platform, since an *uttama-adhikāre* also may exhibit these symptoms to carry out the Lord's mission. In this regard, Çréla Bhaktisiddhānta Sarasvaté Öhäkura mentions that it is the duty of the *madhyama-adhikāre* to extend himself as the right hand of the *uttama-adhikāre*, vowing to work for the benefit of others and offering to help in distributing love of Kāñëa.

Finally, Çréla Bhaktisiddhānta Sarasvaté Öhäkura has given a nice explanation of the difference between *arcana* and *bhajana*. *Arcana* refers to the platform of *sādhana-bhakti*, in which one serves the Lord to carry out the rules and regulations of the process. One who has achieved the shelter of the Lord's holy name and is totally engaged in the attempt to serve the Lord should be considered to be on the platform of *bhajana*, even though his external activities may sometimes be less strict than those of the neophyte engaged in *arcana*. This apparent lack of strictness, however, refers to laxity not in the basic principles of sane behavior and renunciation of sense gratification, but rather in the details of Vaiñëava ceremonies.

TEXT 47

@caARyaAmaeva h"r"yae
 paUjaAM ya: T^maÜ"yaeh"tae
 na taà".e(Sau caAnyaeSau
 s\$a Ba·(: 'aAk{(ta: sma{ta:

*arcäyäm eva haraye
 püjäà yaù çraddhayehate
 na tad-bhakteñu cānyeñu
 sa bhaktaù prākātaù smātaù*

WORD-FOR-WORD MEANINGS

arcāyām—Deity; *eva*—certainly; *haraye*—to Lord Hari; *pūjām*—worship; *yaù*—who; *çraddhayä*—faithfully; *éhate*—engages; *na*—not; *tat*—of Kāñëa; *bhakteñu*—toward the devotees; *ca*—and; *anyeñu*—toward people in general; *saù*—he; *bhaktaù prākātaù*—materialistic devotee; *smātaù*—is called.

TRANSLATION

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākāta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

PURPORT

Çréla Madhvācārya comments that one in the lowest stage of devotional service faithfully worships the Deity in the temple but is not aware that the Supreme Personality of Godhead is actually all-pervading. This same mentality can be seen in the Western countries, where people commit all types of sinful activities in their homes and in the street but then piously go to a church and pray to God for mercy. Actually, God is in our home, God is in the street, God is in our office, God is in the forest, God is everywhere, and therefore God should be worshiped everywhere by the process of devotional service at His lotus feet. As stated in verse 41 of this chapter,

*khaà väyum agnià salilaà mahéà ca
jyotéàñi sattväni diço drumädén
sarit-samudrààç ca hareù çaréà
yat kià ca bhütaà praëamed ananyaù*

"A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kāñëa. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans—whatever a devotee experiences he should consider to be

an expansion of Kâñëa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body." This is the vision of the *mahā-bhagavata* devotee of the Lord.

Çréla Madhvācārya states that a *madhyama-adhikārē*, a devotee in the intermediate stage, sees the Supreme Personality of Godhead as the cause of all causes and therefore offers his love to the Lord. Such a devotee is a sincere friend of other devotees, is merciful to the ignorant and avoids the atheists. Nonetheless, *tad-vaçatvaà na jänäti sarvasya jagato 'pi tu:* his realization of the all-pervading feature of the Supreme Lord is imperfect. Although he does have a general sense that everyone is ultimately meant to be a devotee of the Supreme Lord and he tries to use everything in the service of Kâñëa, aware that everything belongs to the Lord, he may be bewildered by association with atheistic men.

Çréla Madhvācārya states, *arcäyäm eva saàsthitam/ viñëum jiätvä tad-anyatra naiva jänäti yaù pumän.* A *kaniñöha-adhikārē* has no idea that the Supreme Lord has the power to exist outside a church or temple. Furthermore, being puffed up by his own ceremonial worship (*ätmano bhakti-darpataù*), a *kaniñöha-adhikārē* cannot imagine that anyone is more pious or religious than he, and he is not even aware that other devotees are more advanced. Thus he cannot understand the *madhyama* or *uttama* standard of devotional service, and sometimes, because of his false pride, he criticizes the more advanced devotees of the Lord, neglects them or simply has no understanding of their exalted position as preachers or completely self-realized souls.

Another symptom of the *kaniñöha-adhikārē* is that he is infatuated by the material qualifications of so-called great materialistic persons. Having a bodily concept of life himself, he is attracted by material opulence and thus minimizes the position of the Supreme Lord, Viñëu. Such a *kaniñöha-adhikārē*, therefore, is disturbed if a second-class devotee criticizes the nondevotees of the Lord. In the name of compassion or kindness, a *kaniñöha-adhikārē* approves of the nondevotional activities of such materialistic men. Because the *kaniñöha-adhikārē* is ignorant of the higher

realms of devotional service and the unlimited transcendental bliss of Kāñëa consciousness, he sees devotional service merely as the religious aspect of life but thinks that life has many enjoyable and worthwhile nondevotional aspects. Therefore he becomes angry when second-class devotees, who are experiencing that Kāñëa is everything, criticize the nondevotees. Madhvācārya says that such a person, because of his rudimentary faith in Kāñëa, is considered a devotee, but he is *bhaktādhama*, a devotee on the lowest standard. If such materialistic devotees follow the rules and regulations of Deity worship, they will gradually be elevated to a higher standard and eventually become pure devotees of the Lord, unless they commit offenses against other devotees, in which case their advancement will be checked.

Çréla Madhvācārya states, *tad-bhaktānām upekāakāu kuryur viñëäv api dveñam*. Those who neglect or show indifference to the devotees of the Lord are to be considered offenders at the lotus feet of Viñëu. Similarly, those who disrespect the demigods will become bereft of devotional service and be forced to rotate again and again within *saàsāra*, the cycle of birth and death. *Pūjyā devās tataù sadä*: the demigods are always to be offered respect, since they are devotees of the Supreme Personality of Godhead. If someone is envious of the demigods, he is to be considered envious of the Supreme Personality of Godhead. Similarly, one who offers sincere respect to the demigods is considered to be respecting the will of the Supreme Lord. A Vaiñëava does not foolishly think that there are many gods. He knows that there is one Supreme Personality of Godhead. But as stated many times in *Çrémad-Bhāgavatam*, the Lord has a mission within this material world, which is to reform the conditioned living entities through the cruel laws of nature. In the Lord's mission within this world, the demigods are to be considered limbs of the Lord's body. It is stated in *Bhagavad-gētä* (7.20):

*kāmais tais tair hāta-jī ānāu
prapadyante 'nya-devatāu
taà taà niyamam āsthāya
prakātyā niyatāu svayā*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." But there are many examples of devotees who worshiped the demigods to get benedictions for serving Lord Kāṇḍea. The *gopés* worshiped the demigods to achieve Kāṇḍea, and similarly Rukmiḍēdevé, on the day of her marriage, engaged in such demigod worship, her only goal being Kāṇḍea. Even today the preachers of the Kāṇḍea consciousness movement cultivate important people with all kindness and diplomacy so that such wealthy or influential people will engage their resources in the devotional service of Kāṇḍea to glorify Kāṇḍea all over the world. Similarly, offering all respects to the demigods so that they will give facility for the devotional service of Kāṇḍea is not against the *bhakti-mārga*, although nowadays such demigod worship has also deteriorated. Therefore, Caitanya Mahāprabhu has recommended *hari-nāma saḍ kērtana*, chanting the holy names of Kāṇḍea, as the only realistic process for this age. Nonetheless, a devotee of the Lord should not misinterpret *Bhagavad-gētā*'s injunctions against demigod worship as a license to offend the demigods, who are bona fide Vaiṇḍavas.

Çréla Madhvācārya notes,

*viṇḍeor upekṇakaà sarve
vidviṇanty adhikaà surāu
pataty avaçyaà tamasi
hariḍā taiç ca pātitaù*

"All the demigods are extremely inimical to one who does not respect Lord Viṇḍeu. Such a person is pushed into the darkest regions by the Lord, as well as by the demigods." From this statement by Çréla Madhvācārya, the devotional sentiments of the demigods can be understood. It is stated that in the supreme liberation achieved by an *uttama-adhikāre*, the most exalted devotee of the Lord, the devotee enjoys transcendental bliss in the direct association of the Supreme Lord and the demigods.

According to Çréla Jéva Gosvāmé, since a *kaniṇḍha-adhikāre* who cannot properly respect other devotees will certainly fail to offer respects to

ordinary living entities who are not even devotees, a *kaniñña-adhikāre* is useless for practical preaching work unless he comes to a higher platform of understanding. Çréla Jéva Gosvāmé says, *iyaà ca çraddhā na çāstrārthāvadhāraëa-jātā*. Because the *kaniñña-adhikāre*'s faith is not actually based on the statements of Vedic literature, he cannot understand the exalted position of the Supreme Personality of Godhead within everyone's heart. Therefore he cannot actually manifest love of Godhead, nor can he understand the exalted position of the devotees of the Lord. Kāñëa is so glorious that Kāñëa's intimate associates must also be glorious. But this is unknown to a *kaniñña-adhikāre*. Similarly, the essential qualification of a *Vaiñëava*, which is to offer all respects to others (*amāninā māna-dena kērtanēyaù sadā hariù* [Cc. Ādi 17.31] is also conspicuous by its absence in a *kaniñña-adhikāre*. If such a person, however, has faith in the Vedic literatures and tries to understand the statements of *Bhagavad-gētā* and *Çrémad-Bhāgavatam*, he will gradually be elevated to the second—and first-class stages of devotional service.

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, a *kaniñña-adhikāre* should very seriously engage in regulated worship of the Deity. The Deity is a particular incarnation of the Supreme Personality of Godhead. Lord Kāñëa can present Himself before the worshiper in five different manifestations, namely His original form as Kāñëa (*para*), His quadruple expansions (*vyūha*), His pastime incarnations (*vaibhava*), the Supersoul (*antaryāmé*) and the Deity (*arcā*). Within the Deity form (*arcā*) is the Supersoul, who in turn is included within the Lord's pastime forms (*vaibhava*). The Supreme Lord's *vaibhava-prakāça* is an emanation from the *catur-vyūha*. This quadruple expansion of the Lord is situated within the supreme truth, Vāsudeva, who Himself is situated within the *svayaà-prakāça-tattva*. This *svayaà-prakāça* consists of expansions of the ultimate *svayaà-rūpa-tattva*, the original form of Kāñëa within Goloka Våndāvana in the spiritual sky. This hierarchy of the expansions of the Supreme Lord in the spiritual world is realized even within the material world in terms of one's eagerness to render service to the Lord. A beginner in the lowest stage of devotional service should try to dedicate all his activities to the satisfaction of the Lord and cultivate the worship of Kāñëa

in the temple.

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, all the plenary expansions of the Supreme Lord mentioned above descend into this world and enter within the Deity, who exhibits the function of the Supersoul by accompanying the daily life of the Vaiñëava. Although the *vaibhava*, or pastime expansions, of the Lord incarnate at specific times (*rāmādi-mūrtiṇu kalā-niyamena tiñōhan* [Bs. 5.39]), the Supersoul and Deity forms are constantly available for the spiritual advancement of the devotees in this world. As one comes to the *madhyama-adhikāre* platform, one is able to understand the expansions of the Supreme Lord, whereas the *kaniñōha-adhikāre*'s entire knowledge of the Lord is limited to the Deity. Nonetheless, Kāñëa is so kind that to encourage even the lowest class of Vaiñëavas He condenses all of His various forms into the Deity so that by worshiping the Deity the *kaniñōha-adhikāre* devotee is worshiping all the forms of the Lord. As the devotee makes advancement, he can understand these forms as they appear in their own way, both within this world and in the spiritual sky.

As long as one remains on the third-class platform, one has no transcendental appreciation of the blissful reality of the Supreme Lord's paraphernalia and entourage. Çré Caitanya Mahāprabhu was very pleased with King Pratāparudra when the King, upon receiving an outer cloth from the Lord, immediately installed it as a Deity and began to worship it as being as good as the Lord Himself. Lord Çiva himself has stated, *tasmād parataraṁ devi tadēyānāṁ samarcanam*. Worship of the paraphernalia, entourage or devotees of the Lord is even better than worship of the Lord, because the Lord is more pleased by worship of His devotees and entourage than by worship of Himself personally.

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, the inability of the *kaniñōha-adhikāre* to appreciate the Lord's devotees, entourage and paraphernalia indicates that such a materialistic Vaiñëava is still affected by the speculative understanding of the *karma-vadēs* and Māyāvādēs, those who are dedicated to sense gratification and impersonal speculation about the Absolute. Çréla Prabhupāda often said that only the impersonalist desires to

see Kāñëa alone; we desire to see Kāñëa with His cows, His friends, His parents, His *gopés*, His flute, jewelry, forest scenery and so on. Kāñëa is gorgeous in the setting of Vāndāvana. It is in the land of Vāndāvana that Lord Kāñëa, surrounded by so many beautiful associates, manifests His exalted indescribable beauty. Similarly, the unique mercy of the Supreme Personality of Godhead is exhibited in the activities of His pure devotees who selflessly travel around the universe distributing the dust particles from Kāñëa's lotus feet on the heads of the conditioned souls. One who is uninterested in the Lord's paraphernalia, entourage and devotees has a stunted conception of the Supreme Personality of Godhead. This must be due to contamination from the impersonal and sensuous understandings of life.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura states that after hundreds of lifetimes of faithfully worshiping the Deity of Lord Vāsudeva with external paraphernalia, one realizes the true nature of His transcendental name and *mantras*, and the bondage of one's materialistic mentality slackens. In this way, as a *kaniñha-adhikäre* gradually comes to perceive the mental activities of a devotee and tries seriously to advance to a higher stage, his materialistic conceptions will go away of their own accord. He then exhibits loving service to the Supreme Personality of Godhead and makes friendship with the devotees who are the dearest sons of the Lord, and by appreciating the universal quality of devotional service to Kāñëa he becomes very much eager to engage other innocent people in the service of the Lord. Further, as he begins to make significant advancement he becomes inimical to anything or anyone that hinders the progress of his devotional life, and thus he avoids atheistic people who cannot benefit by good instruction.

The International Society for Krishna Consciousness, founded by His Divine Grace Öa Viñëupāda Paramahañsa Parivrajakācārya 108 Çré Çrémad Bhaktivedānta Swami Prabhupāda, is so nice that anyone who helps this society immediately engages in preaching work for the Lord. Thus there is great facility for the members of this society to come quickly to the second-class stage of devotional service. If in the name of Kāñëa consciousness one gives up preaching and instead becomes interested simply in collecting funds for maintenance, he is showing a type of envy of other

living entities. This is a symptom of the third-class platform. According to Çréla Viçvanätha Cakravarté Öhäkura, verses 45 through 47 constitute the answer to King Nimi's two questions "What is the nature of devotional service to the Lord?" and "What are the specific duties of the Vaiñëavas?"

TEXT 48

gA{h"ltvaApalin%"yaEr"TaARna,
yaAe na ãe"ii" na ô\$Syaita
ivaSNAAemaARyaAimadM" pazyana,
s\$a vaE BaAgAvataAeÔama:

*gâhétvâpëndriyair arthän
yo na dveñöi na hãñyati
viñëor mâyäm idaà paçyan
sa vai bhägavatottamaù*

WORD-FOR-WORD MEANINGS

gâhétvâ—accepting; *api*—even though; *indriyaiù*—with his senses; *arthän*—objects of the senses; *yaù*—who; *na dveñöi*—does not hate; *na hãñyati*—does not rejoice; *viñëou*—of the Supreme Lord, Viñëu; *mâyäm*—the illusory potency; *idam*—this material universe; *paçyan*—seeing as; *saù*—he; *vai*—indeed; *bhägavata-uttamaù*—a first-class devotee.

TRANSLATION

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viñëu is neither repelled nor elated. He is indeed the greatest among devotees.

PURPORT

According to Çréla Çrédhara Svämé, the position of the *uttama-adhikäré*, or first-class devotee of the Lord, is so worshipable that additional symptoms are now given in eight verses. It should be understood that unless one comes

in contact with the lotus feet of a pure devotee of the Lord, the path of freedom from material illusion is very difficult to understand. In the fifth verse of *Çré Upadeçämâta* Çréla Rüpa Gosvämé has stated, *çuçrũñayä bhajana-vijñam ananyam anya-nindädi-çünya-hådam épsita-saiga-labdhyä*: "One should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others." Çréla Prabhupäda comments, "In this verse Çréla Rüpa Gosvämé advises the devotee to be intelligent enough to distinguish between the *kaniñña-adhikäre*, *madhyama-adhikäre* and *uttama-adhikäre*. A neophyte Vaiñëava or a Vaiñëava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an *uttama-adhikäre* as a spiritual master." Therefore additional symptoms will now be given so that the conditioned soul who desires to go back home, back to Godhead, can properly identify the bona fide spiritual master.

According to Çréla Çrédhara Svämé and Çréla Jéva Gosvämé, associating with a pure devotee of the Lord is so important that now that the various categories of devotional service have been defined, eight additional verses are given concerning the qualifications of a pure devotee, so that students of *Çrémad-Bhägavatam* will make no mistake in this connection. Similarly, in the Second Chapter of *Bhagavad-gétä* Arjuna asked Kåñëa about the symptoms of a completely Kåñëa conscious person, and Kåñëa elaborately explained the symptoms of one who is *prajñä pratññhitä*, or established in Kåñëa consciousness.

The particular qualification mentioned in this verse is *viñëor mäyäm idaà paçyan*: one should see the entire material universe as a product of the illusory energy of the Lord. There is no question of lamenting or rejoicing for that which is the property of the Supreme Personality of Godhead. Within this world one generally laments upon losing something desirable and rejoices upon acquiring the object of his wish. But since a pure devotee has no personal desire whatsoever (*kåñëa-bhakta niñkåma-ataeva 'çänta'* [Cc. *Madhya* 19.149]), there is no question of gain or loss. As the Lord says in

Bhagavad-gētā (18.54):

*brahma-bhūtaù prasannātmā
na çocati na kâi kñati
samaù sarveñu bhūteñu
mad-bhaktià labhate parām*

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." Similarly, Lord Çiva says to his wife, Pārvaté, while glorifying the character of King Citraketu,

*nārāyaëa-paräù sarve
na kutaçcana bibhyati
svargāpavarga-narakeñv
api tulyārtha-darçinaù*

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaëa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." (*SB* 6.17.28)

This state of complete satisfaction in the devotional service of Kāñëa is not a mental concoction achieved by artificial meditation, but is a result of having experienced the superior nature of the Supreme Personality of Godhead, who is a reservoir of transcendental bliss. As stated in *Bhagavad-gētā* (2.59), *rasa-varjaà raso 'py asya paraà dāññvā nivartate*. When impersonalists and voidists artificially try to push material things out of their minds, they undergo great hardships and ordeals in their artificial meditation.

*kleçò 'dhikataras teñām
avyaktāsakta-cetasām
avyaktā hi gatiṛ duùkhaà*

dehavadbhir aväpyate
(Bg. 12.5)

According to Lord Kåñëa, it is only with great inconvenience and suffering that one can achieve impersonal liberation, because every living being is eternally a person, being part and parcel of the Supreme Person, Kåñëa. The concept of giving up one's personal identity is a reaction to the terrible frustration of material egotism. It is not a positive program. If one is suffering unbearable pain in his hand, he may agree to have the hand amputated, but the real solution is to remove the infection so that the healthy hand may become a source of pleasure. Similarly ego, or the sense that "I am," is a source of unlimited happiness when we understand what we are, namely servants of Kåñëa. Impersonal meditation is dry and troublesome. A pure devotee realizes that he is an eternal person, part and parcel of the Supreme Person, Lord Kåñëa, and that he has the privilege as the son of God to participate in the ecstatic eternal pastimes of the Supreme Lord, loving Kåñëa and playing with Him forever. For such a devotee the pale material nature, which is but a perverted reflection of the spiritual world, becomes totally unattractive. Therefore, one who is completely attached to Kåñëa and uninterested in the manifestations of *mâyä* can be considered *bhägavatottamaù*, a pure devotee of the Lord, as described in a previous verse (*bhaktiù pareçänubhavo viraktir anyatra ca* [SB 11.2.42]).

Çréla Madhväcärya has stated, *viñëor mâyäà viñëv-icchädhënam*: "The words *viñëor mâyäm* in this verse indicate that the illusory energy always remains dependent upon the will of Lord Viñëu." Similarly the *Brahma-saàhitä* (5.44) says, *sânõi-sthiti-pralaya-sädhana-çaktir ekä chäyeva yasya bhuvanäni bibharti durgä*. *Mâyä* is like a shadow of the Supreme Personality of Godhead who serves Him in the creation, maintenance and annihilation of this world. Just as a shadow has no independent power of movement but follows the substance that casts the shadow, the illusory energy of the Lord has no independent power, but bewilders the living entities according to the Lord's desire. One of Kåñëa's opulences is that He is supremely detached; when a living entity wants to forget Him, Kåñëa immediately employs His illusory energy to facilitate the foolishness of the

conditioned soul.

According to Çréla Jéva Gosvämé the words *gâhétvâpéndriyair arthän* indicate that the pure devotee of the Lord does not cease acting within this world; rather, he uses his senses in the service of the Lord of the senses, Hânékeça. *Hânékeëa hânékeça-sevanaà bhaktir ucyate* [Cc. Madhya 19.170]. Çréla Rüpa Gosvämé has stated that if one gives up those material things which are favorable for serving Kânëa, considering them material and therefore an impediment to his spiritual advancement, his renunciation is merely *phalgu-vairägya*, or immature and imperfect renunciation. On the other hand, one who accepts all material things for the service of Kânëa without any personal desire for sense gratification is actually renounced (*yuktaà vairägyam ucyate*).

Çréla Bhaktisiddhânta Sarasvaté Öhäkura has warned in his commentary on this verse that by envying any of the three classes of devotees—*uttama-adhikäre*, *madhyama-adhikäre* or *kaniñöha-adhikäre*—one falls down to the platform of impersonalism and loses all power to benefit others or even himself. Therefore those who are trying to advance in Kânëa consciousness should not endanger their transcendental experience by unnecessarily criticizing other Vaiñëavas. According to Çréla Bhaktisiddhânta Sarasvaté Öhäkura, if one engages in *phalgu-vairägya*, or renouncing material things that are favorable to the service of Lord Kânëa, one runs the risk of being polluted by impersonal philosophy. On the other hand, by sticking to the principle of *yukta-vairägya*, engaging everything for Kânëa without personal desire, one can remain aloof from the danger of material sense gratification and gradually come to the *mahä-bhägavata* platform, as mentioned in this verse.

TEXT 49

de"he"in%"ya'aANAmAaAeiDayaAM yaAe
janmaApyaya°auà"yataSaRk{(cC)E\$:
s\$aMs\$aAr"DamaE=r"ivamau÷maAna:
sma{tyaA h"re"BaARgAvata'aDaAna:

*dehendriya-präëa-mano-dhiyää yo
janmäpyaya-kñud-bhaya-tarñā-kācchraiù
saäsāra-dharmair avimuhyamānaù
smātyä harer bhāgavata-pradhānaù*

WORD-FOR-WORD MEANINGS

deha—of the body; *indriya*—senses; *präëa*—life air; *manaù*—mind; *dhiyäm*—and intelligence; *yaù*—who; *janma*—by birth; *apyaya*—diminution; *kñut*—hunger; *bhaya*—fear; *tarñā*—thirst; *kācchraiù*—and the pain of exertion; *saäsāra*—of material life; *dharmaiù*—by the inseparable features; *avimuhyamānaù*—not bewildered; *smātyä*—because of remembrance; *hareù*—of Lord Hari; *bhāgavata-pradhānaù*—the foremost of devotees.

TRANSLATION

Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [*präëa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.

PURPORT

According to Çréla Madhvācārya there are three classes of intelligent living beings within this world, namely the demigods, ordinary human beings, and demons. A living being endowed with all auspicious qualities—in other words, a highly advanced devotee of the Lord—either on the earth or in the higher planetary systems is called a *deva*, or demigod. Ordinary human beings generally have good and bad qualities, and according to this mixture they enjoy and suffer on the earth. But those who

are distinguished by their absence of good qualities and who are always inimical to pious life and the devotional service of the Lord are called *asuras*, or demons.

Of these three classes, the ordinary human beings and demons are terribly afflicted by birth, death and hunger, whereas the godly persons, the demigods, are aloof from such bodily distress. The demigods remain aloof from such distress because they are enjoying the results of their pious activities; by the laws of *karma*, they are unaware of the gross suffering of the material world. As the Lord says in *Bhagavad-gētā* (9.20),

*trai-vidyā māṇ soma-pāu pūta-pāpā
yajī air iñvā svar-gatiṁ prārthyante
te puṇyam āsādy surendra-lokam
aṇanti divyān divi deva-bhogān*

"Those who study the *Vedas* and drink the *soma* juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights." But the next verse of *Bhagavad-gētā* says that when one uses up the results of these pious activities, one has to forfeit his status as a demigod, along with the pleasure of the heavenly kingdom, and return to earth as a *nara*, or ordinary human being (*kñēē puṇye martya-lokaṁ viçanti* [Bg. 9.21]). In fact the laws of nature are so subtle that one may not even return to earth as a human, but may take birth as an insect or tree, depending on the particular configuration of his *karma*.

The pure devotee of the Lord, however, does not experience material misery, because he has given up the bodily concept of life and identifies himself correctly as an eternal servitor of the Supreme Personality of Godhead, Kāṇēa. As stated by the Lord Himself in *Bhagavad-gētā* (9.2), *susukhaṁ kartum avyayam*. Even in the stage of regulative practice, the process of *bhakti-yoga* is very joyful. Similarly, Locana dāsa Öhäkura, a near contemporary of Çré Caitanya Mahāprabhu, said, *saba avatāra sara çiromaēi kevala ānanda-kāēōa*. Although there are various *kāēōas*, or divisions, of Vedic discipline, such as *karma-kāēōa* (fruitive ceremonies) and *jī āna-kāēōa* (regulated speculation), Caitanya Mahāprabhu's *hari-nāma*

saṁ kīrtana movement is *kevala ānanda-kāñḍā*, the pathway of pure bliss. Simply by chanting the holy names of Kāñḍā, eating the remnants of sumptuous food offered to the Supreme Lord and hearing the enchanting pastimes of the Personality of Godhead, one merges into an ocean of bliss called Kāñḍā consciousness.

Fortunately this blissful ocean is the eternal situation of every living entity, provided he gives up all of his bogus concepts of life. One should not identify himself as a gross material body, nor as a fickle mind, nor as speculative intelligence, nor should one foolishly identify himself with the so-called void of Buddhist imagination. Nor should one even identify himself with the ocean of impersonal spiritual life called the *brahma-jyotiḥ*, which illuminates the great outdoors of the spiritual sky beyond the covered universe. One should rather identify himself correctly as an eternal individual servant of the supreme individual Personality of Godhead. By this simple admission of one's constitutional position and by sincere engagement in the service of the lotus feet of the Lord, one is quickly promoted to direct participation in the eternal pastimes of Kāñḍā, just as Arjuna got the opportunity to play with Kāñḍā as a soldier on the Battlefield of Kurukṣetra.

Çréla Madhvācārya has given an elaborate description of the process by which material miseries arise. When a conditioned soul of demoniac mentality identifies himself with the gross material body, he undergoes miseries of constant drowsiness and unquenchable sexual desires that burn all mental peace and serenity to ashes. When a demoniac person identifies himself with *prāṇa*, the life air, he suffers from hunger, and by identifying himself with the mind he suffers panic, fear, and hankering that ends in disappointment. When he identifies himself with intelligence, he suffers profound existential bitterness and frustration deep within his heart. When he identifies himself with the false ego, he feels inferiority, thinking, "I am so low." And when he identifies himself with the process of consciousness, he is haunted by memories of the past. When a demon tries to impose himself as the ruler of all living beings, all of these miseries expand simultaneously.

According to Çrëpäda Madhväcärya, sinful life is the demoniac standard for happiness. We can observe that in demoniac societies the dark, late hours of night are considered most appropriate for recreational activity. When a demon hears that someone is rising at four o'clock in the morning to take advantage of the godly early-morning hours, he is astonished and bewildered. Therefore it is said in *Bhagavad-gétä* (2.69),

*yä niçä sarva-bhütänäà
tasyäà jägarti saàyamé
yasyäà jägrati bhütäni
sä niçä paçyato muneù*

"What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage." Çréla Prabhupäda has commented, "There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization." Thus the more one can increase illicit sex, intoxication, meat-eating and gambling, the more one advances his prestige in a demoniac society, whereas in a godly society based on Kåñëa consciousness these things are abolished completely. Similarly, as one becomes blissfully attached to the holy name and pastimes of Kåñëa, one becomes more and more alienated from the demoniac society.

The demons are self-proclaimed enemies of the Supreme Lord, and they mock His kingdom. Thus they are described by Çréla Madhväcärya as *adho-gateù*, or those who have purchased their tickets to the darkest regions of hell. On the other hand, if one is undisturbed by the miseries of material life, he is on the same spiritual level as the Supreme Personality of Godhead. As stated in *Bhagavad-gétä* (2.15),

*yaà hi na vyathayanty ete
puruñaà puruñariabha
sama-duùkha-sukhaà dhëraà
so 'mâtatväya kalpate*

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." One can come to this transcendental stage only by the mercy of the Supreme Personality of Godhead. In the words of Çré Madhvācārya, *sampūrēānugrahād viñēōū*.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has described the process by which one becomes an *uttama-adhikārē*. If one is fortunate, he gradually becomes disgusted with the limited vision and activities of the *kaniñōha-adhikārē* and learns to appreciate the expanded vision of the *madhyama-adhikārē*, who is able to recognize that every living entity should become a devotee of Kāñēa and that one achieves the perfection of life by following in the footsteps of an *uttama-adhikārē* devotee of the Lord. As one's devotional service gradually intensifies and one repeatedly bathes in dust from the lotus feet of a pure devotee, the harassment of birth, death, hunger, thirst, fear and so on gradually cease disturbing the mind. As stated in *Bhakti-rasāmāta-sindhu* (1.2.114),

*alabdhe vā vinañōe vā
bhakñyācchādāna-sādhane
aviklava-matir bhūtvā
harim eva dhiyā smaret*

"Even if a devotee is frustrated in his attempt to eat properly or clothe himself properly, he should not allow this material failure to disturb his mind; rather, he should use his intelligence to remember his master, Lord Kāñēa, and thus remain undisturbed." As one becomes mature in this process of remembering Kāñēa in all circumstances, he is awarded the title *mahā-bhāgavata*.

Çréla Bhaktisiddhānta gives the example that just as a child's ball may be fastened to the end of a rope so that it cannot bounce away, a devotee who surrenders to Kāñēa becomes tied to the rope of Vedic injunctions and is never lost in worldly affairs. In this connection Çréla Bhaktisiddhānta Sarasvaté Ōhākura has quoted from the *Āg Veda* (1.156.3) as follows: *oà āsya jānanto nāma cid vivaktan mahas te viñēo su-matià bhajāmahe oà tat sat*. "O

Viñëu, Your name is completely transcendental. Thus it is self-manifest. Indeed, even without properly understanding the glories of chanting Your holy name, if we vibrate Your name with at least a small understanding of its glories—that is, if we simply repeat the syllables of Your holy name—gradually we shall understand it." The supreme entity indicated by the *praëava oà* is *sat*, or self-revealing. Therefore, even if one is disturbed by fear or envy, the transcendental form of the Supreme Personality of Godhead will become manifest to one who continues to chant the Lord's holy name. Further evidence is given in *Çrémad-Bhāgavatam* (6.2.14):

*sāi ketyam pärihäsyāà vä
stobhāà helanam eva vä
vaikuëöha-nāma-grahaëam
açeñāgha-harāà viduù*

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly (to indicate something else), jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures."

TEXT 50

*na k(Amak(maRbaljaAnaAM
yasya caetais\$a s\$amBava:
vaAs\$aude"vaEk(inalaya:
s\$a vaE BaAgAvataAeÔama:*

*na kāma-karma-béjānāà
yasya cetasi sambhavaù
vāsudevaika-nilayaù
sa vai bhāgavatottamaù*

WORD-FOR-WORD MEANINGS

na—never; *kāma*—of lust; *karma*—fruitive work; *béjānām*—or of material

hankerings, which are the seeds of fruitive activity; *yasya*—of whom; *cetasi*—in the mind; *sambhavaù*—chance to arise; *väsudeva-eka-nilayaù*—one for whom the Supreme Lord, Väsudeva, is the only shelter; *saù*—he; *vai*—indeed; *bhägavata-uttamaù*—is a first-class devotee.

TRANSLATION

One who has taken exclusive shelter of the Supreme Lord, Väsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhägatottama, a pure devotee of the Lord on the highest platform.

PURPORT

According to Çréla Çrédhara Svämé, this verse describes the behavior of a devotee of the Lord. The activities of a pure devotee are devoid of material envy, false elation, delusion and lust. According to the Vaiñëava commentators, the word *béjänäm* in this verse refers to *väsanaù*, or deeply rooted desires, which gradually fructify in the form of activities, for which the living entity becomes subject to reactions. Thus the compound word *käma-karma-béjänäm* indicates the deep-rooted desire to lord it over the material world through the enjoyment of sexual pleasure and the expansions of sexual pleasure mentioned in the *Bhägavatam* (5.5.8) as *gäha-kñetra-sutäpta-vittaiù*, that is, a beautiful residential building and ample land for producing sumptuous food to fill the belly, as well as children, friends, social contacts and a large bank balance. All of these material items are essential for completely forgetting that one is an eternal servant of the Supreme Lord. Therefore as stated in the *Bhägavatam*, *janasya moho 'yam ahaà mameti*: [SB 5.5.8] intoxicated by these objects of material illusion, the conditioned soul becomes madly convinced that he is the center of the universe and that everything in existence has been created only for his

personal sense gratification. Whoever obstructs such illusory enjoyment becomes immediately his enemy and subject to be killed.

Because of this bodily concept of life and the shackles of illusion, the whole world is being violently shaken by conflict arising from envy and lust. The only possible solution is to accept the leadership of the Lord's pure devotees, who are described here. A popular expression used to justify democratic government is "Power corrupts and absolute power corrupts absolutely." Such homilies may be valid on the material platform, but it is specifically mentioned here that a pure devotee of the Lord who has completely taken shelter of the Lord's lotus feet cannot even consider taking part in material envy and sense gratification. His mind remains perpetually clear and sober, and he is always aware of the ultimate good of every living entity. The Kāñëa consciousness movement is strenuously endeavoring to inform the earth's suffering living entities of the serious need for a brain in human society. A brain racked by fever cannot give proper direction, and if the so-called thinkers of society are burning with selfish desires, they are no better than feverish, delirious brains. Delirious governments are gradually destroying all traces of happiness in human society. Therefore it is the duty of Vaiñëava preachers to act on the platform of *bhāgavatottama* so that they can give clear guidance to humanity, without being corrupted or even slightly attracted by the material opulence that may be offered to a saintly person. All intelligent human beings who are unable to take directly to the process of *bhakti-yoga* should at least be sufficiently educated to recognize the first-class devotee of the Lord and accept his guidance. In this way human society can be very nicely organized so that not only all human beings but even the animals, birds and trees can make advancement in life and gradually go back home, back to Godhead, for an eternal life of bliss and knowledge.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has emphasized that those seriously interested in achieving the perfection of Kāñëa consciousness must live in a community of Vaiñëavas. Çréla Prabhupāda has also mentioned several times in his literature that it is not possible to achieve the stage of perfect Kāñëa consciousness unless one accepts the shelter of the pure devotees by living in the Kāñëa conscious communities being established all

over the world by the International Society for Krishna Consciousness. Çrëla Bhaktisiddhanta Sarasvatë Öhäkura has emphasized that this does not mean that spiritual life is restricted only to those celibate students who can live within a temple compound. Devotees in the *gāhastha* order, that of spiritual family life, can also take shelter of the Vaiñëava community by regularly attending temple functions. Those who are living in family life should daily see the Deity of the Supreme Lord, chant His holy names in His personal presence, accept the remnants of food offered to the Deity and hear learned discourses on *Bhagavad-gētā* and *Çrémad-Bhāgavatam*. Any householder who regularly takes advantage of these spiritual facilities and follows the regulative principles of spiritual life, namely no meat-eating, no illicit sex, no gambling and no intoxication, is to be considered a bona fide member of the Vaiñëava community. According to Çrëla Bhaktisiddhanta Sarasvatë Öhäkura, those who remain inimical to the devotional service of the Lord are to be considered lifeless puppets in the hands of the illusory energy of the Lord.

TEXT 51

na yasya janmak(maRByaAM
na vaNAAR™amajaAitaiBa:
s\$aÀatae'isma^ahM"BaAvaAe
de"he" vaE s\$a h"re": i'aya:

*na yasya janma-karmabhyäà
na varëäçrama-jätibhiù
sajjate 'sminn ahaà-bhävo
dehe vai sa hareù priyaù*

WORD-FOR-WORD MEANINGS

na—there is not; *yasya*—of whom; *janma*—by good birth; *karmabhyäm*—or meritorious acts; *na*—not; *varëa-äçrama*—by adherence to rules of occupational or religious duty; *jätibhiù*—or by belonging to a certain class of society; *sajjate*—attaches itself; *asmin*—in this (body);

aham-bhāvaù—egotistic sentiment; *dehe*—in the body; *vai*—indeed; *saù*—he; *hareù*—to Lord Hari; *priyaù*—is dear.

TRANSLATION

Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the *varëäçrama* social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.

PURPORT

According to Çréla Çrédhara Svämé, the word *janma* ("good birth") refers to such classes as the *mürdhāvasiktas* (children of *brāhmaëa* fathers and *kñatriya* mothers) and *ambañōhas* (children of *brāhmaëa* fathers and *vaiçya* mothers), both of which are considered *anuloma* since the father comes from a higher caste. Marriages in which the mother comes from a higher class than the father are called *pratiloma*. In any case, one who becomes proud of his so-called prestigious birth is certainly in the bodily concept of life. Birth in any material body is a serious problem, which one should solve by surrendering to the Supreme Personality of Godhead. One can thereby release himself from the golden shackles of a so-called aristocratic material body.

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, *kaniñōha-adhikārëś* think that *karma-miçra bhakti*, or devotional service mixed with material endeavor, is the ultimate in spiritual life. They become attached to verses such as this:

*varëäçramäcāra-vatā
puruñëëa paraù pumän
viñëur ārādhyate panthä
nānyat tat-toña-kāraëam*

[Cc. Madhya 8.58]

"The Supreme Personality of Godhead, Lord Viñëu, is worshiped by the proper execution of prescribed duties in the system of *varëa* and *äçrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varëas* and *äçramas*." (*Viñëu Puräëa* 3.8.9) Thus they think that material work in which a portion of the fruits are offered to God forms the highest platform of human life. According to Çréla Bhaktisiddhanta Sarasvaté Öhäkura, there are several *smäti* literatures that have encouraged such mixed devotional service. Such books are taken by materialistic devotees as facility for offending the holy name of the Lord because of egotistic attachment to the material body. Thus one thinks that a prestigious position in the *varëäçrama* system according to birth and so-called pious activities is a prerequisite for becoming successful in life.

But those who have actually taken shelter of the holy name of Kãñëa never boast about their birth in the material world, nor do they pride themselves on their so-called expertise in material work. As long as one's mentality is encumbered by the material designations of the *varëäçrama* system, one has very little chance of becoming free from material bondage and establishing himself as dear to the Lord. In this regard, Caitanya Mahäprabhu emphatically declared that He could not identify Himself with any *varëäçrama* designation, such as that of a great intellectual or priest, a courageous warrior in the Lord's army, a brilliant businessman making money for the Lord, or the hardest worker for the Lord. Nor could Caitanya Mahäprabhu identify Himself as a stalwart *brahmacäre*, a noble householder or an exalted *sannyäse*. These designations reflect the material pride that can infiltrate the execution of devotional service. Although a devotee may carry out the standard duties of *varëäçrama*, his only designation is *gopë-bhartuù pada-kamalayor däsä-däsänudäsau* [Cc. Madhya 13.80], the eternal servant of the servant of the servant of the Lord, the master of the *gopës*, Kãñëa.

According to Çréla Bhaktisiddhanta Sarasvaté Öhäkura, when a devotee understands that the process of *bhakti-yoga* is complete in itself and he

becomes absorbed in hearing and chanting the glories of the Lord, the supremely merciful Personality of Godhead affectionately lifts such a first-class devotee onto His own lap. The Supreme Lord can be pleased only by unalloyed devotion, and not by any arrangement of the gross body, composed of five material elements, or the subtle body, composed of innumerable speculations and bogus pride. In other words, Lord Kâñëa can never be pleased by one's so-called aristocratic body, which is due to be devoured by worms or vultures. If one becomes proud of his material birth and so-called pious activities, by such false pride one gradually develops the impersonal mentality of merely renouncing the fruit of work or else the *karmë* mentality of enjoying the fruits of work. Neither the *karmës* nor the *j'i äñë* speculators are aware that the fruit of work actually belongs to Kâñëa. The conclusion is that one should carefully give up all false pride and always remember that he is a humble servant of Kâñëa. As stated by Caitanya Mahäprabhu, *amäninä mänadena kértanéyaù sadä hariù* [Cc. Ädi 17.31].

TEXT 52

na yasya sva: par" wita
ivaÔaeSvaAtmaina vaA iBad"A
s\$avaRBaUtas\$ama: zAAnta:
s\$a vaE BaAgAvataAeÔama:

*na yasya svaù para iti
vitteñv ätmani vä bhidä
sarva-bhüta-samaù çäntaù
sa vai bhägavatottamaù*

WORD-FOR-WORD MEANINGS

na—there is not; *yasya*—of whom; *svaù paraù iti*—"mine" and "someone else's"; *vitteñu*—about his property; *ätmani*—about his body; *vä*—or; *bhidä*—by thinking in terms of duality; *sarva-bhüta*—to all living beings; *samaù*—equal; *çäntaù*—peaceful; *saù*—he; *vai*—indeed;

bhāgavata-uttamaù—the best of devotees.

TRANSLATION

When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiñëava is considered to be at the highest standard of devotional service.

PURPORT

The vision described by the phrase *sarva-bhūta-samaù*, "seeing all living entities equally," does not include one's vision of the Supreme Personality of Godhead. In this connection Çréla Madhvācārya has quoted from the *Hari-vāṇa* as follows:

*na kvāpi jēvaà viñëutve
saàsātau mokñā eva ca*

"Under no circumstance should one consider the living entity equal to Lord Viñëu, either in conditional life or in liberation." The impersonal speculative philosophers are fond of imagining that although in our present illusion we appear to be individual entities, at liberation we shall all merge into God and be God. Such wishful thinkers cannot reasonably explain how the omnipotent God could arrive at the embarrassing position of having to enter a *yoga* studio, pay weekly fees, press His nose and chant *mantras* to regain His divinity. As stated in the *Vedas*, *nityo nityānāà cetanaç cetanānām eko bahünāà yo vidadhāti kāmān* (*Kaōha Upaniñad* 2.2.13). The individuality or plurality of living entities is not a product of material existence. The word *nityānām*, denoting the plurality of eternal entities, clearly indicates that the living entities are eternally individual parts and parcels of the Lord, who is the singular unique entity described here as *ekaù*.

In *Bhagavad-gētā* (1.21) Arjuna said to Kāñëa, *rathaà sthāpaya me 'cyuta*: "My dear Acyuta, please place my chariot between the armies." This body is also *ratha*, a vehicle, and therefore the best policy is to request the infallible Lord to take charge of our conditioned body and guide us on the path back to the kingdom of God. The word *acyuta* means "the infallible" or "one who never falls." Learned or sane human beings will not entertain the silly notion that the omnipotent, omniscient God has slipped and fallen because of *māyā*. No amount of wishful thinking can erase our eternal servitorship at the lotus feet of the Lord.

This fact is stated by the Lord Himself in the *Varāha Purāëa*:

*naivaà tvayānumantavyaà
jévātmāham iti kvacit
sarvair guëair su-sampannaà
daivaà mää ji'ätum arhasi*

"You should never think Me one of the ordinary living entities in the *jéva* category. In fact I am the reservoir of all opulences and godly qualities, and therefore you should understand that I am the Supreme Lord."

According to Çréla Jéva Gosvāmé and Çréla Viçvanātha Cakravarté Öhäkura, this verse of *Çrémad-Bhāgavatam* does not forbid using a particular object in the Lord's service, since a devotee is free to use anything favorable for serving Lord Kāñëa. This acceptance of favorable objects in the service of Kāñëa is called *yukta-vairāgya*. As stated by Çréla Rūpa Gosvāmé, *nirbandhaù kāñëa-sambandhe*: one should be attached for Kāñëa's sake, never for one's own sake. If one interprets this verse to indicate that one should not exercise control over any material object, even if it is favorable for serving Kāñëa, one falls into the bad understanding called *phalgu-vairāgya*, or immature renunciation. Great kings such as Mahārāja Yudhiñöhira and Mahārāja Parékñit engaged the entire earth, and other Vaiñëavas have engaged the entire universe in the service of Kāñëa. But they completely gave up the sense of their personal proprietorship. That is the point made in this verse. Just as one becomes very much concerned about any pain in one's own body, one should be concerned with bringing the conditioned souls to

the platform of devotional service so that all of their suffering will be banished forever. That is the actual purport of not distinguishing between one body and another.

TEXT 53

iṭaBauvanaivaBavahe'tavae'pyaku(NQ&-
sma{itar"ijataAtmas\$aur"Aid"iBaivaRma{gyaAta,
na calaita BagAvatpad"Ar"ivand"Ala,
lavainaimaSaADaRmaipa ya: s\$a vaESNAvaAfya:

*tri-bhuvana-vibhava-hetave 'py akuëöha-
smâtir ajitâtma-surâdibhir vimâgyât
na calati bhagavat-padâravindâl
lava-nimiñârdham api yaù sa vaiñëavâgryaù*

WORD-FOR-WORD MEANINGS

tri-bhuvana—of the three worlds comprising the material universe; *vibhava-hetave*—for the sake of the opulences; *api*—even; *akuëöha-smâtiù*—whose remembrance is undisturbed; *ajita-âtma*—of whom the unconquerable Lord is the very soul; *sura-âdibhiù*—by the demigods and others; *vimâgyât*—which are sought; *na calati*—he does not go away; *bhagavat*—of the Supreme Personality of Godhead; *pada-aravindât*—from the lotus feet; *lava*—of eight forty-fifths of one second; *nimiña*—or of three times that; *ardham*—one half; *api*—even; *yaù*—who; *saù*—he; *vaiñëava-agryaù*—the foremost of devotees of Lord Viñëu.

TRANSLATION

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmä and Çiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not

for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiñëavas.

PURPORT

According to Çréla Çrédhara Svämé one may ask, "If one were able to gain the opulence of the entire universe in exchange for leaving the Lord's lotus feet for just half a moment, what would be the harm in leaving the Lord's lotus feet for such an insignificant amount of time?" The answer is given by the word *akuëöha-smâti*. It is simply impossible for a pure devotee to forget the lotus feet of the Personality of Godhead, since everything that exists is in fact an expansion of the Supreme Lord. Since nothing is separate from the Supreme Lord, a pure devotee of the Lord cannot think of anything but the Lord. Nor can a pure devotee contemplate ruling or enjoying universal opulence; even if given all the opulence of the universe, he would immediately offer it at the lotus feet of the Lord and return to his position of a humble servant of the Lord.

The words *ajitâtma-surädibhir vimâgyât* are very significant in this verse. The lotus feet of Lord Kânëa are so opulent that even the lords of all material opulence, namely Brahmä and Çiva, as well as the other demigods, are always searching for a glimpse of the Lord's lotus feet. The word *vimâgyât* indicates that the demigods are not actually able to see the lotus feet of the Lord, but are endeavoring to see them. An example of this is given in the Tenth Canto when Lord Brahmä offers prayers to Viñëu, begging the Lord to rectify the disturbances on the earth.

A similar verse is found elsewhere in *Çrémad-Bhägavatam* (11.14.14):

*na pärameñöhyaà na mahendra-dhiñëyaà
na särvabhaumaà na rasädhityam
na yoga-siddhër apunar-bhavaà vä
mayy arpitâtmeccati mad vinänyat*

"The devotee who has offered his soul to Me does not want anything if it is separate from Me—not the position of the supreme demigod of the universe,

Brahmā, nor that of Lord Indra, nor kingship over the entire earth or over the lower planetary systems, nor the mystic perfections of *yoga*, nor even freedom from the cycle of rebirth."

According to Ṣṛēla Viṣvanātha Cakravartē Ōhākura, the word *ajitātmā* can also be taken to mean *ajitendriyāu*, or "those whose senses are uncontrolled." Although the demigods are all to be respected as devotees of Lord Viñēu, the absence of gross material discomfort in the higher planetary systems makes them tend to become affected by the bodily concept of life, and sometimes they experience some spiritual difficulty due to the gorgeous material facilities available to them. Such disturbances, however, cannot exist within the mind of a pure devotee of the Lord, as indicated in this verse by the word *akuēōha-smāti*. According to Ṣṛēla Bhaktisiddhānta Sarasvatē Ōhākura, we can understand from this verse that since none of the material facilities available in any of the universal planetary systems can distract a pure devotee of the Lord, such a devotee can never possibly fall or become inimical to the Lord's service.

TEXT 54

BagAvata oç&iva,(maAx.~i,,azAAKaA-
naKamaiNAcain%o"k(yaA inar"stataApae
ô\$id" k(Tamaupas\$ald"taAM pauna: s\$a
'aBavaita can%o" wvaAeid"tae'kR(taApa:

*bhagavata uru-vikramāi ghri-çākhā-
nakha-maēi-candrikayā nirasta-tāpe
hādi katham upasēdatāē punaū sa
prabhavati candra ivodite 'rka-tāpaū*

WORD-FOR-WORD MEANINGS

bhagavataū—of the Supreme Personality of Godhead; *uru-vikrama*—which have performed great heroic deeds; *aī ghri*—of the lotus feet; *çākhā*—of the toes; *nakha*—of the nails; *maēi*—which are like jewels; *candrikayā*—by the moonshine; *nirasta-tāpe*—when the pain has been removed; *hādi*—in the

hearts; *katham*—how indeed; *upasédatām*—of those who are worshiping; *punaù*—again; *saù*—that pain; *prabhavati*—can have its effect; *candre*—when the moon; *iva*—just as; *udite*—risen; *arka*—of the sun; *tāpaù*—the burning heat.

TRANSLATION

How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

PURPORT

When the moon rises, the expansion of its rays drives away the distress of the sun's fierce heat. Similarly, the cooling rays emanating from the lotus nails of the Personality of Godhead's lotus feet vanquish all distress for the Lord's pure devotee. According to the Vaiñëava commentators it is to be understood from this verse that material lust, exemplified by uncontrolled sexual desire, is exactly like a blazing fire. The flames of this fire burn to ashes the peace and happiness of the conditioned soul, who perpetually wanders in 8,400,000 species of life, vainly struggling to extinguish this intolerable fire. The pure devotees of the Lord place the Lord's cooling, jewellike lotus feet within their hearts, and thus all of the pain and suffering of material existence are extinguished.

The word *uru-vikramāi ghri* indicates that the Lord's lotus feet are quite heroic. Çré Kāñëa is famous for His incarnation as Vāmana, the dwarf *brāhmaëa*, who extended His beautiful toes up to the outer limits of the universe and perforated the universal shell, thus bringing the waters of the holy Ganges into the universe. Similarly, when Kāñëa was entering the city of Mathurā to challenge the demoniac King Kaàsa and His entrance was

impeded by a ferocious elephant named Kuvalayāpēḍa, Lord Kāṇḍea kicked the elephant to death and peacefully entered the city gates. Lord Kāṇḍea's lotus feet are so exalted that the Vedic literatures state that the entire material manifestation rests beneath His lotus feet: *samāçrītā ye pada-pallava-plavaḥ mahat padaḥ puṇya-yaço murāreu* (SB 10.14.58).

TEXT 55

ivas\$ajaita ô\$d"yaM na yasya s\$aA°aAä,"
Dair"r"vazAAiBaih"taAe'pyaGaAEGanaAzA:
'aNayar"s\$anayaA Da{taAx.~i,,apaá:
s\$a Bavaita BaAgAvata'aDaAna o-(:

*visâjati hâdayaḥ na yasya sâkṇâd
dharir avaçâbhihito 'py aghaughā-nâçaù
praëaya-rasanayâ dhâtâi ghri-padmaù
sa bhavati bhâgavata-pradhâna uktaù*

WORD-FOR-WORD MEANINGS

visâjati—He leaves; *hâdayam*—the heart; *na*—never; *yasya*—of whom; *sâkṇât*—Himself; *hariù*—Lord Hari; *avaça*—accidentally; *abhihitaù*—called; *api*—even though; *agha*—of sins; *ogha*—heaps; *nâçaù*—who destroys; *praëaya*—of love; *rasanayâ*—by ropes; *dhâtâ*—held; *aì ghri-padmaù*—His lotus feet; *saù*—he; *bhavati*—is; *bhâgavata-pradhânaù*—the foremost devotee; *uktaù*—called.

TRANSLATION

The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kāṇḍea with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as

bhāgavata-pradhāna, the most exalted devotee of the Lord.

PURPORT

According to Çréla Çrédhara Svāmé, the essence of a pure devotee's qualifications is given in this verse. A pure devotee is one who has attracted the Lord by his love so that the Lord cannot give up the devotee's heart. According to Çréla Jéva Gosvāmé, the word *sākṣāt* in this verse indicates that a pure devotee has realized knowledge of the Supreme Personality of Godhead, having given his heart to the Supreme Lord, Kāṇḍea, who is all-attractive in six opulences, including beauty. A pure devotee can never be attracted by the fleshy bags of women's breasts or by the hallucinations of so-called society, friendship and love within the material world. Therefore his clean heart becomes a suitable abode for the Supreme Lord. A gentleman will live only in a clean place. He will not live in a polluted, contaminated place. Educated people in the Western countries are now greatly protesting the pollution of water and air by urban industrial enterprises. People are demanding the right to live in a clean place. Similarly, Lord Kāṇḍea is the supreme gentleman, and therefore He will not live in a polluted heart, nor will He appear within the polluted mind of a conditioned soul. When a devotee surrenders to Lord Kāṇḍea and becomes a lover of the Lord by direct realization of Kāṇḍea's all-attractive nature, the Lord makes His residence in the clean heart and mind of such a pure devotee.

According to Çréla Jéva Gosvāmé, *ya etādāṇa-praëayavāṇs tenānena tu sarvadā paramāvaçenaiva kërtyamānaù sutarām evam evāghaughā-nāçaù syāt*. If a devotee is absorbed in the loving transcendental service of Kāṇḍea, directly or indirectly he is always glorifying the Lord by transcendental loving service. Therefore, even if he chants the holy name of Kāṇḍea with improper attention due to being absorbed in the Lord's service, the mercy of the Lord purifies his heart of all sinful reactions. As stated in *Çrémad-Bhāgavatam* (2.1.11):

*etan nirvidyamānānām
icchatām akuto-bhayam
yogināṇā nāpa nirëetaṇā*

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge." Therefore if one who has not come to the platform of loving devotional service chants the holy name of Kāñëa, he will also be gradually freed from all sinful reactions. In the Sixth Canto of *Çrémad-Bhāgavatam*, in the purports to the history of Ajāmila, Çréla Prabhupāda has elaborately explained the holy name's potency to purify even an ordinary person.

Çréla Viçvanātha Cakravarté Öhäkura has nicely explained the process of bringing the Supreme Lord under control. Mother Yaçodā bound the child Kāñëa to a grinding mortar with a rope. Kāñëa, being attracted by the inconceivable love of His devotees, allowed Himself to be bound. Therefore, although Lord Kāñëa binds all the conditioned souls by the chains of His illusory potency, *māyā*, if those same conditioned souls become pure devotees of the Lord they can in turn bind Kāñëa by the chains of love of God.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, all the world's inauspicious conditions due to sinful activities can be immediately eradicated by the chanting of the Lord's holy name. The Supreme Personality of Godhead never leaves the hearts of those who give up all sinful behavior and chant His holy name. Even if such chanting is not yet perfect, devotee who always remains in the Lord's service will gradually come to the stage of *prema-niñöhä*, or steady love of Godhead. Then they are to be considered *mahā-bhāgavatas*, or pure devotees of the Lord.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda to the Eleventh Canto, Second Chapter, of the Çrémad-Bhāgavatam, entitled "Mahārāja Nimi Meets the Nine Yogendras."

3. Liberation from the Illusory Energy

In answer to four questions spoken by Mahārāja Nimi, this chapter describes the nature and activities of the illusory potency (*māyā*), the method of becoming free from *māyā*'s insurmountable grip, the transcendental situation of the Supreme Lord Nārāyaṇa, and the process of *karma-yoga*, by which one becomes free from all material activities.

The Supreme Personality of Godhead, the original cause of all causes, created the five material elements, from which the material bodies of the conditioned souls are created so that the conditioned souls may cultivate either sense gratification or ultimate liberation. Appearing as the Supersoul, the Supreme Lord enters the material bodies of the created beings and activates the eleven senses of the conditioned souls. The conditioned soul misidentifies the created material body with his actual self and thus engages in various fruitive activities. Impelled by the reactions of his own activities, he repeatedly takes birth in various species of life and thus suffers greatly until the time of the cosmic annihilation. When the annihilation is imminent, the soul of the universal form withdraws the entire material creation within Himself, and then He Himself enters into the original cause of all causes. In this way the Lord empowers His illusory potency, consisting of the three modes of material nature, for the creation, maintenance and annihilation of the material universe.

Accepting the roles of male and female in this material world, the conditioned souls unite in sexual relationships. Although these souls constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure, they inevitably achieve exactly the opposite result.

Permanent happiness cannot be found in this world-either on the earthly planets or on the heavenly planets, which one can attain in the next life

after performing ritualistic ceremonies and sacrifices. Both on earth and in heaven the living entity is harassed by the envy and rivalry of others.

Therefore any person who seriously desires to find permanent relief from the sufferings of material existence should take shelter of the lotus feet of a bona fide spiritual master. The qualification of the bona fide *guru* is that he has realized the conclusions of the Vedic scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

Accepting the bona fide spiritual master as one's life and soul, the submissive disciple should learn from him the process of pure devotional service, which satisfies the Supreme Lord. By thus following the path of devotional service, the disciple gradually develops all good qualities.

One should hear, glorify and meditate upon the wonderful transcendental activities, appearance, qualities and holy names of the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord; even his wife, children, home and very life air should all be offered at the lotus feet of the Supreme Personality of Godhead. One should serve others and also accept instructions from others. Especially, one should serve and learn from those who are pure devotees of the Supreme Personality of Godhead.

By chanting the glories of the Supreme Personality of Godhead in the association of devotees, one becomes satisfied and happy and develops a loving friendship with the devotees. In this way one becomes able to give up material sense gratification, which is the cause of all suffering. When a devotee attains the stage of pure love of Godhead, the hairs of his body stand on end, and he manifests various ecstatic symptoms; he personally meets the Supreme Lord and becomes full of transcendental bliss. By learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. When completely devoted to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, *māyā*, which is extremely difficult to cross.

The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of the universe, yet He has no prior cause.

Situated within the temporary and constantly changing material world, the Supreme Lord remains eternal and unchanging. He cannot be understood by the unaided mind or senses, and He is transcendental to the manifestation of the material world, which takes place as the subtle cause and material effect visible in the appearance of gross material objects. Although He is originally one, by expanding His illusory potency (*māyā*) He appears in many different forms. He is always free from birth, growth, decay and death, and He is the Supersoul, the all-pervading witness who perceives the mentalities of all living entities. He is the Supreme Brahman and is known as Nārāyaṇa.

When one seriously engages in devotional service to the lotus feet of Lord Nārāyaṇa, the impure desires lodged within one's heart as a result of one's previous work within the three modes of material nature are destroyed. When the heart is thus purified, one can directly perceive both the Supreme Lord and one's self as transcendental entities.

Through authorized study of the transcendental Vedic literature, one can properly understand the meaning of prescribed duties, nonperformance of such duties, and forbidden activities. This difficult subject matter can never be understood by mundane speculation. Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine. If an ignorant person who has not conquered the material senses does not perform the Vedic injunctions, he will certainly engage in sinful and irreligious activities. Thus his reward will be repeated birth and death. On the other hand, if one executes the regulated activities prescribed in the *Vedas*, without attachment, and offers the result of such work to the Supreme Lord, one attains perfect freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer. If a conditioned soul worships the Supreme Lord Hari by following the regulations found in Vedic literatures

such as the *tantras*, he will quickly become free from the bondage of false ego.

When a devotee obtains the mercy of his spiritual master, who reveals to him the injunctions of Vedic scriptures, he worships the Supreme Personality of Godhead in the particular personal form he finds most attractive. In this way the devotee quickly becomes liberated from all material bondage.

TEXT 1

™alr"AjaAevaAca
par"sya ivaSNAAer"IzAsya
maAiyanaAmaipa maAeih"nalma,
maAyaAM vaeid"tauimacC\$AmaAe
BagAvantaAe "auvantau na:

çré-rājavāca
parasya viñëor éçasya
māyinām api mohiném
māyāà veditum icchāmo
bhagavanto bruvantu naù

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *parasya*—of the Supreme; *viñëoù*—Viñëu; *éçasya*—the Lord; *māyinām*—for the possessors of great mystic power; *api*—even; *mohiném*—which is bewildering; *māyām*—the illusory potency; *veditum*—to understand; *icchāmaù*—we desire; *bhagavantaù*—my lords; *bruvantu*—please tell this; *naù*—to us.

TRANSLATION

King Nimi said: Now we wish to learn about the illusory potency of the Supreme Personality of Godhead, Çré Viñëu, which bewilders even great mystics. My lords, please speak to us about this subject.

PURPORT

According to Çréla Çrédhara Svämé, in this chapter various saintly sons of Āṇabhadeva will speak about the illusory energy (*māyā*), the means for crossing beyond it, the characteristics of the Supreme Personality of Godhead, and prescribed duties for human beings. The forty-eighth verse of the previous chapter stated, *viññeor māyām idaṁ paçyan*: "A devotee of Kāṇḍea should see the entire universe to be the illusory potency of the Lord." Therefore King Nimi is now pursuing this subject matter by requesting more detailed information from the saintly Yogendras.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, the demigods, headed by Lord Brahmā, and the human beings of the earth are all driven by their particular desires for material sense gratification. Thus they direct their senses toward research for material knowledge. The subtle celestial senses of the demigods and the gross senses of human beings are all busy in ascertaining the measurements of material sense objects. To understand fully the actual nature of *māyā*, the illusory potency, which causes the conditioned souls to become averse to Kāṇḍea consciousness and surrender to bewildering material manifestations, King Nimi is inquiring from another of the nine Yogendras, Çré Antarékṇa.

TEXT 2

naAnauta{pyae jauSana, yauSmaä,"-
vacaAe h"ir"k(TaAma{tama,
s\$aMs\$aAr"taApainastaæaAe
matyaRstaÔaApaBaeSajama,

*nānutāpye juṇān yuṇmad-
vaco hari-kathāmātam
saṁsāra-tāpa-nistapto
martyas tat-tāpa-bheṇajam*

WORD-FOR-WORD MEANINGS

na anutāpye—I am not yet satiated; *juñān*—engaging; *yuñmat*—your; *vacaù*—in the words; *hari-kathā*—of the topics of the Supreme Lord, Hari; *amātam*—the nectar; *saàsāra*—of material existence; *tāpa*—by the misery; *nistaptaù*—tormented; *martyaù*—a mortal human; *tat-tāpa*—of that pain; *bheñajam*—the medical treatment.

TRANSLATION

Although I am drinking the nectar of your statements about the glories of the Supreme Personality of Godhead, my thirst is not yet satiated. Such nectarean descriptions of the Lord and His devotees are the actual medicine for conditioned souls like me, who are tormented by the threefold miseries of material existence.

PURPORT

According to Çréla Çrédhara Svāmé, one may argue that since the symptoms of a pure devotee of the Lord have already been elaborately described, one can perfect his life by advancing to the platform mentioned in the previous verse, and there is no need for further questions. But *hari-kathāmātam*, topics about the Lord and His devotees, are so pleasing and beautiful that one cannot give up hearing them, even after spiritual liberation. Caitanya Mahāprabhu, in this connection, has quoted the following verse:

*ātmārāmāç ca munayo
nirgranthā apy urukrame
kurvanty ahaitukéà bhaktim
ittham-bhūta-guëo hariù*

"Those who are self-satisfied and unattracted by external, material desires are also attracted to the loving service of Çré Kāñëa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of

Godhead, is called Kāñëa because He has such transcendently attractive features." (SB 1.7.10) Material medicine is not desirable once a disease has been cured, but on the absolute platform the means and the end are not different. So chanting and hearing the glories of Lord Kāñëa are both the means and the end of transcendental bliss.

King Nimi said to the sages, "You are all great saintly persons absorbed in love of Godhead. Therefore although you will speak about *māyā*, or illusion, the conclusion will undoubtedly be Kāñëa consciousness. Please don't think that you have already explained everything to me. The intoxicating nectar of your instructions has left me more eager than ever to hear about the Supreme Personality of Godhead."

King Nimi was also a great devotee of the Lord, otherwise there would have been no question of his personally conversing with such exalted living entities as the nine Yogendras. But as a humble Vaiñëava he considered himself an ordinary conditioned soul covered by material designations. Thus he showed his eagerness to understand the actual nature of *māyā* in order to be safe from her future attempts to place him in the burning fire of material existence.

TEXT 3

™al@ntar"l°a ovaAca
WiBaBaURtaAina BaUtaAtmaA
mah"ABaUtaEmaRh"ABauja
s\$as\$aAeR»aAvacaAnyaaAâ:
svamaAḥaAtma'ais\$aÜ"yae

çré-antarékñā uvāca
ebhir bhūtāni bhūtātmā
mahā-bhūtair mahā-bhuja
sasarjoccāvacāny ādyaù
sva-mātrātma-prasiddhaye

WORD-FOR-WORD MEANINGS

çré-antarékñäù uväca—Çré Antarékñä said; *ebhiù*—by these (material elements); *bhütäni*—creatures; *bhüta-ätmä*—the Soul of all creation; *mahä-bhütaù*—by the elements of the *mahat-tattva*; *mahä-bhuja*—O mighty-armed King; *sasarja*—He created; *ucca-avacäni*—both high and low; *ädyäù*—the original person; *sva*—of His own parts and parcels; *mātrā*—the sense gratification; *ätma*—and the self-realization; *prasiddhaye*—for facilitating.

TRANSLATION

Çré Antarékñä said: O mighty-armed King, by activating the material elements, the primeval Soul of all creation has sent forth all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

PURPORT

According to Çréla Viçvanätha Cakravarté Öhäkura, the illusory energy (*mäyā*) is explained in this verse through a description of her potencies, namely the modes of material nature. In *Bhagavad-gétä* Lord Kāñëa has described *mäyā* as *guëamayé*, "consisting of the material modes of nature." The material modes of nature are alluded to in this verse by the word *uccävacäni*, "high and low species of life." Various species of life become manifest, as do varieties of beauty, ugliness, strength, weakness and other characteristics within a particular species, according to the proportionate development of the modes of nature. As confirmed in *Bhagavad-gétä* (13.22), *käraëaà guëa-saì go 'sya sad-asad-yoni-janmasu*: "This is due to the living being's association with material nature in good and evil species." Similarly we find this statement:

*ürdhvaà gacchanti sattva-sthä
madhye tiñöhanti räjasäù
jaghanya-guëa-vätti-sthä
adho gacchanti tämasäù*

"Those situated in the mode of goodness gradually go upward to the higher planets, those in the mode of passion live on the earthly planets, and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

The three general divisions of material life are called *deva*, *tiryak* and *nara*—that is, demigods subhuman creatures and human beings. In the various species of life there are various facilities for material sense gratification. Different species are distinguished by differently formed senses, such as the genitals, nostrils, tongue, ears and eyes. Pigeons, for example, are given the facility for almost unlimited sex. Bears have an ample opportunity for sleeping. Tigers and lions exhibit the propensities for fighting and meat-eating, horses are distinguished by their legs for swift running, vultures and eagles have keen eyesight, and so on. The human being is distinguished by his large brain, which is meant for understanding God.

The phrase *sva-mātrātma-prasiddhaye* is very significant in this verse. The word *sva* indicates possession. All living beings belong to the Supreme Lord (*mamaivāṅgo jēva-loke jēva-bhūtaū sanātanaū* [Bg. 15.7]). Therefore according to this verse they have two options—*mātrā-prasiddhaye* and *ātma-prasiddhaye*.

Mātrā refers to the material senses, and *prasiddhaye* refers to effective accomplishment. Therefore *mātrā-prasiddhaye* means "efficiently engaging in sense gratification."

On the other hand, *ātma-prasiddhaye* refers to Kāñēa consciousness. There are two categories of *ātmā*—the *jēvātmā*, or ordinary living entity, who is dependent, and the *Paramātmā*, the supreme living entity, who is independent. Some living entities desire to understand both categories of *ātmā*, and in this verse the word *ātma-prasiddhaye* indicates that the material world is created to give those living entities the opportunity to achieve such an understanding and thus return to the kingdom of God, where life is eternal and full of bliss and knowledge.

Çréla Çrédhara Svāmé confirms this by quoting a verse from the *veda-stuti* of *Çrémad-Bhāgavatam* (10.87.2):

*buddhëndriya-manaù-präëän
janänäm asâjat prabhuù
mâtrârthaà ca bhavârthaà ca
ätmane 'kalpanäya ca*

"The Lord created the intelligence, senses, mind and vital air of the living beings for sense gratification, for performing sacrifices to attain higher births, and ultimately for offering sacrifices to the Supreme Soul."

According to Çréla Jéva Gosvämé, the actual purpose of the Lord's creation is only one: to facilitate the advancement of devotional service to the Lord Himself. Although it is stated that the Lord facilitates sense gratification, it should be understood that the Supreme Personality of Godhead does not ultimately condone the foolishness of the conditioned souls. The Lord facilitates sense gratification (*mâtrâ-prasiddhaye*) so that the living entities will gradually understand the futility of trying to enjoy without Him. Every living entity is part and parcel of Kâñëa. In the Vedic literature the Lord gives a regulative program so that the living beings can gradually exhaust their tendencies to be foolish and learn the value of surrender unto Him. The Lord is undoubtedly the reservoir of all beauty, bliss and satisfaction, and it is the duty of every living entity to engage in the loving service of the Lord. Although there are apparently two purposes for creation, it should be understood that ultimately the purpose is one. The arrangement for sense gratification is ultimately meant to bring the living entities to the single purpose of going back home, back to Godhead.

TEXT 4

*WvaM s\$a{í"Aina BaUtaAina
'aivaí": paÂaDaAtauiBa:
Wk(DaA d"zADaAtmaAnaM
ivaBajana, jauSatae gAuNAAna,*

*evaà sâñöäni bhütäni
praviñöaù pai ca-dhätubhiù*

*ekadhā daṣadhātmānāṁ
vibhajan juṇate guḍān*

WORD-FOR-WORD MEANINGS

evam—in the manner just described; *sāñāni*—created; *bhūtāni*—the living beings; *praviñāu*—having entered; *pañca-dhātubhiḥ*—(created) by the five gross elements (earth, water, fire, air and ether); *ekadhā*—onefold (as the overseer of the mind); *daṣadhā*—tenfold (as the overseer of the five senses of perception and five organs of action); *ātmānam*—Himself; *vibhajan*—dividing; *juṇate*—He engages (He causes the individual soul to engage); *guḍān*—with the material modes.

TRANSLATION

The Supersoul enters the material bodies of the created beings, activates the mind and senses, and thus causes the conditioned souls to approach the three modes of material nature for sense gratification.

PURPORT

The following is a summary of Ćṛela Bhaktisiddhānta Sarasvatē Ōhākura's commentary on this verse.

The one Supersoul enters the gross material elements (earth, water, fire, air and ether) and uses the activated material mind to subtly divide the sensory activities of the conditioned souls among the five knowledge-acquiring senses (the eyes, ears, nose, tongue and skin) and, by a further gross division, the five working senses (the hands, legs, speech, genitals and anus). Because liberated souls have a strong tendency to serve the Lord, they are not attracted by the dualities of material good and evil. They derive their pleasure through devotion and love for the Supreme Personality of Godhead, who eternally enjoys His own transcendental pastimes beyond the material manifestation.

When the conditioned souls forget their loving relationship with the Supreme Personality of Godhead, they develop illicit desires. Therefore,

unable to serve the form, taste, fragrance and other aspects of Lord Viñëu, these souls become bound to the bitter fruits of fruitive activities. But if their love of Godhead is somehow or other awakened, the conditioned souls can dovetail all their sensory activities in the service of the Lord's transcendental pastimes.

Actually, all materialistic activities are most undesirable. But the conditioned soul, under the influence of illusion, sees apparent distinctions between good and bad, pleasing and displeasing, and so on. The Lord, the Supersoul, having entered the collective and individual consciousness of the living entities, knows the heart of everyone. Therefore when a sincere soul aspires for spiritual perfection, the Lord frees him from material bondage and arouses his propensity to serve the Lord of Vaikuëöha. Love of Godhead flourishes in the variegated flavors of transcendental enjoyment. In ignorance, however, the conditioned soul considers himself the proper object of service and thus misunderstands the entire existential situation.

TEXT 5

gAuNAEgAuRNAAna, s\$a BauÃaAna
 @Atma'aâAeitataE: 'aBau:
 manyamaAna wdM" s\$a{"ma,
 @AtmaAnaimah" s\$aÀatae

guëair guëän sa bhuï jâna
ätma-pradyotitaiù prabhuù
manyamâna idaà sâñöam
ätmânam iha sajjate

WORD-FOR-WORD MEANINGS

guëaiù—with the modes (the senses); *guëän*—the modes (the objects of the senses); *saù*—he (the individual living being); *bhuï jânaù*—enjoying; *ätma*—by the Supreme Soul; *pradyotitaiù*—enlivened; *prabhuù*—the master; *manyamânaù*—thinking; *idam*—this; *sâñöam*—created (body); *ätmânam*—as

his own self; *iha*—in this; *sajjate*—he becomes entangled.

TRANSLATION

The individual living being, the master of the material body, uses his material senses, which have been activated by the Supersoul, to try to enjoy sense objects composed of the three modes of nature. Thus he misidentifies the created material body with the unborn eternal self and becomes entangled in the illusory energy of the Lord.

PURPORT

In this verse the living entity is called *prabhuù*, or "master," because he is a minute part and parcel of the supreme master, Kåñëa. Similarly, in *Bhagavad-gētā* (15.8) the Lord has described the living entity as *ēçvaraù*, "the controller."

*çarëraà yad aväpnoti
yac cäpy utkrämatēçvaraù
gähétvaitäni saàyäti
väyur gandhän iväçayät*

"The living entity in the material world carries his various conceptions of life from one body to another as the air carries aromas." Çréla Prabhupäda has commented in his purport, "Here the living entity is described as *ēçvaraù*, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him." This statement confirms the words *sva-mäträ* and *ätma-prasiddhaye* in text 3 of this chapter. If the Supreme Lord were to interfere with the minute independence of the living entity, there would be no question of the living entity's engaging in the loving service of the Lord, since love implies a spontaneous free choice by the lover. Here the word *prabhuù* indicates that just as a child, having received a toy car from his father, pedals on the sidewalk, imitating the father, who drives an actual car, the living entity

pedals around the material universe in the innumerable material bodies selected for him by the Supreme Lord from an assortment of 8,400,000 species. Thus the living entity, infatuated with the false ego of the material body, creates a fearful situation in which he undergoes repeated birth and death, as described in the statement *bhayaà dvitéyābhiniveçataù syāt* (SB 11.2.37).

Çréla Jéva Gosvāmé has given another explanation for this verse. If the word *prabhuù* is taken to mean the Supreme Lord, the word *guëaiù* can be understood to mean "good qualities," since *guëa* can refer to the material modes of nature or to admirable qualities (as in the verse *yasyāsti bhaktir bhagavaty akii canā sarvair guëais tatra samāsate suräù* [SB 5.18.12]). This verse would then mean that the Lord, by His transcendental qualities (*guëaiù*), such as mercy, is able to relish the transcendental qualities (*guëän*) of His pure devotees. *Ātma-pratyoditaiù* would then indicate that by surrendering unto the Lord, who is the reservoir of all good qualities, the pure devotees become similarly endowed with godly qualities. The words *manyamāna idaà sãññam ātmānam* would indicate that the Lord accepts the body of His pure devotee to be on the same spiritual level as He Himself, as indicated in the verse *ācāryaà mää vijānēyān nāvamanyeta karhicit* [SB 11.17.27]. The Lord is attracted by the loving devotional service of His pure devotees and thus becomes entangled in the network of their loving relationship with Him. For example, after the Battle of Kurukñetra, when Kãñëa was leaving for His own city, Dvārakā, the loving appeal of Mahārāja Yudhiñöhira forced the Lord to remain for several more weeks in Hastināpura. Similarly, when the elderly *gopés* of Våndāvana clapped their hands, Kãñëa would dance like a puppet, keeping time to their rhythm. In relation to this subject matter, Çréla Jéva Gosvāmé has quoted a verse from *Çrémad-Bhāgavatam* (9.4.68):

*sādhavo hādayaà mahyaà
sādhünää hādayaà tv aham
mad-anyat te na jānanti
nāhaà tebhyo manāg api*

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything but Me, and I do not know anyone but them."

According to Çréla Viçvanätha Cakravarté Öhäkura the word *prabhu* may also be understood as follows. The word *pra* indicates *prakarñeëa*, or "excessively," and *bhü* indicates *bhavati*, or "taking birth." Thus *prabhu* indicates *prakarñeëa deva-tiryag-ädiñu bhavatéti saù*, or repeatedly taking birth among the demigods, animals, human beings and other forms of life.

Confirming the statement by Çréla Jéva Gosvämé concerning the Lord's attachment to the spiritualized body of a pure devotee, Çréla Bhaktisiddhanta Sarasvaté Öhäkura has quoted the following verses from *Caitanya-caritāmāta* (Antya 4.192-93):

*dékñä-käle bhakta kare ätma-samarpaëa
sei-käle kññëa täre kare ätma-sama*

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kññëa accepts him to be as good as Himself."

*sei deha kare tära cid-änanda-maya
apräkâta-dehe täi ra caraëa bhajaya*

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."

TEXT 6

k(maARiNA k(maRiBa: ku(vaRna,
s\$ainaimaÔaAina de"h"Ba{ta,
taÔatk(maRP(laM gA{õ"na,
"amatalh" s\$auKaetar"ma,

*karmäëi karmabhiù kurvan
sa-nimittäni deha-bhât*

*tat tat karma-phalaà gâhëan
bhramatêha sukhetaram*

WORD-FOR-WORD MEANINGS

karmäëi—various kinds of fruitive work; *karmabhiù*—by the *karmendriyas*, the organs of action; *kurvan*—performing; *sa-nimittäni*—which are imbued with motivating desires; *deha-bhât*—the proprietor of the material body; *tat tat*—various; *karma-phalam*—results of work; *gâhëan*—accepting; *bhramati*—he wanders; *iha*—throughout this world; *sukha*—happiness; *itaram*—and otherwise.

TRANSLATION

Impelled by deep-rooted material desires, the embodied living entity engages his active sense organs in fruitive activities. He then experiences the results of his material actions by wandering throughout this world in so-called happiness and distress.

PURPORT

The argument may be given that if a living entity were subject to the results of his previous activities there would be no scope for free will; once having committed a sinful action, the living entity would be bound in an endless chain of suffering, being perpetually subject to previous reactions. According to this speculation there cannot be a just and omniscient God, since the living entity is forced to commit sinful activities by the reactions of his previous activities, which were reactions to still previous activities. Since even an ordinary gentleman will not unfairly punish an innocent person, how could there be a God witnessing the helpless suffering of the conditioned souls within this world?

This foolish argument can easily be refuted by a practical example. If I purchase a ticket for an airline flight, board the plane and commence the flight, once the plane has taken off my decision to board the plane forces me to continue flying until the plane lands. But although I am forced to accept

the reaction of this decision, on board the plane I have many new decisions I can make. I may accept the food and drink from the stewardesses or reject it, I may read a magazine or newspaper, I may sleep, walk up and down the aisle, converse with other passengers and so on. In other words, although the general context—flying to a particular city—is forcibly imposed upon me as a reaction to my previous decision to board the plane, even within that situation I am constantly making new decisions and creating new reactions. For example, if I cause a disturbance on the airplane I may be arrested when the plane lands. On the other hand, if I make friends with a businessman sitting next to me on the plane, such a contact may lead to a favorable business transaction in the future.

Similarly, although the living entity is forced to accept a particular body by the laws of *karma*, within the human form of life there is always scope for free will and decision-making. Therefore the Supreme Personality of Godhead cannot be considered unjust for holding the living entity in human life responsible for his present activities despite the living entity's undergoing the reactions of his previous work.

According to Çrëla Viçvanätha Cakravartë Öhäkura the influence of *mâyä* is so strong that even in a hellish condition the proud conditioned soul thinks that he is enjoying life.

TEXT 7

wtTaM k(maRgAtalgARcC\$na,
baù"Ba%"vah"A: paumaAna,
@ABaUtas\$amplavaAts\$agAR-
'alayaAva'atae'vazA:

*itthaà karma-gatér gacchan
bahv-abhadra-vahäù pumän
äbhüta-samplavät sarga-
pralayäv açnute 'vaçau*

WORD-FOR-WORD MEANINGS

ittham—in this way; *karma-gatêu*—the destinations determined by his past activities; *gacchan*—obtaining; *bahu-abhadra*—much that is inauspicious; *vahäù*—which involve; *pumän*—the living being; *äbhüta-samplavät*—until the dissolution of the created universe; *sarga-pralayau*—birth and death; *açnute*—he experiences; *avaçaù*—helplessly.

TRANSLATION

Thus the conditioned living entity is forced to experience repeated birth and death. Impelled by the reactions of his own activities, he helplessly wanders from one inauspicious situation to another, suffering from the moment of creation until the time of cosmic annihilation.

PURPORT

According to Çréla Madhväcärya, after hearing that the living entity is repeatedly subjected to birth and death within the material world, if one still considers such a helpless entity equal to God in all respects one will surely fall into the darkest regions of the universe, from which it is difficult to rise.

TEXT 8

DaAtaUpaplava @As\$a^aae
vya·M(%"vyagAuNAAtmak(ma,
@naAid"inaDana: k(AlaAe
÷vya·(AyaApak(SaRita

dhätüpaplava äsanne
vyaktaà dravya-guëätmakam
anädi-nidhanaù kälo
hy avyaktäyäpakarīati

WORD-FOR-WORD MEANINGS

dhātu—of the material elements; *upaplave*—the dissolution; *āsanne*—when it has become imminent; *vyaktam*—the manifest cosmos; *dravya*—gross objects; *guëa*—and the subtle modes; *ātmakam*—consisting of; *anādi*—without beginning; *nidhanaù*—or end; *kālaù*—time; *hi*—indeed; *avyaktäya*—into the unmanifest; *apakarñati*—draws.

TRANSLATION

When the annihilation of the material elements is imminent, the Supreme Personality of Godhead in His form of eternal time withdraws the manifest cosmos, consisting of gross and subtle features, and the entire universe vanishes into nonmanifestation.

PURPORT

In the Third Canto of *Çrémad-Bhāgavatam* Lord Kapiladeva teaches that the material nature originally exists in an inert state of equilibrium called *pradhāna*. When Lord Viñëu casts His potent glance in the form of *kāla*, or time, material interactions take place, culminating in the variegated creation of the material cosmos. In this verse it is stated that at the end of universal time the same *kāla* that originally incited the female nature into manifestation again withdraws the cosmos into its original state of inert nonmanifestation. According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, the time potency itself, *kāla*, is then withdrawn, and it merges into the Supreme Soul, who manifests Himself as the original cause of material nature (*anādir ādir govindaù sarva-kāraëa-kāraëam* [Bs. 5.1]).

Such technical arrangements for creation and annihilation, birth and death, do not exist in the eternal spiritual kingdom of God. In the spiritual sky the variegated spiritual enjoyment of the Lord and His devotees is not hampered by the inferior cycles of birth, maintenance and destruction found in the material world.

TEXT 9

zAtavaSaAR ÷naAva{ii"r,"
BaivaSyatyaulbaNAA Bauiva
tatk(AlaAepaicataAeSNAAk(AeR
laAek(AMñIna, 'ataipaSyaita

*çata-varñā hy anāvāññīr
bhaviṇyaty ulbaëä bhuvi
tat-kālopacitoñëärko
lokäàs trēn pratapiṇyati*

WORD-FOR-WORD MEANINGS

çata-varñā—lasting one hundred years; *hi*—indeed; *anāvāññīr*—drought; *bhaviṇyati*—there will be; *ulbaëä*—terrible; *bhuvi*—on the earth; *tat-kāla*—in that duration of time; *upacita*—accumulated; *uñëa*—whose heat; *arka*—the sun; *lokān*—the worlds; *trēn*—three; *pratapiṇyati*—will greatly burn.

TRANSLATION

As cosmic annihilation approaches, a terrible drought takes place on earth for one hundred years. For one hundred years the heat of the sun gradually increases, and its blazing heat begins to torment the three worlds.

TEXT 10

paAtaAlatalamaAr"Bya
s\$aÆySaRNAmuKaAnala:
d"h"aUDvaRizAKaAe ivaSvagA,
vaDaRtae vaAyaunaer"ta:

pätāla-talam ārabhya

saì karṇāëa-mukhānalaù
dahann ürdhva-çikho viñvag
vardhate väyuneritaù

WORD-FOR-WORD MEANINGS

pätäla-talam—the planet Pätäla; *ärabhya*—beginning from; *saì karṇāëa-mukha*—from the mouth of the Supreme Lord in His form as Saì karṇāëa; *analaù*—the fire; *dahan*—burning; *ürdhva-çikhaù*—its flame going upward; *viñvak*—all the directions; *vardhate*—grows; *väyunä*—by winds; *ëritaù*—impelled.

TRANSLATION

Beginning from Pätälaloka, a fire grows, emanating from the mouth of Lord Saì karṇāëa. Its flames shooting upward, driven by great winds, it scorches everything in all directions.

TEXT 11

s\$amvataRk(Ae maeGagANAAe
vaSaRita sma zAtaM s\$amaA:
DaAr"AiBahR"istah"staAiBar,"
lalyatae s\$ailalae ivar"Aq%.

saèavartako megha-gaëo
varñati sma çataè samäù
dhäräbhir hasti-hastäbhir
léyate salile viräo

WORD-FOR-WORD MEANINGS

saèavartakaù—of annihilation; *megha-gaëaù*—hoards of clouds; *varñati*—will rain; *sma*—indeed; *çatam samäù*—for one hundred years; *dhäräbhiù*—with torrents; *hasti-hastäbhiù*—(raindrops measuring the length of) elephant trunks; *léyate*—will merge; *salile*—in the water; *viräo*—the

entire universe.

TRANSLATION

Hoard of clouds called Saṅvartaka pour torrents of rain for one hundred years. Flooding down in raindrops as long as the trunk of an elephant, the deadly rainfall submerges the entire universe in water.

TEXT 12

tataAe ivar"Ajamauts\$a{jya,
vaEr"Aja: pauc&SaAe na{pa
@vya·M(ivazAtae s\$aU°maM
inair"nDana wvaAnala:

*tato virājam utsājya
vairājaù puruṇo nāpa
avyaktaà viçate sūkṁmaà
nirindhana ivānalaù*

WORD-FOR-WORD MEANINGS

tataù—then; *virājam*—the universe; *utsājya*—giving up (as his body); *vairājaù puruṇaù*—the personality of the universal form (Hiraëyagarbha Brahmä); *nāpa*—O King Nimi; *avyaktam*—unmanifest nature (the *pradhāna*); *viçate*—he enters; *sūkṁmam*—subtle; *nirindhanaù*—devoid of fuel; *iva*—like; *analaù*—a fire.

TRANSLATION

Then Vairāja Brahmä, the soul of the universal form, gives up his universal body, O King, and enters into the subtle unmanifest nature, like a fire that has run out of fuel.

PURPORT

According to Çréla Bhaktisiddhānta Sarasvaté Ōhākura the word *vairāja* in this verse indicates the totality of the individual conditioned souls who originally take birth from Brahmā and are amalgamated back into him at the time of annihilation. By the manifestation of the *virāṭ-puruṣa*, the universal form of the Lord, there is a temporary display of forms, qualities and activities within the material creation. But the entire cosmic scene reverts to inert formlessness when the creation is withdrawn by the Supreme Personality of Godhead. Therefore the Lord's universal form cannot be accepted as an eternal form of the Lord. It is merely the temporary imaginary resemblance of His personal form within the kingdom of *māyā*. In the First Canto of the *Çrēmad-Bhāgavatam*, as well as in the Second Canto, the universal form of the Lord is clearly explained to be an imaginary form offered to the neophyte for meditation on God. Those who are excessively materialistic are totally unable to understand that the Supreme Personality of Godhead is actually *sac-cid-ānanda-vigraha* [Bs. 5.1], or the eternal form of bliss and knowledge, transcendental to the exhibition of material energy. Therefore to encourage such gross materialists to become faithful theists, the Vedic literature instructs them to meditate upon the physical universe as the gigantic body of the Supreme Lord. This pantheistic conception does not reflect the ultimate reality of the Supreme Lord but is a technique to bring the mind gradually toward God.

Çréla Çrédhara Svāmé has quoted the following verse as evidence that Lord Brahmā is supposed to go back to Godhead at the time of annihilation:

*brahmaëä saha te sarve
samprāpte pratisai care
parasyānte kātātmānaù
praviçanti paraà padam*

"At the time of final annihilation all self-realized souls enter with Brahmā into the supreme abode." Since Brahmā is sometimes considered the best devotee of the Supreme Lord, he surely should obtain liberation rather than

merely entering into the unmanifest state of material nature called *avyakta*. In this connection Çréla Çrédhara Svāmé points out that there is a class of nondevotees who attain the planet of Brahmā by performing *açvamedha-yaji* as and other sacrifices, and in certain cases Brahmā himself may not be a devotee of the Supreme Personality of Godhead. So the words *avyaktaà viçate sūkīmam* can be understood to indicate that such a nondevotee Brahmā cannot enter the spiritual sky, despite having achieved the ultimate universal status of material expertise. But when Brahmā is a devotee of the Supreme Personality of Godhead the word *avyaktam* can be taken to indicate the spiritual sky; since the spiritual sky is not manifest to the conditioned souls, it may also be considered *avyakta*. If even Lord Brahmā cannot enter the kingdom of God without surrendering to the Supreme Personality of Godhead, then what to speak of other so-called pious or expert nondevotees.

In this regard Çréla Viçvanātha Cakravarté Ōhākura has pointed out that there are three categories within the status of Brahmā, namely those of *karmé*, *jī ānē* and devotee. A Brahmā who is the most exalted *karmé* of the universe will have to come back to the material world; a living entity who has achieved the post of Brahmā by being the greatest speculative philosopher within the universe may attain impersonal liberation; and a living entity who has been awarded the post of Brahma due to being a great devotee of the Supreme Personality of Godhead enters into the personal abode of the Lord. In the *Çrémad-Bhāgavatam* (3.32.15) yet another case is described: a Brahmā who is a devotee of the Lord but who has the tendency to think himself independent of or equal to the Lord may achieve Mahā-viñēu's abode at the time of annihilation, but when creation begins again he has to return and again take the post of Brahma. The word used in this case is *bheda-dāñōyā*, which refers to the tendency to think oneself independently powerful. The various destinations possible for such an exalted living entity as a Lord Brahmā definitely prove that any material position is worthless for guaranteeing an eternal life of bliss and knowledge. In *Bhagavad-gētā* Lord Kāñēa promises that if one gives up all other so-called obligations and surrenders to the devotional service of the Lord, the Lord will personally protect him and bring him back to the supreme abode in the

spiritual sky. It is futile and foolish to try to achieve perfection by one's own strenuous endeavor and not surrender to the lotus feet of Kāñëa. Such a blind attempt is described in the Eighteenth Chapter of *Bhagavad-gétä* as *bahuläyäsam*, indicating that it is work in the material mode of passion. Brahmä is the lord of passion, and his creation and management of the entire universe are certainly *bahuläyäsam*, or strenuous endeavor, in the most exalted sense. But all such passionate work, even that of Lord Brahmä, is ultimately useless without surrender to the lotus feet of Kāñëa.

TEXT 13

vaAyaunaA ô\$tagAnDaA BaU:
s\$ailalatvaAya k(lpatae
s\$ailalaM taä,"Da{tar"s\$aM
jyaAeitaî"AyaAepak(lpatae

väyunä hâta-gandhä bhüù
salilatväya kalpate
salilaà tad-dhâta-rasaà
jyotiñvâyopakalpate

WORD-FOR-WORD MEANINGS

väyunä—by the wind; *hâta*—deprived; *gandhä*—of its quality of aroma; *bhüù*—the element earth; *salilatväya kalpate*—becomes water; *salilam*—water; *tat*—by that (the same element, wind); *hâta-rasam*—deprived of its quality of taste; *jyotiñvâyopakalpate*—becomes fire.

TRANSLATION

Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.

PURPORT

Çrémad-Bhāgavatam gives several descriptions of the material creation, by which air is expanded from ether, fire from air, water from fire, and earth from water. Now, in the reverse order, the creation is wound up. Thus earth merges back into the water from which it came, and water similarly merges into fire.

TEXT 14

ô\$taè&paM tau tamas\$aA
vaAyaAE jyaAeita: 'alalyatae
ô\$tas\$pazAAeR'vak(AzAena
vaAyaunaRBais\$a lalyatae
k(AlaAtmanaA ô\$tagAuNAM
naBa @Atmaina lalyatae

*hâta-rûpaà tu tamasä
väyau jyotiù praléyate
hâta-sparço 'vakäçena
väyur nabhasi léyate
kälätmanä hâta-guëaà
nabha ätmani léyate*

WORD-FOR-WORD MEANINGS

hâta-rûpam—deprived of its quality of form; *tu*—certainly; *tamasä*—by darkness; *väyau*—into air; *jyotiù*—fire; *praléyate*—merges; *hâta-sparçaù*—deprived of touch; *avakäçena*—by the element space; *väyuù*—air; *nabhasi*—into space; *léyate*—merges; *käla-ätmana*—by the Supreme Soul in the form of time; *hâta-guëam*—deprived of its tangible quality; *nabhaù*—space; *ätmani*—into false ego in the mode of ignorance; *léyate*—merges.

TRANSLATION

Fire, deprived of its form by darkness, dissolves into the element air. When the air loses its quality of touch by the influence of space, the air merges into that space. When space is deprived of its tangible quality by the Supreme Soul in the form of time, space merges into false ego in the mode of ignorance.

TEXT 15

win%o"yaAiNA manaAe bauiÜ":
s\$ah" vaEk(Air"kE(na{Rpa
'aivazAinta ÷h"ÆyArM"
svagAuNAEr"h"maAtmaina

*indriyāëi mano buddhiù
saha vaikārikair nāpa
praviçanti hy ahaì kâraà
sva-guëair aham âtmani*

WORD-FOR-WORD MEANINGS

indriyāëi—the senses; *manaù*—the mind; *buddhiù*—intelligence; *saha vaikārikaiù*—along with the demigods, who are products of false ego in the mode of goodness; *nāpa*—O King; *praviçanti*—they enter; *hi*—indeed; *ahaì kâram*—the element ego; *sta-guëaiù*—along with its qualities (goodness, passion and ignorance); *aham*—ego; *âtmani*—into the *mahat-tattva*.

TRANSLATION

My dear King, the material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the demigods, merges into false ego in the mode of goodness. Then the total false

ego, along with all of its qualities, merges into the *mahat-tattva*.

TEXT 16

WSaA maAyaA BagAvata:
s\$agARisTatyantak(Air"NAl
iṭavaNAAR vaiNARtaAsmaAiBa:
ikM(BaUya: TMaAetauimacC\$is\$sa

eñä mäyā bhagavataù
sarga-sthity-anta-kärië
tri-varëä varëitäsmäbhiù
kià bhüyaù çrotum icchasi

WORD-FOR-WORD MEANINGS

eñä—this; *mäyā*—material energy; *bhagavataù*—of the Supreme Lord; *sarga*—of creation; *sthiti*—maintenance; *anta*—and dissolution (of this universe); *kärië*—the agent; *tri-varëä*—consisting of three modes (goodness, passion and ignorance); *varëitä*—has been described; *asmäbhiù*—by us; *kim*—what; *bhüyaù*—further; *çrotum*—to hear; *icchasi*—do you wish.

TRANSLATION

I have now described *mäyā*, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?

PURPORT

King Nimi had expressed to the *nava-yogendras* his fear of the illusory potency of the Lord and had requested a detailed explanation of *mäyā* so

that he could avoid becoming a victim at her hands. Now, Çré Antarékñā, having described the illusory potency, is suggesting that the King inquire about the means to become totally free of *māyā*'s influence. Not waiting for the King to ask such a question, Çré Antarékñā himself is suggesting, "Now that you have heard about *māyā*'s influence, you should inquire about the process of becoming free of such influence." According to Çrédhara Svāmé, that is the significance of Çré Antarékñā's question *kiā bhūyaù çrotum icchasi*, "What more do you wish to hear?"

The following is a summary of Çréla Bhaktisiddhānta Sarasvaté Ōhākura's explanation of the process of annihilation described in the previous verses. Vāsudeva, the Supreme Personality of Godhead, is the presiding Deity of consciousness, which becomes manifest within the *mahat-tattva*. By further transformations of the *mahat-tattva* the threefold false ego appears as follows. (1) From *vaikārika*, false ego in the mode of goodness, appears the eleventh sense, the mind, whose presiding Deity is Aniruddha. (2) From *taijasa*, false ego in the mode of passion, comes intelligence, whose presiding Deity is Pradyumna, and the five working senses and five knowledge-acquiring senses with their various presiding deities. (3) From false ego in the mode of ignorance arises the subtle form of sound, and from that sound, or *çabda*, all the material elements gradually become manifest, beginning with ether and the sense of hearing. The presiding Deity of these three divisions of false ego is Saī karīāëa. This description is taken from Chapter 26 of the Third Canto of *Çrémad-Bhāgavatam*, verses 21, 27, 28, 30, 31, 32 and 35.

The Supreme Personality of Godhead's external potency, *māyā*, causes the birth, maintenance and destruction of the material world. She is tricolored red, white and black. In her red feature the material nature is created, in white it endures, and in black it is annihilated. The *mahat-tattva* arises from this *māyā*, and from the *mahat-tattva* come the three varieties of false ego mentioned above. At the time of annihilation the five great elements, namely earth, water, fire, air and ether, merge into false ego in the mode of ignorance, from which they were originally generated; the ten senses and intelligence merge into false ego in passion; and the mind, along with the demigods, merges into false ego in the mode of goodness, which

then merges into *mahat-tattva*, which further takes shelter of the *prakâti* or unmanifest *pradhâna*.

As described above, each of the gross elements is wound up when its distinguishing quality is removed; the element then merges into the previous element. This can be understood as follows. In space or ether there is the quality of sound. In air there are the qualities of sound and touch. In fire there are sound, touch and form. In water there are sound, touch, form and taste. And in earth there are sound, touch, form, taste and aroma. Therefore from ether down to earth each element is distinguished by the addition of its own unique quality, called *guëa-viçeñam*. When that quality is removed, an element becomes nondifferent from its previous element and thus merges into it. For example, when great winds take aroma away from earth, earth contains only sound, touch, form and taste and thus becomes nondifferent from water, into which it merges. Similarly when water loses its *rasa*, or taste, it contains only sound, touch and form, thus becoming nondifferent from fire, which also contains those three qualities. So the wind takes away aroma to merge earth into water and takes away taste to merge water into fire. Then when the universal darkness removes form from fire, fire merges into air. Space then removes the sense of touch from air, and air merges into space. The Supreme Personality of Godhead as the time element removes sound from space, and space then merges into the false ego in the mode of ignorance, from which it arose. Finally, false ego is merged into the *mahat-tattva*, which is merged into the unmanifest *pradhâna*, and thus the universe is annihilated.

TEXT 17

™alr"AjaAevaAca
yaTaEtaAmaEir"I%M maAyaAM
äu"star"Amak{(taAtmaiBa:
tar"ntyaÃa: sTaUlaiDayaAe
mah"SaR wd"maucyataAma,

çré-räjoväca

*yathaitäm aiçvaréà mäsäà
dustaräm akâtätmabhiù
taranty ai jaù sthüla-dhiyo
maharña idam ucyatäm*

WORD-FOR-WORD MEANINGS

çré-räjä uväca—King Nimi said; *yathä*—how; *etäm*—this; *aiçvarém*—of the Supreme Lord; *mäsäm*—material energy; *dustaräm*—unsurpassable; *akâta-ätmabhiù*—by those who are not self-controlled; *taranti*—they may cross over; *ai jaù*—easily; *sthüla-dhiyaù*—persons whose intelligence is dulled by materialistic attachments; *maha-âñe*—O great sage; *idam*—this; *ucyatäm*—please tell.

TRANSLATION

King Nimi said: O great sage, please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self-controlled.

PURPORT

According to Çréla Çrédhara Svämé, *sthüla-dhiyaù* indicates those who ignorantly identify themselves with the gross material body and who are therefore unable to analyze the subtle laws of nature by which the soul transmigrates in illusion. Çréla Jéva Gosvämé comments that *sthüla-dhiyaù* also indicates so-called pious persons who execute pompous religious ceremonies for material sense gratification rather than trying to prepare themselves to go back home, back to Godhead, by engaging in the loving devotional service of the Lord.

According to Çréla Viçvanätha Cakravarté Öhäkura, King Nimi was already an advanced devotee of the Lord and therefore knew that one can cross over the illusory energy, *mäsä*, by surrendering to the lotus feet of the Lord and pleasing Him by pure devotional service. Therefore the King was asking the question for the benefit of those who falsely consider themselves

very much learned but in fact are addicted to materialistic fruitive activities, which increasingly entangle them in illusion. In this regard Çréla Viçvanätha Cakravarté Öhäkura has quoted from the *Amara-koça* dictionary to show that *akätätmabhiù* indicates *apürëatvam*, or one whose life is empty.

Every living being has an eternal relationship with the supreme living being, Kânëa. One may love Kânëa by thinking of Him as one's eternal master, one's most intimate friend, one's beloved child or the object of one's conjugal attraction. Of course, such ecstasies should never be confused with ordinary, material emotions, which are perverted reflections of spiritual *rasas*, or relationships. In the material world we try to relish these same relationships of servitude, friendship, parental love and conjugal love, but the object of such feelings is a temporary material body, which is quickly devastated by the laws of nature. These loving feelings should be directed toward the spiritual body of the Supreme Personality, Kânëa, who is the reservoir of all beauty and transcendental bliss. One who has not learned the art of directing his love to Kânëa is *apürëa*, or one whose life is ultimately empty.

According to Çréla Viçvanätha Cakravarté Öhäkura, one whose life is empty can also be called *manda-dhéù*, or one whose intelligence is crippled by a lack of broad experience. King Nimi, a pure Vaiñëava, was so kind that he asked, "How can such cripple-minded people cross over *mäyã* in the easiest way possible, since by nature they are very lazy in spiritual matters?"

TEXT 18

™al'abauÜ" ovaAca
k(maARNyaAr"BamaANAAAnaAM
äu":Kah"tyaE s\$auKaAya ca
pazyatpaAk(ivapayaARs\$SaM
imaTaunalcaAir"NAAM na{NAAma,

çré-prabuddha uväca
karmäëy ärabhamäëänäà
duùkha-hatyai sukhäya ca

*paçyet päka-viparyäsaà
mithuné-cäriëää nâëäm*

WORD-FOR-WORD MEANINGS

çré-prabuddhaù uväca—Çré Prabuddha said; *karmäëi*—fruitive activities; *ärabhamäëänäm*—making endeavors in; *duùkha-hatyai*—for the elimination of distress; *sukhäya ca*—and for gaining happiness; *paçyet*—one should see; *päka*—of the result; *viparyäsam*—contrary outcome; *mithuné-cäriëäm*—who are coupled as men and women; *nâëäm*—of such persons.

TRANSLATION

Çré Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.

PURPORT

Without the mercy of a pure devotee it is exceedingly difficult to free oneself from the bodily concept of life, which is the illusory basis of sexual attraction.

TEXT 19

*inatyaAitaR\$de"na ivaÔaena
äu"laRBaenaAtmama{tyaunaA
gA{h"ApatyaAæapazAuiBa:
k(A 'alita: s\$aAiDataEêlaE:*

nityärtidena vittena

*durlabhenātma-mātyunā
gāhāpatyāpta-ṣaṇḍbhū
kā prētiṁ sādhitaiḥ calaiḥ*

WORD-FOR-WORD MEANINGS

nitya—constantly; *ārti-dena*—giving pain; *vittena*—with wealth; *durlabhena*—hard to acquire; *ātma-mātyunā*—death for the self; *gāha*—with one's home; *apatya*—children; *āpta*—relatives; *ṣaṇḍbhū*—and domestic animals; *kā*—what; *prētiṁ*—happiness; *sādhitaiḥ*—which are gained (by that wealth); *calaiḥ*—unsteady.

TRANSLATION

Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?

TEXT 20

WvaM laAekM(par"imvaâAna,
nairM" k(maRinaimaRtama,
s\$ataulyaAitazAyaDvaMs\$aM
yaTaA maNx"lavaitaRnaAma,

*evaṁ lokaṁ param vidyān
naçvaraṁ karma-nirmītam
sa-tulyātiçaya-dhvaṁ sa
yathā māyā-lā-vartinām*

WORD-FOR-WORD MEANINGS

evam—in this way; *lokam*—the world; *param*—next (after this life); *vidyāt*—one should understand as; *naçvaram*—impermanent;

karma-nirmitam—created from fruitive work; *sa-tulya*—characterized by (the rivalry of) equals; *atiçaya*—and superiors; *dhvaàsam*—and by ruination; *yathā*—as; *maëðala-vartinām*—(the rivalries) of minor rulers.

TRANSLATION

One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.

PURPORT

Çréla Çrédhara Svāmé has quoted the following text from the *Chāndogya Upaniñad* (8.1.6): *tad yatheha karma-cito lokaù kñéyate, evam evāmutra puëya-cito lokaù kñéyate*. "One's present status of material pleasure, the result of one's previous work, will eventually be vanquished by time. Similarly, although by executing pious activities one will be elevated to a higher status in the next life, that future situation will also be vanquished." The basis of material enjoyment is the particular body one has acquired. The material body is *karma-citaù*, the accumulated result of one's previous material activities. If one is awarded a body decorated with beauty, education, popularity, strength and so on, his standard of material enjoyment is certainly high class. On the other hand, if one is ugly, mentally retarded, crippled or repulsive to others, there is very little hope for his material happiness. In both cases, however, the situation is flickering and temporary. One who has acquired an attractive body should not rejoice, since death will quickly bring an end to such an intoxicating situation. Similarly, one who has taken birth in an obnoxious situation should not lament, since his suffering is also temporary. The beautiful man and the ugly man, the rich

and the poor, the educated and the foolish should all endeavor to become Kāñëa conscious so that they can be elevated to their eternal constitutional situation, which is to reside in the planets beyond this material universe. Originally every living entity is unimaginably beautiful, intelligent, wealthy, and so strong that his spiritual body lives forever. But we foolishly give up this eternal, blissful situation because we are unwilling to meet the condition for eternal life. The condition is that one should be a lover of the Supreme Personality of Godhead, Kāñëa. Although love of Kāñëa is the most exquisite ecstasy, surpassing by millions of times the most intense pleasure of the material universe, we foolishly break off our loving affair with the Supreme Lord and artificially try to become independent enjoyers in the material atmosphere of self-delusion and false pride.

Even if one reaches the exalted heavenly planets of this universe he will be afflicted by various types of suffering. Every conditioned soul in the material world wants to become the greatest person. Therefore one is constantly harassed by his equals who have a similar desire. This situation is commonly termed the "rat race" of material existence. Even on the heavenly planets there is a similar rat race for heavenly distinction. Since some persons inevitably excel our own achievements, our hearts burn with envy upon seeing others enjoying the very rewards we have strived for. And because our whole situation is temporary, we must undergo fear, anxiety and death even on the heavenly planets. The example given here is very nice. Minor kings may be enviously admired by ordinary citizens for their wealth, power and fame, but such kings themselves constantly burn with jealousy, resentment and fear due to rivalry and threats from other kings. Similarly, modern politicians are constantly harassed by envy and fear.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has pointed out that the conditioned souls, being eager to acquire material happiness and avoid distress, take shelter of sexual relationships and thus surrender to the hard labor of fruitive activities. Those who are enlightened, however, can perceive the ultimate futility of such gross materialistic endeavors. One's so-called wife, home, children, relatives, bank account and so on are all temporary phantasmagoria, and even while manifest they can never give real satisfaction to one's senses. To acquire wealth in this world one is

practically forced to become the killer of his own soul. There is no possibility of acquiring pleasure from materialistic activities, since they are performed with temporary senses in the hot pursuit of temporary sense objects. When the conditioned soul achieves his goal he becomes proud and brags to others as if his achievements were permanent. And when defeated he is submerged in lamentation. Such a tendency to consider oneself the doer is a sign of weak intelligence, since in fact the living entity is merely desiring within the material body. The body itself is moved by the forces of material nature, under the control of God. The relationships of master and servant, father and son, husband and wife entail exchanges of well-wishing and service that give a sense of material gratification, but such ephemeral devotion can never bring about the eternal absolute benefit of the soul. By such temporary gratification, *māyā* induces the conditioned soul to wander throughout the material world, pursuing the relative rewards of material nature. According to the subtle laws of *karma*, the living entity achieves happiness and distress. One cannot obtain happiness by force, no matter how strenuously or how long one tries. Therefore those whose intelligence is uncontaminated should surrender at the lotus feet of Kāñëa and give up the ludicrous pursuit of permanent material happiness, a pursuit which can be compared to a dog's chasing its tail.

TEXT 21

tasmaAÖ"çM& 'apaâeta
ijaÁaAs\$au: ™aeya oÔamama,
zAAbde" pare" ca inaSNAAtaM
“aöNyaupazAmaA™ayama,

*tasmäd guruà prapadyeta
jijì äsuù çreya uttamam
çäbde pare ca niñëätaà
brahmaëy upaçamäçrayam*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *gurum*—a spiritual master; *prapadyeta*—one should take shelter of; *jiji' äsuù*—being inquisitive; *çreyaù uttamam*—about the highest good; *çäbde*—in the *Vedas*; *pare*—in the Supreme; *ca*—and; *ninñäätam*—perfectly knowledgeable; *brahmaëi*—(in these two aspects) of the Absolute Truth; *upaçama-äçrayam*—fixed in detachment from material affairs.

TRANSLATION

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

PURPORT

According to Çréla Çrédhara Svämé, the word *çäbde* refers to the Vedic literature, and *pare* refers to the Supreme Personality of Godhead. The bona fide spiritual master must be *ninñäätam*, deeply experienced in authorized Vedic literatures and in practical understanding of the Supreme Personality of Godhead. Without scriptural knowledge and practical realization of the Personality of Godhead, a so-called *guru* will be unable to dissipate the doubts of his disciples and therefore unable to execute the function of bringing the sincere student back home, back to Godhead. The symptom of realized understanding of the *Vedas* and Kânñëa is *upaçamäçrayam*. In other words, the bona fide spiritual master is one who has retired from the glittering illusions of materialistic society, friendship and love.

Within the material world one is certainly attracted to becoming a great intellectual, a powerful politician, the loving father of many beautiful and affectionate little children, a most honored welfare worker or a highly admired and successful businessman. But none of these material positions

have a permanent basis, nor do they afford permanent happiness, because they are all based on the primary misunderstanding by which one identifies himself with the material body.

Anyone can readily experience that he is not the body but consciousness. Even if one loses a limb of his body, he does not cease to exist as a conscious entity. Ultimately, the entire body is lost at the time of death, and the living entity acquires a new body. The preliminary understanding of one's identity as consciousness is called self-realization. But beyond this elementary knowledge is the elaborate subject matter of how the soul came to exist within the cycle of 8,400,000 material species of life. And if the living entity is not the material body but consciousness, he must ultimately have an original status on a higher platform.

Punishment implies reward also; a powerful man who can punish is also able to reward. Therefore, the existence of punishment for the living being, who is forced to take a miserable material body subject to birth, old age, disease and death, also logically implies the existence of a reward for him. Although we mistakenly consider material sense gratification the ultimate reward of life, material happiness is actually another type of punishment, since it entices one to continue rotating in the cycle of birth and death. In the Western countries violent prisoners are placed in solitary confinement whereas well-behaved prisoners are sometimes allowed to work in the warden's garden or library as a reward. But any position in prison is ultimately a punishment. Similarly, the existence of higher and lower categories of material sense gratification does not explain the living entity's ultimate reward, which must constitute the natural antithesis of the punishment of material existence. That actual reward is an eternal life of bliss and knowledge in the kingdom of God, where there is no punishment. The kingdom of God is *Vaikuëöha*, or unconditional pleasure. There is no punishment in the spiritual world; it is a place of ever-increasing pleasure.

A bona fide spiritual master is one who is expert in all of these subject matters, not by his personal imagination or speculation but by mature understanding of the authorized Vedic literatures, which are the literary manifestation of the causeless mercy of God. The Lord says in *Bhagavad-gëtä*

(9.3).

*açraddadhänäù puruñä
dharmasyäsya parantapa
apräpya mäà nivartante
mâtyu-saàsära-vartmani*

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." Therefore the spiritual master must awaken the disciple to the eternal existence of devotional service. The example may be given that in the early morning a mother may enter her child's room to wake him up so that he can attend school. The child does not want to get up, but the loving mother forces him to get up and sends him off to school to be educated. Similarly, the bona fide spiritual master awakens the sleeping soul and sends him to the *gurukula*, or the *āçrama* of the spiritual master, where he can be trained in perfect knowledge.

If the disciple has doubts about the value of Kåñëa consciousness, the bona fide spiritual master must dissipate those doubts by superior knowledge. One who himself doubts the authority of Kåñëa or Vedic knowledge cannot become a bona fide spiritual master. On the other hand, *kibä vipra, kibä nyäsé, çüdra kena naya/ yei kånëa-tattva-vettä, sei 'guru' haya:* [Cc. *Madhya* 8.128] any human being from any social or economic status can become a bona fide spiritual master if he knows the science of Kåñëa. Çré Caitanya Mahäprabhu said,

*yäre dekha, täre kaha 'kånëa'-upadeça
ämära äji äya guru hai ä tära ei deça*

"Instruct everyone to follow the orders of Lord Çré Kåñëa as they are given in *Bhagavad-gétä* and *Çrémad-Bhägavatam*. In this way become a spiritual master and try to liberate everyone in this land." (Cc. *Madhya* 7.128) Only by the order and authority of the Supreme Lord one can become a spiritual master, not by one's own so-called erudition.

The duty of the bona fide *guru* is to connect the disciple to Kåñëa. A

scholar or meditator has no potency to connect another living being with Kāñëa if that scholar or meditator himself is not connected with Kāñëa. Although many sports fans attend gymnastic competitions and applaud at the exhibition of difficult calisthenic feats, the Supreme Personality of Godhead is not such a gymnastic spectator, and He does not applaud the calisthenics exhibited by foolish persons in the name of *yoga*. Nor is the Supreme Personality of Godhead impressed by mediocre attempts at philosophical speculation, since the Lord has already given His own opinion in *Bhagavad-gētā* (çåëu me paramaà vacaù). The word of Kāñëa is *paramaà vacaù*, the last word in knowledge. And Kāñëa says, *yaj ji' ätvä neha bhüyo 'nyaj ji' ätavyam avaçinñyate*: "When you know this knowledge there shall remain nothing further to be known." Kāñëa has also referred to His knowledge as *räja-vidyā*, the king of all knowledge.

If one does not become a lover of Kāñëa, his connection with Kāñëa takes place indirectly, through the illusory potency of the Lord. The idea that one can attract the Supreme Lord through mere gymnastics or foolish speculation on the Absolute Truth is certainly a product of *māyā*. One who is connected to Kāñëa through His external, illusory potency can serve only as a material master to connect his so-called disciples to the same illusory energy. On the other hand, in *Bhagavad-gētā* (9.13) it is said,

*mahātmānas tu mää pätha
daivéà prakātim āçritäù
bhajanty ananya-manaso
ji' ätvä bhütādim avyayam*

Those who are actually great souls have surrendered to the internal potency of the Lord and can similarly connect others to the internal pleasure-giving potency. A *mahātmā* is described in *Bhagavad-gētā* as follows: *vāsudevaù sarvam iti sa mahātmā sudurlabhaù* [Bg. 7.19]. "He knows Me to be the cause of all causes and all that is. Such a great soul is very rare." It is to such a spiritual master, who has reached the mature understanding that Vāsudeva is everything, that one must surrender. According to Çré Nārada Muni, *yo vidvān sa gurur hariù*: such a great soul is to be considered the external

manifestation of Kāñëa Himself. Kāñëa states this also:

*äcäryaà mäà vijñëyän
nävamanyeta karhicit
na martya-buddhyäsüyeta
sarva-devamayo guruù*

"One should know the *äcärya* to be My self and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (SB 11.17.27)

According to Çréla Viçvanätha Cakravarté Öhäkura, if a spiritual master cannot destroy his disciple's doubts by superior knowledge, the disciple will gradually become despondent in spiritual life. Because a bogus *guru* cannot actually give Kāñëa to the disciple according to the principle of *rasa-varjaà raso 'py asya*, the disciple will again become attracted to material happiness, not having achieved the bliss of Kāñëa's association. Such a weak disciple of a weak spiritual master will gradually become hopeless and discouraged in his attempt at self-realization and will again become fascinated by the temptations of illusion, such as women, money and so-called intellectuality based on speculation and imagination.

Further symptoms of the bona fide spiritual master are given in the *Upadeçämâta* (1) as follows:

*väco vegaà manasaù krodha-vegaà
jihvä-vegam udaropastha-vegam
etän vegän yo viñaheta dhëraù
sarväm apémäà pâthivëà sa çinñyät*

"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world." Çréla Viçvanätha Cakravarté Öhäkura has stated, *upaçamäçrayaà krodha-lobhädy-avaçë-bhütam*: a bona fide spiritual master cannot be under the control of ordinary anger, greed and lust.

According to Çréla Bhaktisiddhanta Sarasvaté Öhäkura, one who has

understood the futility of material existence can approach a bona fide spiritual master. In the two previous verses the futility of earthly and heavenly sense gratification has been described. Now, the natural conclusion is that one who has understood this should approach a bona fide spiritual master. The bona fide spiritual master broadcasts the sound vibration from the spiritual planets called Vaikuṇṭha. The inhabitants of the spiritual planets, headed by the Supreme Personality of Godhead Himself, are certainly not deaf and dumb; they are in constant communication through unlimited transcendental bliss and knowledge. And the bona fide spiritual master can transmit this sound vibration of bliss and knowledge to his disciple. Just as a radio broadcasts mundane news, the bona fide *guru* broadcasts the news from Vaikuṇṭha. This is confirmed by Narottama dāsa Ṗhākura: *golokera prema-dhana, hari-nāma-saī kērtana*. The spiritual master also transmits to the disciple the holy name of Kāṇṭha, which is nondifferent from Kāṇṭha Himself. The bona fide *guru* informs his disciple that every living entity is qualitatively one with the Supreme Lord but quantitatively different and thus engages the disciple in the loving service of the Lord. Because the living entity is qualitatively one with the Lord and is part of Him, there is an eternal loving relationship between them. And because the living entity is quantitatively different, that relationship is eternally one of service. According to Çréla Bhaktisiddhānta Sarasvaté Ṗhākura, even though one may have the good fortune to accept a bona fide, highly qualified *guru*, if one maintains a taste for fruitive activities or mental speculation one's advancement will be checked. But if a serious student surrenders to a bona fide spiritual master there is absolutely no impediment to the transmission of perfect knowledge and bliss in the devotional service of the Lord.

TEXT 22

taṭa BaAgAvataAnDamaARna,
 izA°aeÖ"vaARtmadE"vata:
 @maAyayaAnauva{ÔyaA yaEs\$a,

tauSyæd"AtmaAtmad"Ae h"ir":

*tatra bhāgavatān dharmān
çikñed gurv-ātma-daivataù
amāyayānuvāṭṭyā yais
tuñyed ātmātma-do hariù*

WORD-FOR-WORD MEANINGS

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the science of devotional service; *çikñet*—should learn; *guru-ātma-daivataù*—he for whom the spiritual master is his very life and worshipable deity; *amāyayā*—without deceit; *anuvāṭṭyā*—by faithful service; *yaiù*—by which (devotional science); *tuñyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daù*—who bestows His own self; *hariù*—Lord Hari.

TRANSLATION

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

PURPORT

According to Çréla Çrédhara Svāmé the Lord's tendency to give Himself to His pure devotee is demonstrated in the case of Bali Mahārāja, who sacrificed his universal kingdom for the pleasure of Lord Vāmanadeva. Lord Vāmana was so pleased by the selfless surrender of Bali Mahārāja that the Lord became the doorman in the palace of Bali who was reinstalled as a great leader in the universe.

Çréla Jéva Gosvāmé comments that the spiritual master is to be considered

the *ātmā*, or the very life, of the disciple, since real life begins when one is initiated by a bona fide spiritual master. Although one may experience many seemingly wonderful or important events in a dream, one's real life begins when he wakes up. Similarly, since the spiritual master gives birth to the disciple by awakening him to spiritual life, a bona fide disciple understands that his spiritual master is the very basis of his life.

According to Çréla Jéva Gosvämé, the Supreme Personality of Godhead is the reservoir of all pleasure, and thus the Lord's giving Himself to a pure devotee indicates that such a devotee becomes immersed in the highest possible ecstasy. In this connection there is the following *çruti-mantra*: *ānandād dhémāni bhütāni jāyante*. "Indeed, it is from the all-blissful Supreme that all these creatures have come into being." Çréla Viçvanātha Cakravarté Öhäkura has further pointed out that when the Lord bestows His own self upon a pure devotee such a fortunate devotee can actually see the Lord, touch Him and directly engage in His service.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, one should never consider one's spiritual master to be mundane or on an equal level with one's self. One should see the spiritual master as being always under the shelter of the lotus feet of the Supreme Lord. One should never try to engage the spiritual master in one's personal service with the mentality of lording it over the spiritual master and attaining through him some material gain. One who is actually advancing will become more and more eager to serve the spiritual master, and thus such a disciple experiences the pleasure of the Supreme Personality of Godhead.

Çréla Rüpa Gosvämé has delineated four preliminary requisites for advancement for the sincere disciple:

*guru-pādāçrayas tasmät
kāñëa-dékñädi-çikñäëam
viçrambheëa guroù sevä
sädhuvartmānuvartanam*

"[1] Accepting the shelter of the lotus feet of a bona fide spiritual master, [2] becoming initiated by the spiritual master and learning how to discharge

devotional service from him, [3] obeying the orders of the spiritual master with faith and devotion, and [4] following in the footsteps of great *ācāryas* [teachers] under the direction of the spiritual master." (*Bhakti-rasāmāta-sindhu* 1.2.74) One who has executed these preliminary duties is qualified to relish *Çrémad-Bhāgavatam*.

When one actually hears the sound vibration of *Çrémad-Bhāgavatam* as it is, he becomes free from the desire for sense gratification and mental speculation and is happy and satisfied in the service of Lord Kāñëa.

*yasyäà vai çrüyamäëyääà
kāñëe parama-pūruñe
bhaktir utpadyate puàsaù
çoka-moha-bhayāpahä*

"Simply by giving aural reception to *Çrémad-Bhāgavatam*, the feeling for loving devotional service to Lord Kāñëa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness." (*SB* 1.7.7) One should hear *Çrémad-Bhāgavatam* from a bona fide spiritual master who can expertly engage the propensity for loving Kāñëa that arises from hearing the transcendental sound of the *Bhāgavatam*. Such a transcendental, authorized engagement is called *bhāgavata-dharma*. Within the International Society for Krishna Consciousness there are many thousands of authorized engagements pertaining to the Society's missionary activities. And by hearing the *Çrémad-Bhāgavatam* and performing such engagements the Society's members feel relief from *çoka* (lamentation), *moha* (illusion) and *bhaya* (fear).

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura, those who have achieved a mature understanding of the transcendental sound vibration of *Çrémad-Bhāgavatam* may adopt the order of *tridaëòì-sannyäsa*, as described in the *Haàsa-gétä*, the Thirteenth Chapter of this canto. A so-called Vaiñëava who whimsically neglects the strict control of the body, mind and speech cannot actually achieve shelter at the lotus feet of a bona fide spiritual master. Even if such a whimsical sense enjoyer makes a show of assuming the dress and *daëòä* of Vaiñëava *sannyäsa*, he will not attain the

desired result, love of Kāñëa. A bona fide Vaiñëava should work earnestly to free himself from any tinge of sense gratification and mental speculation, and with a loving heart he should carry out the orders of his bona fide spiritual master. By always remembering the exalted position of the bona fide spiritual master, the disciple will achieve shelter at the lotus feet of Kāñëa.

TEXT 23

s\$avaRtaAe manas\$aAe's\$aËÿma,
@Ad"AE s\$aËMÿ ca s\$aADauSau
d"yaAM maEḥal%M 'a™ayaM ca
BaUtaeSvaÜ"A yaTaAeicatama,

*sarvato manaso 'saì gam
ādau saì gaà ca sādhuñu
dayäà maitréà praçrayaà ca
bhüteñv addhā yathocitam*

WORD-FOR-WORD MEANINGS

sarvataù—everywhere; *manasaù*—of the mind; *asaì gam*—detachment; *ādau*—in the beginning; *saì gam*—association; *ca*—and; *sādhuñu*—with saintly persons; *dayäm*—mercy; *maitrém*—friendship; *praçrayam*—reverence; *ca*—and; *bhüteñu*—for all living beings; *addhā*—thus; *yathā ucitam*—as is suitable.

TRANSLATION

A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

PURPORT

Çréla Madhvācārya has quoted from the *Garuḍa Purāṇa* to demonstrate that within this universe those who take birth as demigods, great āñis or pious human beings are all considered *santaù*, or saintly persons. According to *Bhagavad-gētā*, *traiguṇya-viñayā vedāù*: the *varëāçrama* culture described in Vedic literature deals mostly with the living entities who are struggling within the three modes of nature. The Vedic literatures teach such conditioned souls that material happiness can be achieved only through pious works. In this sense, the demigods are to be considered the most pious living entities within the three modes of material nature. The *āñis*, or the great saintly mystics of the universe, who are able to travel at will to various planets and who cultivate mystic powers, are to be considered somewhat below the demigods. And those human beings on earth who perfectly execute the Vedic rituals are to be considered in the third or lowest category of *santaù*, or saintly persons. But a devotee of the Lord is beyond the three modes of material nature. Lord Kāṇëa says in *Bhagavad-gētā* (14.26),

*māà ca yo 'vyabhicāreëa
bhakti-yogena sevate
sa guëän samatētyaitān
brahma-bhüyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Thus Lord Kāṇëa clearly says that a Vaiñëava who does not fall down from the regulations of *bhakti-yoga* is beyond the three modes of nature. And Lord Kāṇëa advised Arjuna, a *kāṇëa-bhakta*, to transcend the three material qualities of the illusory creation of *māyā* (*nistraiguṇyo bhavārjuna*). But in the Eighteenth Chapter of *Bhagavad-gētā* (18.40) the Lord says,

*na tad asti pāthivyāà vā
divi deveñu vā punaù
sattvaà prakāti-jair muktaà*

yad ebhiù syät tribhir guëaiù

"There is no being existing, either here or among the demigods in the higher planetary systems, who is free from the three modes of material nature." Thus the demigods are not exempt from the pollution of the three modes of material nature, whereas a pure devotee actually becomes *guëätëta*, or transcendental to the influence of *mâyä*.

Therefore, one should cultivate the association of the *uttama-adhikäre*, or pure devotee of the Lord, as stated previously (SB 11.3.21):

*tasmäd guruà prapadyeta
jijì äsuù çreya uttamam
çäbde pare ca niñëätaà
brahmaëy upaçamäçrayam*

"Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."

On the other hand, one should avoid the association of a materialistic person even if such a person is outwardly chanting the holy names of Kåñëa. Çréla Rûpa Gosvämé has advised in this respect,

*kåñëeti yasya giri taà manasädriyeta
dëkñästi cet praëatibhiç ca bhajantam éçam
çuçrûñayä bhajana-vijì am ananyam anya-
nindädi-çünya-hâdam épsita-saì ga-labdhyä*

One may mentally offer respect to any living entity who is chanting the holy name of Kåñëa, but one should avoid intimate association with materialistic persons, especially those attached to sex enjoyment. *Tamo-dväraà yonitäà saì gi-saì gam*. If one associates with a sensuous person

who is attached to the company of women, by such association one will surely go to hell.

But if a materialistic person approaches a pure devotee with a sincere desire to hear from him about spiritual improvement, that first-class devotee may mercifully give his association, provided the purpose of such a meeting is advancement in the devotional service of Kåñëa. By such association even a materialistic person can gradually become a pure devotee of Kåñëa. If an advanced devotee is not able to engage a materialistic person in the devotional service of Kåñëa, such association is strictly forbidden.

In the *Garuòa Puräëa* it is stated,

*viçeñataù svottameñu
vinä saì gaà na mucyate
sva-néceñu tu deveñu
vinä saì gaà na püryate*

"One cannot be liberated without association with a pure devotee of the Lord. And unless one shows mercy to those in an inferior position, one's life will be superficial." It is our practical experience in the Kåñëa consciousness movement that those who are expanding their mercy by preaching the message of Kåñëa are making rapid spiritual progress, and their life is filled with transcendental bliss. Those who neglect the quality of mercy, being uninterested in the missionary activities of the Kåñëa consciousness movement, are not filled with transcendental pleasure as described here by the word *püryate*. Not being filled with spiritual pleasure, surely such persons attempt to fill their lives with material pleasure through sense gratification and mental speculation, associating with women or reading innumerable mundane novels, newspapers, newsmagazines, and so on. According to Çré Caitanya Mahäprabhu the preaching activities of the Kåñëa consciousness movement are *änandämbudhi-vardhanam*, the ever-increasing ocean of bliss. Missionary activities are based on the principle of *dayäm*, or mercy to those who are fallen. Those who are actually preaching become enlivened by associating with other preachers. This principle is called *maitrêm*, or friendship among equals. The power to carry out such preaching activities,

as well as the proper guidance for distributing Kāñëa's message, comes through the principle of *praçrayam*, or humble service at the lotus feet of spiritual authorities such as the spiritual master. If one preaches Kāñëa consciousness sincerely under the guidance of a bona fide spiritual master and in the company of fellow preachers, one is perfectly fulfilling the statement of this verse of *Çrémad-Bhāgavatam*, and thus he will come to the point of *sarvato manaso 'saì gam*, or complete detachment from the illusory energy of the Lord. Caitanya Mahāprabhu has stated, *lava-mātra sādhu-saì ge sarva-siddhi haya* [Cc. *Madhya* 22.54]. By becoming attached to the devotees of the Lord, one will achieve all perfection in life, going back home, back to Godhead.

If one neglects the order of the Supreme Personality of Godhead by engaging in sinful life, he is certainly not merciful. One who ignores his eternal status as part and parcel of the Supreme Lord and who instead covers himself more and more with material illusions in the form of temporary designations—"I am American," "I am Russian," "I am Indian," "I am black," "I am white" and so on—is certainly a killer of his own soul and cannot be considered merciful. Similarly, those who support animal slaughter by eating meat, fish and eggs cannot be considered merciful. Sometimes the argument is given that if one does not harm others he is perfectly religious. But because we are now in a state of ignorance, we have no idea whatsoever of the future reactions to our present activities. Ignorantly boasting that one is not harming others, without an awareness of the subtle laws of nature, does not make one a religious person. One becomes religious by surrendering to the laws of God as they are stated by the Lord Himself in *Bhagavad-gétä*. As long as a living entity is infatuated with his own mental speculations, which carry him away like the waves of the ocean, he cannot understand the process of devotional service to the Supreme Personality of Godhead. Mental speculations based on our experience of the variegated creations of the Lord's illusory energy are incapable of bringing us to perfect knowledge. One must give up materialistic association and make company with pure devotees of the Lord, those who are engaged twenty-four hours a day in perfectly pleasing the Supreme Lord.

One should cultivate association with those who are more advanced than oneself in devotional service. One's advancement can be measured by one's detachment from sense gratification and his ability to distribute Kāñëa consciousness to others. In this connection Çrëla Narottama dāsa Öhäkura has said, *chäöiyä vaiñëava-sevä, nistära päyechë kebä*: "Who can attain salvation if he gives up the service of the Vaiñëavas?" By serving the lotus feet of pure devotees, one is immediately enlightened with spiritual knowledge. All of the so-called pleasures of the material world, culminating in many varieties of sexual fantasy and impersonal visions of oneself as God, become useless to one who has achieved the mercy of the lotus feet of a pure devotee of Kāñëa. The entire material creation is compared to an insignificant bubble in the ocean. The material universe rests on the spiritual potency of the Lord called *brahma-jyotir*, just as an insignificant bubble rests on the potency of the unlimited ocean. By serving the lotus feet of a pure devotee one can enter the ocean of eternal happiness and experience his constitutional position as a servant of Kāñëa. The mercy of the Vaiñëavas is unlimited, and one who has tasted that mercy becomes mad after the lotus feet of Kāñëa, not caring for the hallucinations of so-called material pleasure or mental speculation. The mercy of the Vaiñëavas is substantial and as powerful as Kāñëa Himself, whereas impersonal speculations and hopeless dreams of society, friendship and love merely constitute various means by which *mäyä* cheats the conditioned souls and keeps them in perpetual frustration.

TEXT 24

zAAEcaM tapaistaita⁰aAM ca
maAEnaM svaADyaAyamaAjaRvama,
"aöcayaRmaihM"s\$aAM ca
s\$amatvaM ā"nā"s\$aMÁayaAe:

*çaucaà tapas titikñäà ca
maunaà svädhyäyam ärjavam
brahmacaryam ahiàsäà ca*

samatvaà dvandva-saàjī ayò

WORD-FOR-WORD MEANINGS

çaucam—cleanliness; *tapaù*—austerity; *titikñām*—tolerance; *ca*—and; *maunam*—silence; *svādhyāyam*—study of the *Vedas*; *ārjavam*—simplicity; *brahmacaryam*—celibacy; *ahiàsām*—nonviolence; *ca*—and; *samatvam*—equanimity; *dvandva-saàjī ayò*—in situations perceived in terms of duality.

TRANSLATION

To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.

PURPORT

Çaucam, or "cleanliness," refers to both internal and external purity. One should remain externally clean by bathing with soap and water at least once and, if possible, three times daily. One is considered internally pure when he is free from the pollution of false pride and egotism. *Tapaù*, or "austerity," means that despite the irrational impulses of the mind one should remain fixed in executing his proper duty in life. Specifically, one must control burning anger and the urge for wanton sex life. If a human being does not control the impulses of lust, anger and greed, he loses his power to understand his actual situation. Human life is a golden opportunity to solve the overwhelming problems of birth, death, old age and disease. According to the *Viñëu Puräëa* (3.8.9),

*varëäçramäcära-vatä
puruñëëa paraù pumän
viñëur ärädhyate panthä
nänyat tat-toña-käraëam*

[Cc. Madhya 8.58]

Every human being can achieve spiritual perfection by dedicating the fruits of his prescribed work to the Supreme Personality of Godhead, Viñëu. Similarly, in *Bhagavad-gétä* (18.45) Lord Kânëa clearly states, *sve sve karmaëy abhirataù saàsiddhià labhate naraù*. One does not have to adopt a monastic life or live in the forest as a *yogé*; one can achieve perfection by dedicating his occupational duties to the Supreme Lord. Similarly, Bhaktivinoda Öhäkura has said, *nämäçraya kari' yatane tumi, thakaha äpana käje*. If one sincerely takes shelter of the holy names of Kânëa by chanting Hare Kânëa, Hare Kânëa, Kânëa Kânëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, Hare Hare, he will achieve spiritual perfection within the compass of his normal daily activities. Unfortunately, if a human being neglects the regulative principles of civilized life that prohibit illicit sex, meat-eating, intoxication and gambling, he will surely be overwhelmed by the waves of lust and anger, which completely cover one's consciousness of the reality of spiritual life and draw one to engage in the phantasmagoria of the temporary material body. As Lord Kânëa has stated in *Bhagavad-gétä* (3.39),

*ävâtaà jì änam etena
jì änino nitya-vairiëä
käma-rüpeëä kaunteya
duñpüreëänalena ca*

"Thus a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire." Therefore, the word *tapaù*, or "austerity," in this verse indicates that one must remain in his prescribed duty and not become impatient or unregulated due to the waves of lust, anger and greed.

The word *titikñäm*, or "tolerance," indicates that a transcendentalist must be forgiving. The material world is full of embarrassing and irritating situations, and unless one is inclined to be very much forgiving he will become infected by a vindictive mentality, which spoils one's spiritual consciousness. *Maunam*, or "silence," means that one should not speak on worthless or frivolous topics, but should discuss the actual issues of human

life such as going back home, back to Godhead. Remaining completely silent is a symptom of ignorance; a stone is silent due to a lack of consciousness. Since every material thing has its spiritual counterpart, the Vedic *çāstras* contain negative and positive injunctions. Corresponding to the negative injunction against speech is the positive injunction that one should always speak about Kāñëa. *Satataà kértayanto mām* [Bg. 9.14]. One should always speak about the Supreme Personality of Godhead, glorifying His holy name, fame, pastimes, entourage, and so on. In the *Çrémad-Bhāgavatam* also it is stated, *çrotavyaù kértitavyaç ca dhyeyaù püjyaç ca nityadä*. One should always hear about, glorify, meditate upon and worship the Supreme Personality of Godhead, Kāñëa. In the twenty-first verse of this chapter it was stated, *çäbde pare ca niñëätam*. The bona fide spiritual master is expert in *çäbde pare*, or the transcendental sound vibration describing the spiritual world. One cannot artificially remain empty-headed or speechless, as advocated by foolish proponents of concocted systems of meditation and *yoga*. But one should be so absorbed in the loving service of Kāñëa, and so lovingly attracted to praising Kāñëa, that one has not a single moment free to speak nonsense. That is the purport of the word *maunam*.

Svädhyäyam means that one should study Vedic literature according to his individual ability and also teach others. In *Bhagavad-gétä* it is mentioned that a *brähmaëa* should have the qualities of *jì äna* and *viñi äna*, scriptural knowledge and practical realized application of knowledge. Specifically one should study those books which increase one's desire to serve the Supreme Personality of Godhead. His Divine Grace Oà Viñëupäda Paramahaàsa Parivräjakäcärya Añöottara-çata Çré Çrémad Bhaktivedanta Swami Prabhupäda has written in a few short years a veritable library of transcendental knowledge. It is being practically seen throughout the world that when the principle of *svädhyäyam*, or Vedic study, is applied to these books, such as *Çrémad-Bhāgavatam*, *Bhagavad-gétä As It Is*, *Caitanya-caritāmāta* and *The Nectar of Devotion*, the sincere reader becomes infused with the ecstatic determination to serve the Supreme Personality of Godhead. The entire International Society for Krishna Consciousness is expanding all over the world on the basis of this transcendental literature. *Svädhyäyam* does not indicate speculative or imaginary interpretations of

religious scriptures, nor should one try to read many books to increase his false prestige as a so-called scholar. One should read those books which inspire practical spiritual advancement in knowledge and renunciation, as exemplified by the books of Çréla Prabhupāda.

The word *ārjavam* indicates simplicity or straightforwardness. According to Çréla Çrédhara Svāmé *svacchatām*, or "clarity, transparency," is a synonym for *straightforwardness*. Unless one is pure in consciousness he will adopt many crooked means. *Straightforwardness* does not indicate that one should insult others in the name of honesty, but that one should speak the humble truth. The word *brahmacaryam*, or "celibacy," indicates either renouncing completely the association of women or following strictly the Vedic principles of householder life, which regulate sex life for the purpose of procreating saintly children. *Ahiàsām* indicates that one should not commit violence against any living entity. Unless one is aware of the subtle laws of *karma*, by which a living being enjoys and suffers, one cannot actually practice *ahiàsā*, or nonviolence. Ultimately the material world is full of violence, and the laws of nature, which impose old age, disease and death upon every living creature, are themselves filled with violence. Therefore, if somehow or other one can convince others to surrender to Kāñëa and thus release themselves from the violent laws of material nature, that is the perfection of *ahiàsā*.

Samatvaà dvandva-saàjì' ayoù indicates that one should keep a cool head even when disturbing material dualities become manifest. Kāñëa says in *Bhagavad-gétā* (2.14):

*mātrā-sparçās tu kaunteya
çëtoñëa-sukha duùkha-däù
āgamāpāyino 'nityās
täàs titikñasva bhārata*

"O son of Kunté, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without

being disturbed."

TEXT 25

s\$avaRṣaAtmaeīr"Anval°aAM
kE(valyamainake(tataAma,
ivaiva·(calr"vas\$anaM
s\$antaAeSaM yaena ke(naicata,

sarvatrātmeṣvarānvēkñāà
kaivalyam aniketatām
vivikta-cēra-vasanaà
santoīaà yena kenacit

WORD-FOR-WORD MEANINGS

sarvatra—everywhere; *ātma*—for one's true self; *ēṣvara*—and for the Supreme Personality of Godhead; *anvēkñām*—meditation by keeping continuously in view; *kaivalyam*—solitude; *aniketatām*—having no fixed residence; *vivikta-cēra*—scraps of cloth found in unfrequented places; *vasanam*—wearing; *santoīam*—satisfaction; *yena kenacit*—with anything.

TRANSLATION

One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.

PURPORT

Kaivalyam, or living in a secluded place, indicates a place free from material disturbances. Therefore, one should live in the association of Vaiñëavas, where the common goal is advancement in Kãñëa consciousness. Especially in the Kali-yuga, if one tries to remain physically isolated from all others the result will be degradation or insanity. *Aniketatãm* means that one should not be intoxicated by the ephemeral satisfaction of one's "home sweet home," which will vanish at any moment by the unforeseen circumstances produced by one's previous activities. In this age it is not actually possible to dress in tree bark in modern cities, nor to wear mere scraps of cloth. Previously, human culture accommodated those practicing *tapasya*, or penances in the interest of spiritual advancement. In this age, however, the most urgent necessity is for preaching the message of *Bhagavad-gëtä* throughout human society. Therefore, it is recommended that Vaiñëavas dress with clean and neat cloth, covering the body decently so that the conditioned souls will not be frightened or repulsed by the severe penances of the Vaiñëavas. In the Kali-yuga the conditioned souls are extremely attached to material sense gratification, and extreme austerities are not appreciated, but are instead considered abominable denials of the flesh. Of course, austerity is required for spiritual advancement, but the practical example set by Çréla Prabhupäda in successfully spreading the Kãñëa consciousness movement was that all material things should be used to attract people to Kãñëa consciousness. Therefore, Vaiñëavas may at times adopt ordinary dress to serve the higher principle of distributing Kãñëa consciousness. In any case, one should learn to be satisfied in any material situation so as to prepare for the moment of death. According to *Bhagavad-gëtä*, at the time of death the particular consciousness we have created in this life will carry us to our future situation. Therefore, human life can be seen as a type of practice for successfully fixing one's mind on the Absolute Truth during the severe trials of death.

TEXT 26

™aÜ"AM BaAgAvatae zAAñe
'inand"Amanyaṭa caAipa ih"

manaAevaAfk(maRd"NxM" ca
s\$atyaM zAmad"maAvaipa

*çraddhâà bhāgavate çāstre
'nindām anyatra cāpi hi
mano-vāk-karma-daēōaà ca
satyaà çama-damāv api*

WORD-FOR-WORD MEANINGS

çraddhām—faith; *bhāgavate*—related to the Supreme Lord; *çāstre*—in scripture; *anindām*—not blaspheming; *anyatra*—others; *ca*—also; *api hi*—indeed; *manaù*—of the mind; *vāk*—speech; *karma*—and one's activities; *daēōam*—strict control; *ca*—and; *satyam*—truthfulness; *çama*—self-control of the mind; *damau*—and of the external senses; *api*—also.

TRANSLATION

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.

PURPORT

The definition of *çraddhā*, or faith, is given as follows in *Caitanya-caritāmāta* (*Madhya* 22.62):

*'çraddhā'-çabde-viçvāsa kahe sudāōha niçcaya
kāñēe bhakti kaile sarva-karma kâta haya*

"By rendering transcendental loving service to Kāñēa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the

discharge of devotional service, is called "*çraddhä*." Thus a devotee should be confident that by carrying out the injunctions of *bhāgavata-çāstra*, or Vedic literature that directly, rather than indirectly, describes devotional service to the Supreme Personality of Godhead, one will easily achieve all knowledge and the perfection of life.

According to Çréla Viçvanātha Cakravarté Öhäkura, *mano-vāk-kāya-daëòam*, or strict control of the mind, speech and bodily activities, means *mānasa-vācika-kāyika-vikarma-rāhityam*; that is, one should rigidly abandon all sinful activities with his mind, speech and body. As Çréla Prabhupāda has repeatedly pointed out, sense control does not mean stopping sensory activities, thus becoming like a dead body, but rather engaging one's mental, vocal and bodily activities in the service of Kāñëa. Çréla Rūpa Gosvāmé has stated,

*éhä yasya harer dāsye
karmaëä manasā girā
nikhilāsv apy avasthāsu
jévan-muktaù sa ucyate*

"A person acting in Kāñëa consciousness, in the service of Kāñëa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities." (*Bhakti-rasāmāta-sindhu* 1.2.187) Thus one can achieve *vikarma-rāhityam*, or freedom from unauthorized, sinful activities, by engaging one's senses, mind, intelligence and speech twenty-four hours daily in the service of Kāñëa. In *Bhagavad-gétā* Lord Kāñëa says that only those pious living entities who are *vikarma-rahita*, completely free from sinful life, can achieve freedom from the illusory duality of material nature (*samatvaà dvandva-saàji ayòù*). The Lord says,

*yeñäà tv anta-gataà päpaà
janänäà punya-karmaëäm
te dvandva-moha-nirmuktā
bhajante mäà dāòha-vratäù*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion engage themselves in My service with determination." (Bg. 7.28) In his purport to this verse, His Divine Grace Çréla Prabhupāda has stated, "Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously and have conquered sinful reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Kāññā consciousness in the association of pure devotees who can deliver one from delusion."

Çréla Madhvācārya has quoted the following statement from the *Brahmāēda Purāēa*: "One should have complete faith in transcendental literature such as *Çrēmad-Bhāgavatam* and other literature that directly glorifies the Supreme Personality of Godhead. One should also have faith in *Vaiññāva tantras*, the original *Vedas*, and *Mahābhārata*, which includes *Bhagavad-gētā* and which is considered the fifth *Veda*. The Vedic knowledge originally emanated from the breathing of Viññēu, and Vedic literature has been compiled in literary form by Çréla Vyāsadeva, the incarnation of Viññēu. Therefore, Lord Viññēu should be understood to be the personal speaker of all this Vedic literature.

"There are other Vedic literatures, called *kalā-vidyā*, which give instructions in material arts and sciences. Since all such Vedic arts and sciences are ultimately intended to be used to render devotional service to the Supreme Personality of Godhead, Keçava, saintly persons in the renounced order of life should never blaspheme such apparently mundane literatures; because such literatures are indirectly connected with the Supreme Lord, one may go to hell for blaspheming these secondary literatures.

"*Çraddhā* indicates a faithful mentality, which can be analyzed in two

sections. The first type of faith is a firm conviction that all the statements of the multifarious Vedic literatures are true. In other words, the understanding that Vedic knowledge in general is infallible is called *çraddhā*, or faith. A second type of faith is the belief that one must personally carry out a particular injunction of Vedic literature in order to achieve his goal in life. A devotee of the Supreme Lord should thus apply the first type of faith to the various *kalā-vidyās*, or Vedic material arts and sciences, but he should not accept such scriptures as pointing out his personal goal in life. Nor should he carry out any Vedic injunction that is contradictory to the injunctions of Vaiñëava scriptures such as the *Pañcarātra*.

"Thus one should faithfully accept all Vedic literature as directly or indirectly describing the Supreme Personality of Godhead and should not blaspheme any portion of it. Even for Lord Brahmā, as well as for other creatures, down to the insignificant unmoving species such as trees and stones, blasphemy of any Vedic literature causes one to merge into the darkness of ignorance. Thus the *suras*—the demigods, great sages and devotees of the Lord—should understand that the Pañcarātric literatures, as well as the four *Vedas*, the original *Rāmāyaṇa*, the *Çrémad-Bhāgavatam* and other *Purāṇas*, and the *Mahābhārata*, are Vedic literatures that establish the supremacy of the Supreme Personality of Godhead and the unique transcendental position of the Lord's devotees according to their status of spiritual advancement. Any other vision of Vedic literatures is to be considered an illusion. In all authorized religious scriptures the ultimate goal is to understand that the Supreme Personality of Godhead is the controller of everything and everyone, and that the Lord's devotees are not different from Him, although such devotees are to be understood in terms of their level of spiritual advancement." Lord Kāṇëa has stated in *Bhāgavad-gītā*, *vedaḥ ca sarvair aham eva vedyo/ vedānta-kāṇḍa veda-vid eva cāham*: "By all the *Vedas*, I am to be known; indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*." Similarly, the Lord states:

*yasmāt kīṇāram atēto 'ham
akīṇarād api cottamaṁ*

*ato 'smi loke vede ca
prathitaù puruñottamaù*

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the *Vedas* as the Supreme Person." (Bg. 15.18)

Çréla Bhaktisiddhānta Sarasvaté Ōhākura mentions that one cannot develop the godly qualities mentioned in the preceding verses unless one accepts the shelter of the lotus feet of a bona fide Vaiñëava spiritual master. *Tasmäd guruà prapadyeta jijñäsuà çreya uttamam* [SB 11.3.21]. In this connection, he has quoted the following statement:

*arcayitvä tu govindaà
tadéyän nārcayet tu yaù
na sa bhāgavato jī'eyaù
kevalaà dāmbhikaù smātaù*

"One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride." For one who has accepted shelter at the lotus feet of a pure devotee of Kāñëa, it is very easy to execute worship of the Lord Himself.

For such a surrendered soul there is no need of artificial penances and austerities. In this regard Çréla Bhaktisiddhānta Sarasvaté Ōhākura has quoted the following (from *Nārada Pañcarātra*):

*ārādhito yadi haris tapasā tataù kià
narādhito yadi haris tapasā tataù kim
antar bahir yadi haris tapasā tataù kià
nāntar bahir yadi haris tapasā tataù kim*

"If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all-pervading, within and without, what is the need of performing penances? And if one is not able to

understand that Hari is all-pervading, all his penances are useless." A Vaiñëava is always absorbed in executing his devotional service to Kāñëa. If a devotee becomes falsely proud of executing severe penances and austerities and meditates on accepting and rejecting material objects instead of thinking of his service to Kāñëa, his so-called austerities become an impediment to devotional service.

A devotee should not be disturbed by the word jugglery of those who are against the devotional service of the Lord. Çrëla Bhaktisiddhanta Sarasvatë Öhäkura has emphatically pointed out that devotional service to the lotus feet of the Supreme Lord is the only means of achieving the final perfection of life. Therefore a Vaiñëava should practice *maunam*, or silence, by ignoring those literatures which are full of false arguments, such as those of the Mäyäväda school, and those *karma-käëòa* scriptures which promote sense gratification in the name of religious life. If one becomes overwhelmed by mundane unhappiness due to not achieving immediate success in self-realization, or if one becomes deluded by sense gratification and tries to take shelter of materialistic men and doctrines, one's devotional progress will immediately be checked. Similarly, if a devotee expresses love for things separate from Kāñëa or tries to find fault in the process of devotional service or the philosophy of *Bhagavad-gëtä* in order to justify absorbing himself in the sense gratification of seeing things separate from Kāñëa, his progress in spiritual enlightenment will be seriously disturbed. Such an illusory concept is called *dvitëyäbhiniveça*, or absorption in illusion. On the other hand, if one is attracted to the vibration of Vedic sound by the consensus of self-realized authorities called the *vaiñëava-paramparä* and thus engages enthusiastically in *kāñëa-näma-kértana*, or chanting the holy names of the Lord, then one's practice of *mauna*, or silence, is perfect.

One should avoid *prajalpa*, or whimsical conversations unrelated to devotional service. Merely restraining the senses artificially without chanting and hearing the glories of the Supreme Lord cannot be considered the spiritual perfection. The example is given that although many domestic animals in the barnyard are sometimes forced to practice celibacy when isolated from one another, such animals cannot be considered *brahmacärés*, or spiritual students. Similarly, one is not considered spiritually advanced

simply because of dry speculative arguments or temporary austerities. One must submissively hear the message of the Vedic sound vibration, especially as it is summarized in *Bhagavad-gētā* by the Lord Himself. *Vedaiḥ ca sarvair aham eva vedyau* [Bg. 15.15].

Çréla Bhaktisiddhānta Sarasvaté Öhākura has warned us that if one becomes attracted to nontheistic ethical philosophies, such as those of the Buddhists and Jains, which glorify such mundane principles as *ahiṁsā*, or nonviolence, one's mundane faith in godless ethics is spiritually suicidal. To restrict the senses by artificial austerities and to undertake huge social arrangements to facilitate mass sense gratification are both godless attempts to regulate human society in an artificial way that hides the eternal relationship of every living being with the Supreme Personality of Godhead, the natural leader of society. When so-called moral philosophers spoil the opportunity of human life, the opportunity to revive our eternal relationship with Kāñēa, in the name of ethics such foolish persons commit the greatest violence against human society. Therefore, Kāñēadāsa Kavirāja Gosvāmē has said,

*çré-kāñēa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra*

"If you are indeed interested in logic and argument, kindly apply them to the mercy of Çré Caitanya Mahāprabhu. If you do so, you will find such mercy strikingly wonderful." (Cc. *Ādi* 8.15)

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura a *mahā-bhāgavata*, or pure devotee of the Lord, is one who sees that both the material and spiritual worlds are nondifferent from Lord Kāñēa, being expansions of His potency, but also sees that Vrajendranandana, Kāñēa, keeps Himself eternally distinct by His unique quality of all-attractiveness. Thus a pure devotee of the Lord is *aniketana*, without a fixed residence, meaning that he accepts neither the gross nor subtle body as his eternal residence. Since one's so-called home and family are expansions of his body, such material creations are also not to be considered one's actual residence. Caitanya Mahāprabhu said,

*ayi nanda-tanuja kiî karaà
patitaà mām viñame bhavāmbudhau
kāpayā tava pāda-paî kaja-
sthita-dhūlé-sadāçaà vicintaya
[Cc. Antya 20.32, Çikñāññaka 5]*

"O Kāñëa, son of Mahārāja Nanda, I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet." (*Çikñāññaka* 5) Thus a devotee should understand that his eternal residence is fixed in the dust of the lotus feet of the Supreme Personality of Godhead. A Vaiñëava should reject the gross sense gratification of living in the forest in the mode of goodness, in the city in the mode of passion, or in the gambling house in ignorance. A pure devotee may travel all over the world distributing Kāñëa consciousness, but he should never consider any material place to be his actual residence. One who has become mature in this understanding may take the *tridaëòà-sannyāsa* order of life under the direct shelter of the Lord.

The impersonalist cannot understand how the devotee of the Lord, although fixed in the duality of seeing himself as eternally different from the Lord, sees all existence as nondifferent from the Lord. Those who attempt to acquire knowledge by impersonal speculation based on their tiny experience of the material cosmic manifestation cannot understand the transcendental reality of *acintya-bhedābheda-tattva*(93), the Absolute Truth's simultaneous oneness with and difference from His creation. The process of assimilating this transcendental knowledge is given in these verses, starting with *tasmād guruà prapadyeta* [SB 11.3.21]. One is recommended to accept a bona fide spiritual master and serve him according to the direction of these verses. The essence of such instructions is that one should abandon the association of Māyāvādé impersonalists, ritualistic fruitive workers and those who are whimsically indifferent to the ultimate purpose of life, and instead one should devote himself to associating with the devotees of the Supreme Personality of Godhead. A falsely proud neophyte may imagine himself a great devotee of the Lord without taking to

the company of the Lord's followers, but without such association it is not possible to become advanced in Kāñëa consciousness.

TEXTS 27-28

™avaNAM k(LtaRnaM DyaAnaM
h"re"r"àu"tak(maRNA:
janmak(maRgAuNAAnaAM ca
tad"TaeR'iKalacaei"tama,

wíM" d"ÔaM tapaAe jaæaM
va{ÔaM ya»aAtmana: i'ayama,
d"Ar"Ana, s\$autaAna, gA{h"Ana, 'aANAAAna,
yatpar"smaE inavaed"nama,

*çravaëaà kértanaà dhyānaà
harer adbhuta-karmaëaù
janma-karma-guëänäà ca
tat-arthe 'khila-ceññitam*

*iññaà dattaà tapo japtaà
vāttaà yac cātmanaù priyam
dārān sutān gāhān prāëān
yat parasmai nivedanam*

WORD-FOR-WORD MEANINGS

çravaëam—hearing; *kértanam*—chanting; *dhyānam*—and meditation; *hareù*—of the Supreme Lord, Hari; *adbhuta-karmaëaù*—whose activities are wonderful; *janma*—of His incarnations; *karma*—pastimes; *guëänäm*—transcendental qualities; *ca*—and; *tat-arthe*—for His sake; *akhila*—all; *ceññitam*—endeavors; *iññaam*—whatever worship one performs; *dattam*—whatever charity; *tapau*—penance; *japtam*—whatever *mantras* one chants; *vāttam*—pious activities performed; *yat*—what; *ca*—also; *ātmanaù*—to oneself; *priyam*—dear; *dārān*—wife; *sutān*—sons; *gāhān*—home; *prāëān*—vital air; *yat*—which; *parasmai*—unto the Supreme;

nivedanam—offering.

TRANSLATION

One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those *mantras* which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.

PURPORT

In *Bhagavad-gētā* (9.27) Lord Kāṇḍeya has ordered,

*yat karoṇi yad aṇāsi
yaj juhoṇi dadāsi yat
yat tapasyasi kaunteya
tat kuruṇva mad-arpaḥam*

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, and all austerities that you perform should be done as an offering unto Me." Śrīla Prabhupāda has commented on this verse as follows: "Thus, it is the duty of everyone to mold his life in such a way that he will not forget Kāṇḍeya in any circumstance. Everyone has to work for maintenance of his body and soul together, and Kāṇḍeya recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Kāṇḍeya. Any civilized man has to perform some religious ritualistic ceremonies; therefore Kāṇḍeya recommends, 'Do it for Me,' and this is called *arcanam*. Everyone has a tendency to give

something in charity; Kāñëa says, 'Give it to Me,' and this means that all surplus money accumulated should be utilized in furthering the Kāñëa consciousness movement. Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Kāñëa twenty-four hours by chanting the Hare Kāñëa *mantra* round his beads, he is surely the greatest *yogé*, as substantiated by the Sixth Chapter of *Bhagavad-gētä*."

Many persons who become attracted to the devotional service of Kāñëa are bewildered by the material possessions, reputation or skills they have accumulated by their previous material activities. According to Çréla Jéva Gosvämé these two verses indicate that all such material opulences accumulated by one's previous *karma* should be used as an offering to the Supreme Personality of Godhead. One's fame, education, wealth and so on should all be used to carry out the mission of the Supreme Personality of Godhead. Sometimes envious materialists ask why one should waste one's wealth and education in the Lord's service when such things could be better used to gratify the temporary material body. Actually, however, whatever we possess, including this body, is ultimately the property of the Supreme Lord, who is the creator, maintainer and annihilator of all existence. Therefore, one should be blessed by dovetailing one's so-called opulences in the devotional service of the Lord. Otherwise, as stated in *Bhagavad-gētä, mâtyuù sarva-haraç cāham*: [Bg. 10.34] the Supreme Lord will appear before us at the time of death as *mâtyu*, death personified, and violently take away all of our possessions. Therefore, such possessions should be peacefully offered to the lotus feet of the Lord while we are still living and able to enjoy the pious result of such an offering.

According to Çréla Viçvanätha Cakravarté Öhäkura, *tapaù*, austerity, means that one should observe vows such as *Ekädaçé-vrata*, in which one fasts from grains and beans twice a month. The word *japtam* refers to chanting the holy names of the Lord, such as Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Räma, Hare Räma, Räma Räma, Hare Hare. Çréla Viçvanätha Cakravarté Öhäkura has further pointed out that one can offer one's wife, children and home to the Lord by converting one's family into devotees of the Supreme Lord. Rather than becoming artificially puffed

up in the pursuit of so-called status symbols, one's family should be trained to understand that they are eternal servants of the Supreme Lord. And when the entire family becomes dedicated to the Lord's service, a very beautiful situation is created.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has pointed out that if a human being is not initiated into the process of *bhāgavata-dharma* he must depend upon the uncertain knowledge derived from his gross material senses. Indifferent to the sublime descriptions of the Lord's eternal appearances, pastimes and innumerable transcendental qualities, the faithless materialist wanders about on the platform of mundane enjoyment. But if one can understand the reality of the Supreme Personality of Godhead as He is described in authorized Vedic literature, then one should accept the order of *tridaēda-sannyāsa*, or at least one should practice restraint of the body, mind and words and thus become self-controlled and fixed in the Absolute Truth. Then all of one's desires, all the charity he gives, and his penances and chanting of *mantras*—in other words, his entire personality, his home, his children, his wife and his very life air—become heartfelt offerings to the Supreme Lord. When a living entity constantly hears the authorized descriptions of the Supreme Lord and dovetails all of his activities in the Lord's service, avoiding other activities, he is considered to be fixed on the platform of *bhāgavata-dharma*.

TEXT 29

WvaM k{(SNAAtmanaATaeSau
manauSyaeSau ca s\$aAEô\$d"ma,
pair"cayaA< caAeBayaṭa
mah"ts\$au na{Sau s\$aADauSau

*evaà kânēātma-nātheñu
manuñyeñu ca sauhādam
paricaryāà cobhayatra
mahatsu nāñu sādhuñu*

WORD-FOR-WORD MEANINGS

evam—thus; *kāñëa-ätma-nätheñu*—for those who take Lord Kāñëa as the Lord of their soul; *manuñyeñu*—humans; *ca*—and; *sauhādam*—friendship; *paricaryām*—service; *ca*—and; *ubhayatra*—rendered to both (moving and nonmoving creatures, or the Lord and His devotees); *mahatsu*—(especially) to the pure devotees of the Lord; *nāñu*—to human beings; *sādhuñu*—those who are fixed in saintly behavior.

TRANSLATION

One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kāñëa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.

PURPORT

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, the highest duty for devotees of the Supreme Lord is to establish friendship with those who have completely surrendered to Kāñëa and who have thus achieved *çaraëägati*, shelter at the Lord's lotus feet. One should render service to both the Lord and His devotees, since the Lord is more pleased by sincere service rendered to His pure devotees. One should not only officially offer respect to the Supreme Personality of Godhead, His devotees and His worshipful paraphernalia, but should actually render service to the representatives of the Lord, who are known as *mahä-bhāgavatas*.

TEXT 30

par"s\$par"Anauk(TanaM

paAvaM BagAvaâzA:
imaTaAe r"itaimaRTastauî"r,"
inava{iÔaimaRTa @Atmana:

*parasparānukathanaà
pāvanaà bhagavad-yaçaù
mitho ratir mithas tuññir
nivāttir mitha ātmanaù*

WORD-FOR-WORD MEANINGS

paraspara—mutual; *anukathanam*—discussion; *pāvanam*—purifying;
bhagavat—of the Supreme Lord; *yaçaù*—glories; *mithaù*—mutual;
ratìù—loving attraction; *mithaù*—mutual; *tuññiù*—satisfaction;
nivāttiù—cessation of material miseries; *mithaù*—mutual; *ātmanaù*—of the
soul.

TRANSLATION

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

PURPORT

According to Çréla Çrédhara Svāmé, those who are advanced in Kāñëa consciousness should not envy one another or quarrel among themselves. Giving up all such mundane feelings, they should gather together and chant the glories of the Supreme Lord for mutual purification. Çréla Viçvanātha Cakravarté Öhäkura has pointed out that glorification of the Supreme Lord is especially potent when performed in the association of pure devotees. When devotees engage in *saì kértana*, chanting the glories of the Lord together, they experience the highest transcendental bliss and satisfaction.

Thus they encourage one another to give up material sense gratification, which is based on illicit sexual connections with women. One devotee will say to another, "Oh, you have given up sense gratification. Starting today, I shall also give it up."

One should learn to increase one's love for the devotees, to satisfy them and to give up sense objects unfavorable to serving Kāñëa. And one should learn to view the entire universe as paraphernalia for the Lord's service. By engaging the objects of the senses in Kāñëa's service, one automatically becomes detached from them. And as one passes one's days in the association of the Lord's devotees, one's transcendental ecstasy increases more and more, through discussions about the topics of *Çrémad-Bhāgavatam* and *Bhagavad-gétä*. Therefore, one who wants to be free from the harassment of *māyā* in the form of sense gratification must constantly associate with pure devotees of the Lord who have no engagement other than chanting and hearing the glories of the Lord and carrying out His mission on earth.

Çréla Madhvācārya has pointed out that just as one should cultivate friendship with devotees, one must cultivate a spirit of friendship toward the demigods, who manage the universe on the Lord's behalf. Thus one should live peacefully within this world.

TEXT 31

smar"nta: smaAr"yantaê
imaTaAe'GaAEGah"rM" h"ir"ma,
BaftyaA s\$AãAAtayaA BaftyaA
iba"atyautpaulak(AM tanauma,

*smarantaù smārayantaç ca
mitho 'ghaughā-harāà harim
bhaktyā sai jātayā bhaktyā
bibhraty utpulkāà tanum*

WORD-FOR-WORD MEANINGS

smarantaù—remembering; *smārayantaù ca*—and reminding; *mithaù*—one another; *agha-ogha-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyä*—by devotion; *saijätayä*—awakened; *bhaktyä*—by devotion; *bibhrati*—possess; *utpulakäm*—agitated by ecstasy; *tanum*—body.

TRANSLATION

The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

PURPORT

The word *aghaugha-haram* is very significant in this verse. *Agha* refers to that which is inauspicious or sinful. The living entity is actually *sac-cid-ānanda-vigraha* [Bs. 5.1], or eternal and full of bliss and knowledge, but by neglecting his eternal relationship with Kāñëa, the Personality of Godhead, he commits sinful activities and undergoes the inauspicious result in the form of material suffering. The chain of sinful reactions is called *ogha*, or a relentless wave of suffering. Kāñëa is *aghaugha-haraà harim*; He takes away the sinful reactions of His devotees, who are thus entitled to experience the inconceivable bliss of the kingdom of God even while remaining in this world.

The words *bhaktyä saijätayä bhaktyä* indicate that there are two divisions of *bhakti-yoga*: *sādhana-bhakti* and *rāgānuga-bhakti*. Çrëla Prabhupāda has elaborately explained in his book *The Nectar of Devotion*

the progress of the devotee from *sādhana-bhakti*, or the execution of regulative principles, to *rāgānuga-bhakti*, or service executed in love of Godhead. According to Çréla Bhaktisiddhānta Sarasvaté Ōhākura, a liberated soul is always enthusiastic due to the appearance of transcendental ecstasy within his body. Thus he always aspires to remain overwhelmed in chanting the glories of the Personality of Godhead, Hari.

TEXT 32

ḥ(icaāu"d"ntyacyautācantayaA ḥ(icaā,"
 Das\$ainta nand"inta vad"ntyalaAEik(k(A:
 na{tyainta gAAyantyanauszAllayantyajaM
 Bavainta taUSNAI%M par"maetya inava{RtaA:

*kvacit rudanty acyuta-cintayā kvacit
 dhasanti nandanti vadanty alaukikāu
 nātyanti gāyanty anuṣṭelayanty ajaà
 bhavanti tūñēēà param etya nirvātāu*

WORD-FOR-WORD MEANINGS

kvacit—sometimes; *rudanti*—they cry; *acyuta*—of the infallible Supreme Lord; *cintayā*—by the thought; *kvacit*—sometimes; *hasanti*—they laugh; *nandanti*—take great pleasure; *vadanti*—speak; *alaukikāu*—acting amazingly; *nātyanti*—they dance; *gāyanti*—sing; *anuṣṭelayanti*—and imitate; *ajam*—the unborn; *bhavanti*—they become; *tūñēēm*—silent; *param*—the Supreme; *etya*—obtaining; *nirvātāu*—freed from distress.

TRANSLATION

Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal

audience, they remain peaceful and silent.

PURPORT

Çréla Viçvanātha Cakravarté Öhäkura has explained the symptoms of love of Godhead. *Rudanti*: The devotees cry, thinking, "Another day has passed, and still I could not obtain Kāñëa. Then what will I do, where will I go, from whom shall I inquire, and who can possibly help me reach Kāñëa?" *Hasanti*: It is late at night, the sky is dark, and Kāñëa is determined to steal from the house of one of the elderly *gopés*. He is hiding underneath a tree in the corner of the courtyard belonging to one of the cowherd men. Although Kāñëa thinks that He is completely concealed, He suddenly hears a voice from one of the elderly members of the family. "Who are You there? Who are You? I say." Thus Kāñëa has been caught, and He begins to flee the courtyard. When this humorous scene is revealed to the devotee, the devotee begins to laugh heartily. *Nandanti*: When Kāñëa actually reveals His transcendental form to the devotee, the devotee experiences the highest transcendental bliss. *Vadanti*: The devotee says to the Lord, "O Kāñëa, after so many days I have finally achieved You."

When all of the devotee's senses are absorbed in Çré Kāñëa, the devotee has successfully transcended the material condition of life. This is indicated by the word *alaukikäù*. *Alaukikäù*, or the transcendental platform, is explained by the Lord in *Bhagavad-gētä* (14.26):

*mām ca yo 'vyabhicāreëa
bhakti-yogena sevate
sa guëän samatētyaitān
brahma-bhüyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

According to Çréla Çrédhara Svāmé, *ajaà harim, anuçélayanti tal-lélām abhinayanti*: "*Anuçélayanti* indicates that out of extreme ecstasy the devotees sometimes imitate or act out the pastimes of the Supreme Lord." This

ecstatic symptom was manifested by the *gopés* in Våndävana during Kåñëa's absence.

In the twenty-first verse of this chapter it was stated that one who has understood that there is no happiness either on earth or in material heaven must surrender at the lotus feet of a bona fide spiritual master. *Tasmäd guruà prapadyeta jiji' äsuu çreya uttamam* [SB 11.3.21]. The following verses gave many detailed instructions regarding the activities of a bona fide disciple. Now this verse is describing the mature fruit of devotional service, namely, pure love of Godhead. Everyone has the opportunity to come to this platform of transcendental bliss by taking the dust of the lotus feet of Kåñëa's representative on his head. One should give up the mentality of envy and false prestige and humbly take shelter of the mercy of the Supreme Personality of Godhead. The spiritual master is to be considered the incarnation of the Lord's mercy. There is absolutely no doubt that a sincere soul who serves a bona fide spiritual master will achieve the highest perfection of life (*çreya uttamam*). He will enjoy eternal bliss and knowledge in the personal abode of the Lord.

TEXT 33

wita BaAgAvataAnDamaARna,
izA°ana, BaftyaA taäu"tTayaA
naAr"AyaNApar"Ae maAyaAma,
@Ãastar"ita äu"star"Ama,

*iti bhāgavatān dharmān
çikñān bhaktyā tad-utthayā
nārāyaëa-paro mayām
ai jas tarati dustarām*

WORD-FOR-WORD MEANINGS

iti—thus; *bhāgavatān dharmān*—the science of devotional service; *çikñān*—studying; *bhaktyā*—by devotion; *tad-utthayā*—generated by it; *nārāyaëa-paraù*—completely devoted to the Supreme Lord, Nārāyaëa;

māyām—the illusory energy; *ai'jaù*—easily; *tarati*—crosses beyond; *dustarām*—impossible to cross.

TRANSLATION

Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaëa, the devotee easily crosses over the illusory energy, *māyā*, which is extremely difficult to cross.

PURPORT

Çréla Jéva Gosvämé has pointed out that *mukti*, or liberation, which is described in this verse by the words *māyām ai'jas tarati dustarām*, is actually a by-product or secondary result of pure love of Godhead. In the second verse of *Çrémad-Bhāgavatam* it is pointed out, *dharmaù projjhita-kaitavo 'tra paramo nirmatsaräääà satäà/ vedyäà västavam atra vastu çivadaà täpa-trayonmülanam* [SB 1.1.2]. *Çrémad-Bhāgavatam* teaches the science of devotional service, in which the ultimate goal is pure love of Godhead. According to the Vaiñëava *äcäryas*, *mukti*, or liberation, is a by-product of love of Godhead. *Çivadaà täpa-trayonmülanam*. One should not approach the Supreme Personality of Godhead for liberation, since one is automatically liberated by obeying the order of the Lord. Kânëa's order is given at the end of *Bhagavad-gétä*: *sarva-dharmän parityajya mäm ekaà çaraëäà vraja* [Bg. 18.66]. Every living being should give up his mundane conceptions of life and take full shelter of the Supreme Personality of Godhead, Kânëa. If one carries out this order the Lord automatically provides liberation (*mukti*). Actual happiness comes from loving God without any tinge of mental speculation or fruitive desire.

*anyäbhiläñitä-çünyaà
ji äna-karmädy-anävätam
änukülyena kânëänu-
çélanaà bhaktir uttamä*

[Cc. Madhya 19.167]

"One should render transcendental loving service to Lord Kāñëa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (*Bhakti-rasāmāta-sindhu* 1.1.11) So crossing over the insurmountable ocean of illusion, as described here, is not actually the principal result of *bhāgavata-dharma*, or devotional service to the Lord, but is a by-product of pure love of Godhead.

TEXT 34

™aIṛ" AjaAevaAca
naAr" AyaNAAiBaDaAnasya
"aöNA: par"maAtmana:
inaĩ" AmahR"Ta naAe va-uM(
yaUyaM ih" "aöivaÔamaA:

çré-rājavāca
nārāyaēābhidhānasya
brahmaēāu paramātmanaù
nīñhām arhatha no vaktuà
yüyaà hi brahma-vittamäù

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *nārāyaēā-abhidhānasya*—of the Supreme Personality of Godhead, named Nārāyaēā; *brahmaēāu*—of the Absolute Truth; *parama-ātmanaù*—of the Supersoul; *nīñhām*—the transcendental situation; *arhatha*—you may kindly; *naù*—to us; *vaktum*—speak; *yüyam*—all of you; *hi*—indeed; *brahma-vit-tamäù*—the most expert knowers of the Supreme.

TRANSLATION

King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Nārāyaëa, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge.

PURPORT

According to Çréla Çrédhara Svämé, in the previous verse the sages informed the King, *nārāyaëa-paro mayäm ai jas tarati dustaräm*: simply by unalloyed devotion to Lord Nārāyaëa, one can very easily cross over the ocean of material illusion. Therefore, in this verse the King is requesting specific information about the Supreme Personality of Godhead, Nārāyaëa. It is significant in this verse that the King refers to the Supreme Lord as Nārāyaëa, Brahman and Paramätmä. Although King Nimi is already understood to be a devotee of the Supreme Personality of Godhead, by his question he wants to clarify that the Personality of Godhead is the highest transcendental truth. In the *Bhāgavatam* (1.2.11):

*vadanti tat tattva-vidas
tattvaà yaj ji ānam advayam
brahmeti paramātmēti
bhagavān iti çabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramätmä or Bhagavān." Therefore it is to be understood that the word *nārāyaëa* in this verse refers to the Bhagavān feature of the Supreme Lord in the spiritual world.

Generally the speculative philosophers become attracted to the impersonal Brahman feature of the Absolute Truth, whereas the mystic *yogés* meditate upon the Paramätmä, the Supersoul within everyone's heart. On the other hand, those who have achieved mature transcendental knowledge surrender directly to the Supreme Personality of Godhead, Bhagavān, who is eternally situated in His own abode, called Vaikuëöha-dhāma. In *Bhāgavad-gētā* Lord Kāñëa clearly says, *brahmaëo hi pratiñöhāham*: "I am the source of the impersonal Brahman." Similarly, it is

described in *Çrémad-Bhāgavatam* that the Supersoul, Kñērodakaçāyē Viñēu, is a secondary plenary expansion of the Supreme Personality of Godhead, Kāñēa. King Nimi wants the sages to make clear that the Supreme Personality of Godhead is the original feature of the Absolute Truth, and therefore he places his question before the next of the nine Yogendras, Pippalāyana.

According to Çréla Bhaktisiddhānta Sarasvatē Ōhākura the word *niñōhā* can also be translated as "firm faith." In this sense, Nimi Mahārāja is inquiring about the process of developing perfect faith in the Supreme Lord (*bhagavan-niñōhā*).

TEXT 35

™alipappalaAyana ovaAca
isTatyauà"va'alayahe"taur"he"taur"sya
yatsva«ajaAgAr"s\$auSauiæaSau s\$aß"ih"ê
de"he"in%"yaAs\$auô\$d"yaAina car"inta yaena
s\$aÃalivataAina tad"vaeih" parM" nare"n%"

çré-pippalāyana uvāca
sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suñuptiñu sad bahiç ca
dehendriyāsu-hādayāni caranti yena
sai jēvitāni tad avehi paraà narendra

WORD-FOR-WORD MEANINGS

çré-pippalāyanaù uvāca—Çré Pippalāyana said; *sthiti*—of the creation; *udbhava*—maintenance; *pralaya*—and destruction; *hetuù*—the cause; *ahetuù*—itself without cause; *asya*—of this material universe; *yat*—which; *svapna*—in dream; *jāgara*—wakefulness; *suñuptiñu*—in deep sleep or unconsciousness; *sat*—which exists; *bahiù ca*—and external to them as well; *deha*—of the material bodies of the living entities; *indriya*—the senses; *āsu*—life airs; *hādayāni*—and minds; *caranti*—act; *yena*—by which; *sai jēvitāni*—given life; *tat*—that; *avehi*—please know; *param*—to be the

Supreme; *nara-indra*—O King.

TRANSLATION

Çré Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

PURPORT

In the previous verse King Nimi inquired about various aspects of the Absolute Truth, namely Nārāyaëa, Brahman and Paramātmā. Now the sage Çré Pippalāyana explains these three features of the Absolute Truth in the same order in which the King mentioned them. *Sthity-udbhava-pralaya-hetuù* refers to the Supreme Personality of Godhead, who expands Himself as the triple *puruña* incarnations—Mahā-viñëu, Garbhodakaçāyë Viñëu and Kñërodakaçāyë Viñëu. As described in the *Bhāgavatam* (1.3.1):

*jagāhe pauruñaà rūpaà
bhagavān mahad-ādibhiù
sambhūtaà ñoðaçā-kalam
ādaù loka-sisākñāyā*

"In the beginning of the creation, the Lord first expanded Himself in the universal form of the *puruña* incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe." Thus the Supreme Personality of Godhead, Nārāyaëa, is mentioned here as *hetuù*, or the supreme cause of the creation,

maintenance and annihilation of the cosmic situation. Still, there is no cause of the Lord Himself; He is *ahetuù*. As expressed in the *Brahma-saàhitä*, *anädir ädir govindaù sarva-käraëa-käraëam* [Bs. 5.1]. The Supreme Lord is the cause of all causes, and being the eternal Absolute Truth, He has no cause of Himself. The word *ahetuù* has also been explained by Çréla Jéva Gosvämé to indicate that the Supreme Lord has His original form as Kânëa in His own transcendental abode, called Kânëaloka. Since Kânëa is always engaged in His blissful pastimes in the company of His eternally liberated associates, He is aloof from the affairs of this world, which is created by His external potency, known as *mäyä*. Therefore it is stated, *jagåhe pauruñäà rūpam*. The Lord expands Himself as Näräyaëa and Viñëu to facilitate the gross illusion and gradual rectification of the conditioned souls. The Lord's aloofness from the material creation is also described in the *Vedas*: *na tasya käryaà karaëaà ca vidyate*. The Absolute Truth has nothing to do, since everything is done self-sufficiently by His multipotencies. Çréla Bhaktisiddhanta Sarasvaté Öhäkura has pointed out that even though the Supreme Lord Kânëa is *ahetuù*, or causeless and aloof from the cause of material creation, the Lord is also described in this verse as *hetuù*, or the ultimate cause of the creation, maintenance and annihilation of the material manifestation, because He expands Himself as Paramätmä, or the Supersoul, who acts as the prime mover of the cosmic manifestation.

The word *ahetuù* may also be understood in another way. In *Bhagavad-gétä* (7.5) the Lord says,

*apareyam itas tv anyäà
prakâtià viddhi me paräm
jéva-bhütäà mahä-båho
yayedäà dhäryate jagat*

The conditioned living entities (*jéva-bhüta*) desire to engage in sense gratification with their material senses (*manaù-ñäñöhänéndriyääi prakâti-sthäni karñati* [Bg. 15.7]). Thus the creation of the material world becomes necessary. In fact, the material cosmic manifestation continues to

exist because of the desires of the conditioned souls to exploit it (*yayedaà dhäryate jagat* [Bg. 7.5]). The government must create a prison to accommodate those citizens who are inclined to criminal activity. There is no need for any citizen to live in the obnoxious conditions of the prison, but because a certain portion of the population is inclined toward antisocial behavior, the prison becomes necessary. In a higher sense, the prisoners themselves can be considered the *hetuù*, or the cause, for the construction of the prison. Similarly, the Supreme Personality of Godhead expands His internal potency according to His own desire to increase the *änanda*, or transcendental bliss, of Himself and His pure devotees, but He manifests the material universe in response to the illicit desires of the conditioned souls to live a life of sense gratification in willful forgetfulness of Him. Therefore the conditioned living entities themselves can be considered the *hetuù*, or cause, of the material manifestation. The external potency of the Lord, *mäyā*, who is charged with the duty of material manifestation, is called *chäyā*, or the shadow of the Lord's internal potency. *Sāññi-sthiti-pralaya-sādhana-çaktir eka/ chäyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. The Lord does not personally desire to manifest the shadow potency, called Durgā or *mäyā*. The blissful spiritual planets, eternally manifest, contain the best possible facilities for the living entities who are parts and parcels of the Lord. But the conditioned souls, rejecting the inconceivable, eternal living arrangements the Lord has kindly provided, prefer to seek their misfortune in the shadow kingdom called the material world. Thus, both Durgā and the conditioned living entities may be considered the *hetuù*, or cause, of the material manifestation. Since Lord Kāñēa is ultimately *sarva-kāraëa-kāraëam* [Bs. 5.1], the cause of all causes, He is to be known as the ultimate supreme cause. But how the Lord functions as the supreme cause of the material manifestation (*sthity-udbhava-pralaya-hetuù*) is described in the Thirteenth Chapter of *Bhagavad-gētā*. *Upadraññānumantā ca*: the Lord acts as overseer and permitter. The actual desire of the Supreme Personality of Godhead is stated very clearly in *Bhagavad-gētā*: *sarva-dharmān parityajya mām ekaà çaraëaà vraja* [Bg. 18.66]. The Lord desires every living entity to give up the shadow potency *mäyā* and return to the actual substance (*vāstavaà vastu*), which is the eternal kingdom of God.

Although various aspects of the Absolute Truth are being described, the Absolute Truth is ultimately one, as stated in this verse (*tad avehi paraà narendra*). King Nimi inquired about Brahman, and now this verse says, *yat svapna-jàgara-susuptiñu sad bahiç ca*. The Lord's all-pervading feature within wakefulness, dreaming and deep sleep, and His existence beyond these three mental states, are understood to be manifestations of Brahman, the spiritual potency of the Lord. Finally, the statement *dehendriyäsü-hådayäëi caranti yena sai'jêvitäni* can be understood to refer to the Paramätmä feature of the Lord. When the Lord expands Himself as Kñérodakaçäyë Viñëu, the third of the three Viñëu features, and enters the heart of every living entity, the gross and subtle organs of the body become enlivened for continuing the chain of fruitive activity called *karma*.

According to Çréla Viçvanätha Cakravartë Öhäkura, the multifarious manifestations of the Supreme Personality of Godhead do not compromise His supremacy as one without a second. The Absolute Truth is *paramavyoma-nätha*, or the Lord of the spiritual sky, who appears as two-armed Çyāmasundara, as four-armed, as eight-armed or as having one thousand arms. In each aspect His body is eternal and full of bliss and knowledge (*sac-cid-ānanda-mūrti*). He appears on earth as Vāsudeva and within the Causal Ocean as Mahā-viñëu. He lies on the Milk Ocean as Kñérodakaçäyë Viñëu and rescues His helpless young devotee as Nāsiàha-deva. Appearing as Lord Rāmacandra, He acts as a perfect king. And appearing as Kāñëa He steals the heart of everyone, and especially of young beautiful women. All these features of the Lord are indicated by the word *Nārāyaëa*, or the Supreme Personality of Godhead, just as the word *president* indicates not only the official duties of the president but his personal family life and long intimate friendships as well. According to *Çrémad-Bhāgavatam*, *kāñëas tu bhagavān svayam* [SB 1.3.28]. When one transcends an official understanding of the Supreme Personality of Godhead and comes to the superior status of love of God, one can understand the Lord to be Kāñëa, the cause of all causes. The innumerable Viñëu expansions of the Lord are also understood to be plenary portions of Çré Kāñëa. *Kāñëas tu bhagavān svayam*. As the Lord Himself states in *Bhagavad-gétä*, *ahaà sarvasya prabhavaù* [Bg. 10.8]. These points have been

explicitly clarified in the Tenth Canto of *Çrémad-Bhāgavatam* as well as in the opening verse, *oà namo bhagavate vāsudevāya, janmādy asya yato 'nvayād itarataç cārtheṇu* [SB 1.1.1].

TEXT 36

naEtanmanaAe ivazAita vaAgAuta ca⁰aur"AtmaA
'aANAein%"yaAiNA ca yaTaAnalamaicaRSa: svaA:
zAbd"Ae'ipa baAeDak(inaSaeDatayaAtmamaUlama,
@TaAeR·(maAh" yaä{"tae na inaSaeDais\$aiÜ":

*naitan mano viçati vāg uta cakñur ātmā
prāēendriyāēi ca yathānalam arcīñau svāu
çabdo 'pi bodhaka-niñedhatayātma-mūlam
arthoktam āha yad-āte na niñedha-siddhiu*

WORD-FOR-WORD MEANINGS

na—cannot; *etat*—this (Supreme Truth); *manaū*—the mind; *viçati*—enter; *vāk*—the function of speech; *uta*—nor; *cakñuū*—sight; *ātmā*—intelligence; *prāēa*—the subtle airs supporting life; *indriyāēi*—the senses; *ca*—or; *yathā*—just as; *analam*—a fire; *arcīñau*—its sparks; *svāu*—own; *çabdaū*—the authoritative sound of the *Vedas*; *api*—even; *bodhaka*—being able to indicate by verbal reference; *niñedhatayā*—because of denying such; *ātma*—of the Supreme Soul; *mūlam*—basic evidence; *artha-ukta*m—expressed indirectly; *āha*—does express; *yad-āte*—without which (Supreme); *na*—there is not; *niñedha*—of the negative statements of scripture; *siddhiū*—ultimate purpose.

TRANSLATION

Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the *Vedas* can perfectly

describe the Supreme Truth, since the *Vedas* themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the *Vedas* would have no ultimate purpose.

PURPORT

The small sparks generated by a blazing fire have no power to illuminate the original fire, nor can they burn it. The quantity of heat and light in the original fire is always superior to the quantity found in the insignificant sparks. Similarly, the minute living entity is generated from the internal potency of the Supreme Personality of Godhead, as stated in *Vedānta-sūtra* (*janmādy asya yataù* [SB 1.1.1]) and *Bhagavad-gētā* (*ahaà sarvasya prabhavaù* [Bg. 10.8], *mamaivāàço jēva-loke jēva-bhūtaù sanātanaù* [Bg. 15.7]). The minute living entities, being *aàçaù*, or sparks of the Supreme Personality of Godhead, can never equal the Supreme Godhead in the quantity of their potency. The quantity of knowledge and bliss in the Supreme Personality of Godhead is always superior. Therefore, when a foolish conditioned soul tries to illuminate the subject matter of the highest truth with his tiny brain, he merely illuminates his own foolishness. The Personality of Godhead has personally spoken *Bhagavad-gētā*, which is the blazing fire of perfect knowledge that burns to ashes the insignificant speculations and theories of so-called philosophers and scientists regarding the ultimate truth.

The Supreme Personality of Godhead is called *Hāñēkeça*, or the Lord of everyone's senses. Because the Personality of Godhead has supreme seeing power, hearing power, touching power, smelling power and tasting power, the living entities in a limited sense can also see, hear, touch, smell and taste, by the mercy of *Hāñēkeça*. This idea is expressed in the *Bāhad-āraēyaka Upaniñad* (4.4.18): *prāēasya prāēam uta cakñūñaç cakñur uta çrotrasya çrotram annasyānnaà manaso ye mano viduù*. "The Supreme Truth is understood to be the life air sustaining everyone's life air, the vision of everyone's eyes, the hearing power of the ear, and the sustenance of food itself." The obvious conclusion is that the Supreme Truth can be known by His own causeless

mercy, and not by our foolish attempts to bring the all-pervading truth within the insignificant boundaries of our intelligence. It is stated in the *Taittiréya Upaniṣad* (2.4.1), *yato vāco nivartante aprāpya manasā saha*: "The descriptive power of speech fails in the realm of the Supreme Truth, and the speculative power of the mind cannot achieve Him."

But because such statements of Vedic *ṛutis* are in themselves descriptions of the Absolute Truth, one may consider such Vedic statements contradictory. Therefore, in this connection it is stated, *ṣabdo 'pi bodhaka-niñedhatayātma-mūlam arthoktam āha*: although the Vedic *ṛuti* (*ṣabda*) forbids us to speculate upon the Absolute Truth, such restrictive injunctions indirectly constitute positive assertions of the existence of the supreme living entity. In fact, the Vedic restrictions are meant to save one from the false path of mental speculation and ultimately bring one to the point of devotional surrender. As Lord Kāṇḍea Himself states in *Bhagavad-gītā*, *vedaiḥ ca sarvair aham eva vedyau*: [Bg. 15.15] by all Vedic literatures the Supreme Personality of Godhead is to be known. The assertion that a particular process, such as mental speculation, is useless (*yato vāco nivartante aprāpya manasā saha*) constitutes an indirect assertion of the existence of a correct path of achieving the Supreme. As Ṣṛela Ṣṛédhara Svāmé has stated, *sarvasya niñedhasya sāvadhitvāt*: "Every negative injunction is understood to have a specific limit. Negative injunctions cannot be taken as applicable in all cases." For example, a negative injunction is that no living entity can be equal to or greater than the Supreme Personality of Godhead. But *Ṣṛémad-Bhāgavatam* clearly states that because of the intense love of the residents of Vāndāvana for Kāṇḍea, they sometimes assume a superior position. Thus mother Yaçodā binds Kāṇḍea with ropes, and the influential cowherd boys sometimes ride on the shoulders of Kāṇḍea or defeat Him in wrestling. Negative injunctions, therefore, may sometimes be adjusted according to the transcendental situation.

Although the Absolute Truth is transcendental to the material creation and therefore beyond the scope of material senses, when those same material senses are saturated with love of Godhead they become spiritualized and empowered to perceive the Absolute Truth. As stated in

Brahma-saṅhitā (5.38),

*premāi jana-cchurita-bhakti-vilocanena
santaṁ sadaiva hṛdayeṇu vilokayanti
yaṁ ṣyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Ṣyāmasundara within the heart of the devotee." In *Bhagavad-gītā* (11.8) Lord Kāṇḍa says to Arjuna,

*na tu māṁ ṣakyase draṇūm
anenava sva-cakṇuṇā
divyaṁ dadāmi te cakṇuṁ
paṣya me yogam aiṣvaram*

"But you cannot see Me with your present eyes. Therefore I give you divine eyes by which you can behold My mystic opulence." Similarly, *Ṣrēmad-Bhāgavatam* describes many incidents in which the Supreme Absolute Truth revealed Himself to His devotee, as in the histories of Prahāda Mahārāja, Dhruva Mahārāja, Pāthu Mahārāja, Kardama Muni, the Pāḇḇavas and the *gopēs*. Therefore, the Vedic assertions that the Absolute Truth is beyond the power of the eyes refer to those who have not received transcendental eyes by the mercy of the Personality of Godhead. But the Lord's own transcendental senses, which are the source of our limited senses, are confirmed in the *ṣrutī*, as in the following statement from the *Kena Upaniṣad* (1.4): *yad vācānabhyuditaṁ yena vāg abhyudyate tad eva brahma tvaṁ viddhi nedaṁ yad idam upāsate*. "Brahman, the Absolute, should be understood to be that which cannot be ascertained by the material power of speech; speech itself is evinced by that Supreme Truth." By the statement *yena vāg abhyudyate*, "our power of speech is expressed by the Absolute Truth," it is clearly expressed that the Absolute Truth has His own transcendental senses. Therefore He is called Hāṇēkeṣa.

Ṣrēla Nārada Muni has stated, *hāṇēkena hāṇēkeṣa-sevanaṁ bhaktir ucyate*

[Cc. *Madhya* 19.170]. Our senses cannot approach the Absolute Truth by their own power, but when engaged in loving devotional service to satisfy the Lord of the senses, our limited senses must become connected with the Lord's unlimited senses, and thus by the Lord's mercy He can be understood.

Çréla Madhvācārya has quoted the following statement from the *Brahma-tarka*:

*ānando nedācānanda
ity ukte lokataū param
pratibhāti na cābhāti
yathāvad darçanaà vinā*

"The transcendental bliss of the Absolute Truth cannot be compared to the ordinary happiness of the material world." Similarly, in the *Vedānta-sūtra* the Absolute Truth is described as *ānandamaya*, or full of bliss.

According to Çréla Viçvanātha Cakravartē Ōhākura, in this verse Çré Pippalāyana is more or less describing the impersonal feature of the Absolute Truth. The nine Yogendras were themselves devotees of the personal feature of the Lord, so King Nimi asked his question about the different features of the Absolute Truth to clarify that the Personality of Godhead is the source of all the variegated aspects of the *advaya-jī āna*, or transcendental reality. This is also expressed by the following statement in *çruti*: *taà tv aupaniñadaà puruñāà pācchāmi*. "I am inquiring about that Supreme Person revealed in the *Upaniñads*."

If the Absolute Truth were actually inaccessible by words, there would be no meaning to the Vedic literature, which consists of collections of transcendental words. Since the Vedic descriptions of the truth are to be taken as infallible, it is impossible to maintain that the power of speech is in all cases unable to describe the truth. After all, the Vedic *mantras* themselves are meant to be spoken and heard. Therefore, the injunction that neither the mind nor speech can approach the Absolute Truth (*naitan mano viçati vāg uta*) cannot be taken as applicable in all cases; rather, it is a warning to those who foolishly try to encompass the Absolute Truth by their own puny speculative powers. Since the Vedic injunctions, either

positive or negative, are to be taken as realistic descriptions of the Absolute Truth, the process of hearing and repeating Vedic knowledge (*çravaëaà kértanaà viñëoù* [SB 7.5.23]) can be understood as a separate process in which one's hearing and speaking power becomes spiritualized by submissive reception of transcendental knowledge. This process depends upon one's faith in the bona fide spiritual master, who is a devotee of the Supreme Personality of Godhead. Therefore it is stated,

*yasya deve parä bhaktir
yathä deve tathä gurau
tasyaite kathitä hy arthäù
prakäçante mahätmanaù*
[ÇU 6.23(94)]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Çvetäçvatara Upaniñad* 6.23) As the Lord Himself states in the *Hari-vaàça*,

*tat-paraà paramaà brahma
sarvaà vibhajate jagat
mamaiva tad ghanaà tejo
ji ätum arhasi bhärata*

"That Supreme Truth, Para-brahman, expands itself into all the variegatedness of this universe. You should know it to be My own concentrated effulgence, O Bhärata." The words *ji ätum arhasi*, "you must know it," spoken by the Lord Himself, indicate that the Absolute Truth is to be known, but one must surrender to the truth, rather than waste time in foolish speculation.

Çréla Viçvanätha Cakravarté Öhäkura has pointed out that according to authorized statements of Vedic literature the Lord's transcendental form is understood to be *brahmamaya*, or completely spiritual, with no trace of material contamination. Therefore, in such statements as *nélotpala-dala-çyämam*, "the Lord's form is beautifully manifest with the hue

of dark blue lotus petals," it is understood that a transcendental dark blue color is being described. Still, the Lord is inconceivably merciful to His devotees, even those on the neophyte platform who are trying to come to the state of love of Godhead. Therefore the Lord gradually purifies the senses of a conditioned soul who is trying to understand Him, and eventually the Lord appears before such a rectified servitor. According to Çréla Viçvanātha Cakravarté Öhākura, *prākāta-nélotpala-varëatvena bhaktair dhyätam atädâçam api*. In the beginning, being conditioned by previous materialistic activities, a devotee meditating on the Lord's transcendental form may base his meditation on his experience of material forms and colors within this world. The Lord's transcendental form has nothing to do with material forms and colors, but since the object of this meditation is Kânëa, such meditation will eventually be transformed into transcendental experience of the actual form, color, activities, pastimes and entourage of the Supreme Personality of Godhead. In other words, transcendental knowledge depends not on material logic but on the pleasure of the Personality of Godhead. If the Lord is pleased by His devotee's sincere attempt to understand Him, the Lord can immediately circumvent all the so-called technicalities of material logic and Vedic injunctions and reveal Himself to His pure devotee. Unless one accepts this omnipotency of the Personality of Godhead, there is no hope of approaching the Absolute Truth. Therefore it is stated in the *Kaïha Upaniñad* (1.3.12), *däçyate tv agryayä buddhyä*: the Absolute Truth is seen by transcendental intelligence.

Çréla Bhaktisiddhānta Sarasvaté Öhākura has pointed out that knowledge acquired through the interaction of the material senses with the modes of nature is merely hypothetical and not factual. Empirical knowledge deals with our ephemeral experience of the sense objects generated by material nature. For example, there are many wars currently going on because of a false concept of nationalism. Similarly, there is conflict throughout the world, and great world leaders fight like cats and dogs for the economic development of their countries. Thus, material language is used to designate temporary objects perceived by the eyes, nose, tongue, touch and taste. This type of language and experience is useless for approaching the Absolute Truth. But the transcendental sound from the spiritual sky has a completely

different effect. We should not foolishly try to use materially concocted language to include the Supreme Personality of Godhead as an object of the material world. The Supreme Lord is completely transcendental and is known as *ātma-prakāṣa*, or self-manifested. Therefore, as stated in the *Padma Purāṇa*,

*ataù çré-kāñëa-nämädi
na bhaved grāhyam indriyaiù
sevonmukhe hi jihvādau
svayam eva sphuraty adaù
[Cc. Madhya 17.136]*

"Material senses cannot appreciate Kāñëa's holy name, form, qualities and pastimes. But when a conditioned soul is awakened to Kāñëa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kāñëa really is." If one surrenders to the Supreme Lord, taking shelter at His lotus feet, one's spiritualized senses gradually become empowered to perceive the Lord. Mere empiricism and material logic have a limited jurisdiction within the external energy of the Supreme Lord and cannot apply to those things which are eternal. In this regard, Çréla Bhaktisiddhānta Sarasvaté Ōhākura has quoted the following verse from *Çrémad-Bhāgavatam* (7.5.32):

*naiñäà matis tävad urukramäi ghrià
spâçaty anarthäpagamo yad-arthaù
mahéyasäm päda-rajo- 'bhiñëkaà
niñkii canänäà na vâëëta yävat*

"Unless they smear upon their bodies the dust of the lotus feet of a Vaiñëava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kāñëa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."

Although Çré Pippalāyana is expressing that the Absolute Truth cannot be approached by material senses, the sage himself is describing the Absolute Truth with transcendental senses, and King Nimi is able to understand this transcendental sound because he has surrendered at the lotus feet of pure devotees, the *nava-yogendras*. Therefore, one should not foolishly try to understand this verse out of context, in an impersonal way, but should follow the example of King Nimi, who was trying to understand how the Supreme Personality of Godhead is ultimately the source of everything.

TEXT 37

s\$aÔvaM r"jastama wita iṭava{de"k(maAd"AE
s\$aUṭaM mah"Anah"imaita 'avad"inta jalvama,
ÁaAnai,(yaATaRP(laè&patayaAeç&zAi-(
“aöEva BaAita s\$ad"s\$a»a tayaAe: parM" yata,

*sattvaà rajas tama iti tri-vâd ekam âdau
sûtraà mahän aham iti pravadanti jêvam
jî âna-kriyârtha-phala-rûpatayoru-çakti
brahmaiva bhâti sad asac ca tayou paraà yat*

WORD-FOR-WORD MEANINGS

sattvam—goodness; *rajaù*—passion; *tamaù*—and ignorance; *iti*—thus known; *tri-vât*—threefold; *ekam*—one; *âdau*—in the beginning, before creation; *sûtram*—the power to act; *mahän*—the power of consciousness; *aham*—and the false ego; *iti*—thus; *pravadanti*—is called; *jêvam*—(false ego, which covers) the living entity; *jî âna*—the demigods as the embodiment of knowledge; *kriyâ*—the senses; *artha*—sense objects; *phala*—and fruitive results such as happiness and distress; *rûpatayä*—assuming the forms; *uru-çakti*—possessing great varieties of energy; *brahma eva*—the Supreme alone; *bhâti*—is manifest; *sat asat ca*—as both gross objects and their subtle causes; *tayou*—both; *param*—beyond; *yat*—which is.

TRANSLATION

Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature—goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute.

PURPORT

In the previous verse the sage Pippalāyana described the Absolute, Brahman, as being beyond the range of material sense perception and mental speculation. At the same time, it was stated, *ātma-mūlam arthoktam āha yad-āte na niñedha-siddhiù*: the negative injunctions of the *Vedas* indirectly indicate the existence of the Absolute Truth. This Absolute Truth can be approached by correct means. Now, in the present verse, it is clearly described that the Absolute Truth possesses innumerable potencies (*uru-çakti brahmaiva bhāti*). Thus by the expansion of the Absolute Truth the gross and subtle features of the material world become manifest. As stated by Çréla Çrédhara Svāmé, *kāryaà kāraëäd bhinnaà na bhavati*: "The result is not different from its cause." Therefore, since the Absolute is eternal existence, this material world, being the potency of the Absolute, must also be accepted as real, although the various manifestations of the material world are temporary and thus illusory. The material world should be understood to consist of the bewildering interactions of real elements. The material world is not false in the imaginary sense of the Buddhists and Māyāvādés, who state that in fact the material world does not exist outside

the mind of the observer. The material world, as the potency of the Absolute, has real existence. But the living entity becomes bewildered by the temporary manifestations, foolishly taking them to be permanent. Thus the material world functions as an illusory potency, causing the living entity to forget the spiritual world, wherein life is eternal, full of bliss and knowledge. Because the material world thus bewilders the conditioned soul, it is called illusory. When a magician performs his tricks onstage, that which the audience apparently sees is an illusion. But the magician actually exists, and the hat and rabbit exist, although the appearance of a rabbit coming out of a hat is an illusion. Similarly, when the living entity identifies himself as part and parcel of the material world, thinking, "I am American," "I am Indian," "I am Russian," "I am black," "I am white," he is bewildered by the magic of the Lord's illusory potency. The conditioned soul must come to understand, "I am a pure spirit soul, part and parcel of Kāñëa. Now let me stop my useless activities and serve Kāñëa, since I am part of Him." Then he is free from the illusion of *māyā*. If one artificially tries to escape the clutches of the illusory energy by declaring that there is no illusory potency and that this world is false, he merely falls into another illusion created by *māyā* to keep him in ignorance. Kāñëa states in *Bhagavad-gētā* (7.14),

*daivé hy eñā guëamayé
mama māyā duratyayā
mām eva ye prapadyante
māyām etāà taranti te*

Unless one surrenders at the lotus feet of Māyeça, the Lord of the illusory potency, there is no possibility of escaping from illusion. Childishly declaring that there is no illusory potency is useless, since *māyā* is *duratyayā*, or insurpassable for the tiny living entity. But Lord Kāñëa, the omnipotent Personality of Godhead, can immediately call off the illusory potency.

In this verse the expansion of the material world from Brahman, the Absolute, is described. Since Brahman is one of the subordinate features of the Supreme Personality of Godhead (*brahmeti paramätmeti bhagavän iti çabdyate* [SB 1.2.11]), one who understands this material world to be

Brahman is freed from the tendency to exploit the material energy through sense gratification and mental speculation aimed at one's own satisfaction.

The question may be raised, Since Brahman is stated to be *ekam*, or one, how does it become manifest in the innumerable varieties of the material world? Therefore this verse uses the word *uru-çakti*. The Absolute contains multipotencies, as stated in the *Vedas* (*Çvetāçvatara Upaniñad*): *parasya çaktir vividhaiva çrüyate* [Cc. *Madhya* 13.65, *purport*]. The Absolute Truth is not *çakti*, or energy, but *çaktimān*, the possessor of innumerable potencies. According to Çréla Çrédhara Svāmé, one should submissively hear these authorized descriptions of the Absolute Truth. As stated in the previous verse, *yathānalam arcīṇaù sväù*: the insignificant sparks of a fire have no power to illuminate the blazing fire, which is itself the source of illumination. Similarly, the tiny living entity, who is like a spark of the Supreme Personality of Godhead, cannot illuminate the Personality of Godhead by his insignificant intellectual power. One may argue that the sun expands its potency in the form of its rays and it is through the illumination of those rays that we are able to see the sun. In the same way, we should be able to perceive the Absolute Truth by the expansion of its potency. In answer to this it may be stated that if the sun creates a cloud covering the sky, then despite the presence of sun rays the sun cannot be seen. Therefore, ultimately the power to see the sun depends not only on the sun's rays but on the presence of a clear sky, which is also an arrangement by the sun. Similarly, as stated in this verse, one can understand the existence of the Absolute Truth by the expansion of its potencies.

Although in the previous verse the power of the material senses and mind was rejected, the authorized descriptions given here inform us that one can directly perceive everything that exists to be the potency of the Personality of Godhead. In this regard, Nārada Muni advised King Prācēnabarhi as follows:

*atas tad apavādārthaà
bhaja sarvātmanā harim
paçyaàs tad-ātmakaà viçvaà*

sthity-utpatty-apyayā yatau

"You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord." (SB 4.29.79) As stated here, *bhaja sarvātmanā harim*: one must worship the Supreme Personality of Godhead so that one's consciousness will become clean and pure, just like the clear blue sky in which the potent sun is fully manifest. When one sees the sun, he immediately sees the sun's rays in full potency. Similarly, if one engages in the devotional service of Kāñēa, one's mind becomes cleansed of material dirt, and thus he can see not only the Lord but the Lord's expansions as the spiritual world, as the pure devotees, as the Paramātmā, as the impersonal Brahman effulgence and as the subsequent creation of the material world, the shadow of the kingdom of God (*chāyeva*), in which so many material varieties become manifest.

According to Çréla Jēva Gosvāmē, the word *phalam* can also be understood to mean *puruñārtha-svarūpam*, or the actual form of the goal of life, or, in other words, the transcendental form of the Lord Himself. The living entity in his original pure state is not different from the Supreme Personality of Godhead. Similarly, the infinite multicolored opulence of the kingdom of God, called Vaikuēōha, is nondifferent in quality from the Lord. Thus when the Supreme Personality of Godhead is personally present with His unparalleled opulence and His pure spiritual servitors, the living entities, a very happy situation is created. The mundane concept of family is a perverted reflection of the happy situation created when the Lord is united in full spiritual opulence with His pure devotees. Every living entity has the option to join the Lord in His opulent eternal kingdom. Thus one should understand from this verse that everything within the gross and subtle cosmic manifestations is the potency of the Lord and is therefore meant to be used in the Lord's service. *Ēçāvāsyam idaṅ sarvam* [*Ēço mantra* 1].

Çréla Jēva Gosvāmē has given an elaborate explanation proving that the entire cosmic situation is the natural potency of the Absolute Truth.

Sometimes superstitious people, without knowledge of the Personality of Godhead, say that material activities are controlled by an independent devil and that God is struggling with such a devil. Such gross ignorance of the omnipotent status of the Personality of Godhead can be removed by understanding the purport of this verse. Just as a spark is a tiny emanation from a blazing fire, everything that exists is but an insignificant spark of the potency of the Personality of Godhead. The Lord therefore says in *Bhagavad-gētā* (10.42),

*athavā bahunaitena
kiā ji ātena tavārjuna
viññābhyāham idaā kātsnam
ekāāçena sthito jagat*

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." The omnipotent Personality of Godhead is actually the well-wishing friend of every living entity (*suhādaā sarva-bhūtānām* [Bg. 5.29]). Therefore, if one becomes sane and understands that one's well-wishing friend Kāñēa is the ultimate source and controller of everything that exists, one attains immediate peace (*ji ātvā māā çāntim ācchati*). Fear and illusion arise when one foolishly thinks that even one atom of the creation is not the controlled potency of the Personality of Godhead. *Bhayaā dvitēyābhiniveçataū syāt*. Denying the existence of the material world also creates a very dangerous situation of illusion. Both types of atheism—namely, seeing the material world as belonging to oneself (and therefore being meant for one's sense gratification) and declaring the nonexistence of the material world—are futile attempts to avoid one's eternal subordination to the Supreme Personality of Godhead, who is the actual owner and enjoyer of everything. Çréla Jéva Gosvāmé has quoted the following question stated by Çré Maitreya to Çré Parāçara in the *Viññēu Purāēa* (1.3.1):

*nirguēasyāprameyasya
çuddhasyāpy amalātmanaū
kathaā sargādi-kartātvaā*

brahmaëo 'bhyupagamyate

"How are we to understand that Brahman, the Supreme Soul, is the executor of the creation, maintenance and destruction of the material world, even though it is devoid of qualities, immeasurable, unembodied and free from any fault?" In reply, Çré Parāçara stated:

*çaktayaù sarva-bhävänäm
acintya-jì āna-gocaräù
yato 'to brahmaëas tās tu
sargādyā bhāva-çaktayaù
bhavanti tapatāà çreñña
pāvakasya yathoñëatā*

"Mere logic cannot explain how even material objects expand their potency. These things can be understood by mature observation. The Absolute Truth expands His potency in the creation, maintenance and annihilation of the material world just as fire expands its potency of heat." (*Viñëu Purāëa* 1.3.2) Çréla Jéva Gosvāmé explains that one can understand the power of a valuable gem not by logical statements but by observing the effect of the gem. Similarly, one can understand the potency of a *mantra* by observing its power to achieve a particular effect. Such potency doesn't depend on so-called logic. There is no logical necessity for a seed's growing into a tree and giving fruits that nourish the human body. One may argue that the genetic code for the entire tree is contained within the seed. But there is no logical necessity for the existence of the seed, nor for the seed's expanding itself into a gigantic tree. *Ex post facto*, or after the manifestation of the wonderful material nature, the foolish material scientist traces out the expansion of a seed's potency in an apparently logical sequence of events. But there is nothing within the realm of so-called pure logic that dictates that a seed should expand into a tree. Rather, such expansion should be understood to be the potency of the tree. Similarly, the potency of a jewel is its mystic power, and various *mantras* also contain innate potencies. Ultimately the *mahā-mantra*—Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has the potency to

transfer one to the spiritual world of bliss and knowledge. In the same way, the Absolute Truth has the natural quality of expanding itself into innumerable varieties of material and spiritual worlds. We may logically describe this expansion after the fact, but we cannot deny the expansion of the Absolute Truth. The conditioned soul who purifies his consciousness through the process of devotional service can scientifically observe the expansion of the Absolute Truth as described here, just as one who is not blind can observe the expansion of a seed into a huge tree. One can understand the potency of a seed not by speculation but rather by practical observation. Similarly, one must purify his vision so that he can practically observe the expansion of the Absolute Truth. Such observation can take place either by the ears or by the eyes. Vedic knowledge is *śabda-brahma*, or transcendental potency in the form of sound vibration. Therefore, one can observe the functions of the Absolute Truth through submissive hearing of transcendental sound. *Śāstra-cakṛiḥ*. When one's consciousness becomes fully purified one can perceive the Absolute Truth with all of one's spiritualized senses.

The Absolute Truth, the Personality of Godhead, is devoid of material qualities such as mundane goodness, passion and ignorance because He is an ocean of transcendental qualities and therefore has no need for the inferior qualities of the material world. As stated in the *Çvetāçvatara Upaniṣad* (4.10), *māyā tu prakṛtiḥ vidyā māyina tu maheçvaram*: "Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*." Similarly, it is stated in the *Çrémad-Bhāgavatam*, *māyā ca tad-apāçrayām*: *māyā* is always under the control of the Supreme Personality of Godhead.

Just as it is understood from the above discussion that the material world is an emanation from the impersonal Brahman potency of the Lord, Brahman itself is an expansion of the potency of Kāñēa, as stated in *Bhagavad-gītā* (*brahmaēo hi pratiññāham*).

*yasya prabhā prabhavato jagad-aēōa-koī-
kotiñv aēña-vasudhādi vibhūti-bhinna
tad brahma niñkalam anantam aēña-bhūta*

govindam ädi-puruṇaà tam ahaà bhajämi
(Bs. 5.40)

Çréla Bhaktisiddhanta Sarasvaté Öhäkura has pointed out that in the impersonal Brahman there is neither transcendental activity nor the supreme *pum-artha*, or benefit of human life, namely *prema*, love of Godhead. Therefore, if one is prematurely dazzled by the expansion of the Lord's bodily effulgence, known as Brahman, and therefore does not actually come to know the Supreme Personality of Godhead, there is no possibility of actually understanding one's eternal identity as an eternal blissful expansion of the Supreme Personality of Godhead. The subject matter is summarized in the *Caitanya-caritāmāta* (Ädi 1.3):

*yad advaitaà brahmopaniṇadi tad apy asya tanu-bhā
ya ätmāntaryāmé puruṇa iti so 'syāàça-vibhavaù
ñàò-aiçvaryaiù pürëo ya iha bhagavān sa svayam ayaà
na caitanyāt kãñëäj jagati para-tattvaà param iha*

TEXT 38

*naAtmaA jajaAna na mair"Syaita naEDatae's\$aAE
na °alyatae s\$avanaivaã"YaiBacaAir"NAAM ih"
s\$avaRṭa zAid"napaAyyaupalaibDamaAṭaM
'aANAAe yaTaein%"yabalaena ivak(ilpataM s\$ata,*

*nātmā jajāna na mariṇyati naidhate 'sau
na kñēyate savana-vid vyabhicāriëää hi
sarvatra çaçvad anapāyy upalabdhi-mātraà
prāëo yathendriya-balena vikalpitaà sat*

WORD-FOR-WORD MEANINGS

na—never; *ātmā*—the soul; *jajāna*—was born; *na*—never; *mariṇyati*—will die; *na*—does not; *edhate*—grow; *asau*—this; *na*—does not; *kñēyate*—become diminished; *savana-vit*—the knower of these phases of

time; *vyabhicāriëām*—as they occur in other, changing beings; *hi*—indeed; *sarvatra*—everywhere; *çaçvat*—constantly; *anapāyi*—never disappearing; *upalabdhi-mātram*—pure consciousness; *prāëaù yathā*—just like the life air within the body; *indriya-baleṇa*—by the force of the senses; *vikalpitaṁ*—imagined as divided; *sat*—becoming.

TRANSLATION

Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

PURPORT

The Vedic aphorism *sarvaṁ khalv idaṁ brahma*, "Everything is Brahman," has been explained in this chapter of the *Bhāgavatam*. The Supreme Personality of Godhead is the original source of everything. By expanding His internal potency, He manifests the spiritual world, and by expanding His external potency He manifests the material cosmos. The conditioned living entity is originally part and parcel of the superior, internal potency of the Lord, but being in contact with illusion, he falls under the clutches of the external potency. In any case, since everything is an expansion of the potency of the Supreme Brahman, everything is part and parcel of the Lord's spiritual potency. *Bhayaṁ dvitēyābhiniveçataù syād èçād apetasya viparyayo 'smātiù*. When a living entity thinks that the material world is not part and parcel of the Lord's potency but is a separate existence, liable to be controlled and enjoyed by the tiny *jēva* soul, he is under *viparyayaù*, or a wrong conception. *Asmātiù*. Thus the living entity forgets that the Supreme Lord is the proprietor of everything, everything being an

expansion of the Lord.

Çréla Çrédhara Svāmé has pointed out that although the Lord's external potency is subject to transformations such as birth, growth, decay and death, one should not foolishly conclude that the Lord's internal potency, the living entity, is also subject to these changes. Both the living entity and material nature are ultimately Brahman, being expansions of the Supreme Brahman. But the *Vedas* clearly say, *parāśya çaktir vividhaiva çrūyate*: [Cc. *Madhya* 13.65, *purport*] the Lord's potencies are *vividhā*, or multifarious. Thus, according to this verse, *nātmā jajāna na mariṇyati naidhate 'sau na kñēyate*: the soul is never born, nor does he die, and he certainly cannot grow or decay like a material body. Although the visible material body passes through boyhood, adolescence and old age, or although one may take birth as a demigod, human being, plant or animal, the spirit soul never changes his eternal constitutional position. Rather, he falsely identifies with the external transformations of the material body and thus imposes upon himself a psychological condition called illusion. This miserable illusory experience of seeing oneself transformed and ultimately annihilated by the laws of nature can be nullified by transcendental knowledge of one's eternal status as the superior energy of the Lord.

The word *sarvatra* in this verse should not be foolishly misinterpreted to mean that the individual *jēva* soul is all-pervading. The soul is not born, nor does he die. Yet in our present conditioned state we falsely identify with the birth and death of the body. Therefore, because an all-pervading soul would never fall into illusion, *sarvatra* cannot indicate that the individual soul is all-pervading. *Illusion* implies an incomplete understanding of reality, which would not be possible for an all-pervading entity. Therefore, the word *sarvatra* is understood to mean that the pure spiritual soul exists in all material conditions. In deep sleep, for example, consciousness may not overtly be manifest, and yet the spirit soul is understood to be present within the body. Similarly, it is understood from *Bhagavad-gētā* that the spirit soul (*nityaū sarva-gataū*) may exist even within fire, water or outer space, since the existence of the soul never depends upon material conditions but is an eternal fact. The consciousness of the soul is more or less manifest according to the possibilities offered by a particular material

situation, just as electric light is manifest in a particular intensity and color according to the bulb available. The electrical energy is one, but it is manifested variously according to material conditions.

The argument may be raised that although the spirit soul is pure consciousness (*upalabdhi-mātram*), it is our practical experience that consciousness is constantly transformed. If I am thinking of a blue object such as the sky, then my previous thought of a yellow object such as a flower is destroyed. Similarly, if I become aware that I am hungry, then my consciousness of the blue sky is destroyed. In this way, consciousness is constantly being transformed. Çréla Çrédhara Svāmé has replied that consciousness itself is eternal, but in contact with the material senses it may be manifest in various ways. The example of the life air is very appropriate. *Prāëa*, or the life air, is one, but in contact with the different senses it is manifest as the power to see, the power to hear, and so on. Similarly, consciousness, being spiritual, is ultimately one, but when in contact with the various senses it may be perceived in terms of particular sensory functions. But the state of consciousness is an eternal fact that cannot be changed, although it may be temporarily covered by *māyā*.

When one becomes Kāñëa conscious, he is understood to be *dhëra* (*dhëras tatra na muhyati* [Bg. 2.13]). At that time one is no longer subject to bewilderment by falsely identifying his consciousness with the transformations of material nature.

From the statement *tat tvam asi*, found in the *Chändogya Upaniñad*, it is to be understood that spiritual knowledge is not impersonal but entails gradually perceiving the pure spiritual soul within the material body. Just as in *Bhagavad-gétä* Kāñëa repeatedly says *aham*, or "I," this Vedic aphorism uses the word *tvam*, or "you," to indicate that just as the Absolute Truth is the Supreme Personality of Godhead, the individual spark of Brahman (*tat*) is also an eternal personality (*tvam*). Therefore, according to Çréla Jéva Gosvāmé it is to be understood that the individual spark of Brahman is eternally conscious. Viçvanätha Cakravarté Öhäkura has further pointed out that instead of wasting time trying to understand the truth in its impersonal aspect, which is merely the negation of temporary material variety, one

should try to understand oneself to be an eternally conscious entity in the *jéva* category. In other words, one should understand oneself to be eternally a conscious servitor of the Supreme Personality of Godhead.

In this regard Çréla Madhvācārya has quoted the following statement from the *Mokṣa-dharma* section of the *Mahābhārata*:

*ahaà hi jéva-saàji' o vai
mayi jévaù sanātanaù
maivaà tvayānumantavyaà
dāñño jévo mayeti ha
ahaà çreyo vidhāsyāmi
yathādhikāram éçvaraù*

"The living entity, known as *jéva*, is not different from Me, for he is My expansion. Thus the living entity is eternal, as I am, and always exists within Me. But you should not artificially think, 'Now I have seen the soul.' Rather, I, as the Supreme Personality of Godhead, will bestow this benediction upon you when you are actually qualified."

TEXT 39

@Nxe"Sau paeizASau taç&SvaivainaiêtaeSau
'aANAAe ih" jalvamaupaDaAvaita taṭa taṭa
s\$a^aae yaid"in%"yagANAE'h"ima ca 'as\$auæae
kU(q%STa @AzAyama{tae tad"nausma{itanaR:

*aëðeñu peçiñu taruñv aviniçciteñu
präëo hi jévam upadhāvati tatra tatra
sanne yad indriya-gaëe 'hami ca prasupte
küôa-stha açayam âte tad-anusmâtir naù*

WORD-FOR-WORD MEANINGS

aëðeñu—in (species of life born from) eggs; *peçiñu*—in embryos; *taruñu*—in plants; *aviniçciteñu*—in species of indeterminate origin (born from

perspiration); *präëaù*—the vital air; *hi*—indeed; *jévam*—the soul; *upadhävati*—follows; *tatra tatra*—from one species to another; *sanne*—they are merged; *yat*—when; *indriya-gaëe*—all the senses; *ahami*—the false ego; *ca*—also; *prasupte*—in deep sleep; *küöa-sthaù*—unchanging; *äçayam*—the subtle covering of contaminated consciousness, the *lii ga-çaréra*; *âte*—without; *tat*—of that; *anusmâtiù*—(there is) subsequent remembrance; *naù*—our.

TRANSLATION

The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the *präëa*, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

PURPORT

When a living entity is awake the material senses and mind are constantly active. Similarly, when one is sleeping the false ego recollects one's waking experiences, and thus one experiences dreams or fragments of dreams while sleeping. But in the state of *prasupti*, or deep sleep, both the mind and the senses become inactive, and the false ego does not recall previous experiences or desires. The subtle mind and false ego are called *lii ga-çaréra*, or the subtle material body. This *linga-çaréra* is experienced in the form of temporary material designations such as "I am a rich man," "I am a strong man," "I am black," "I am white," "I am American," "I am Chinese." The sum total of one's illusory conceptions of oneself is called *ahaì kâra*, or false ego. And due to this illusory conception of life the living entity transmigrates from one species of life to another, as clearly explained in *Bhagavad-gêtä*. The spirit soul, however, does not change its constitutional

position of eternity, knowledge and bliss, although the soul may temporarily forget this position. To cite an analogous situation, if one dreams at night that he is walking in the forest, such a dream does not change one's actual position of lying in bed within his apartment. Thus it is stated in this verse, *kūā-stha āçayam āte*: despite the transformations of the subtle body, the spirit soul does not change. Çréla Çrédhara Svāmé has given the following example to illustrate this point. *Etāvantaà kālaà sukham aham asvāpsam, na kii cid avedīñam*. One often thinks, "I was sleeping very peacefully, although I was not dreaming or aware of anything." It can be logically understood that one cannot remember something of which he has had no experience. Therefore, since one remembers peacefully sleeping although there was no mental or sensual experience, such a memory should be understood to be a vague experience of the spirit soul.

Çréla Madhvācārya has explained that the demigods, who are a superior race of humanlike entities on the higher planetary systems of this universe, do not actually undergo the gross ignorance of deep sleep as do ordinary human beings. Because the demigods have superior intelligence, they are not merged into ignorance at the time of sleeping. In *Bhagavad-gētā* Lord Kāñëa says, *mattaù smâtir ji ānam apohanaà ca* [Bg. 15.15]. Sleep is *apohanam*, or forgetfulness. Sometimes by dreaming there is *smâti*, or memory of one's actual condition, although in a dream one may experience one's family or friends in an altered, illusory state. But all such conditions of remembering and forgetting are due to the presence of the Supersoul within the heart. By the mercy of the Supersoul one can have a preliminary glimpse of the soul by remembering how one was peacefully resting even without mental or sensual experience.

According to the authorized commentaries on this verse, *aviniçciteñu* means *sveda-jeñu*, or born from perspiration. Çréla Madhvācārya has pointed out, *bhü-svedena hi prāyo jāyante*: the earth's dew is to be considered the perspiration of the earth, and various species of life are generated from dew.

In the *Muëòaka Upaniñaa* (3.1.9) the situation of the soul in relation to *prāëa* is explained:

eño 'ëur ätmä cetasä veditavyo

*yasmin prāëaù paĩ cadhā saàviveça
prāëaiç cittaà sarvam otam prajānāà
yasmin viçuddhe vibhavaty eña ātmā*

"The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [*prāëa*, *apāna*, *vyāna*, *samāna* and *udāna*]. The soul is situated within the heart, and it spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited." Thus in the innumerable species of life the spiritual soul remains situated within *prāëa*, or the material life air.

TEXT 40

*ya÷RbjanaABacar"NAESaNAyaAeç&BaftyaA
caetaAemalaAina ivaDamaeÖ"NAk(maRjaAina
taimana, ivazAuÜ" opalaByata @AtmataÔvaM
zAA°aAâTaAmalaä{"zAAe: s\$avata{‘ak(AzA:*

*yarhy abja-nābha-caraëaiñaëayoru-bhaktyā
ceto-malāni vidhamed guëa-karma-jāni
tasmin viçuddha upalabhyata ātma-tattvaà
çäkñād yathāmala-dāçoù savitā-prakāçaù*

WORD-FOR-WORD MEANINGS

yarhi—when; *abja-nābha*—of the Supreme Personality of Godhead, whose navel is shaped like a lotus; *caraëa*—the feet; *eñaëayā*—desiring (only); *uru-bhaktyā*—by powerful devotional service; *cetaù*—of the heart; *malāni*—the dirt; *vidhamet*—cleanses away; *guëa-karma-jāni*—generated from the modes of nature and material activities in those modes; *tasmin*—in that; *viçuddhe*—completely purified (heart); *upalabhyate*—is perceived; *ātma-tattvam*—the true nature of the self; *säkñāt*—directly; *yathā*—just as; *amala-dāçoù*—of pure eyes; *savitā*—of the sun; *prakāçaù*—the manifestation.

TRANSLATION

When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

PURPORT

In the previous verse it was explained that one can have a preliminary glimpse of the eternal, unchanging soul by remembering one's experience of peacefully sleeping even while the mind and senses were totally inactive. One may ask, If in deep sleep there is a preliminary experience of the soul, why upon waking does one return to illusory material existence? It may be answered that because of material desires lodged within the heart the conditioned soul is addicted to the nescience of material sense gratification. A prisoner may glimpse through the bars the free light outside the prison window but still remain captive behind the bars. Similarly, although a conditioned soul may have a glimpse of the spirit soul, he remains captured within the bondage of material desires. Therefore, although one may have a preliminary understanding of the eternal soul that exists within the temporary body, or even of the Supersoul that accompanies the individual soul within the heart, a specific process is still required to eliminate the cause of material existence, namely material desire.

As explained in *Bhagavad-gītā* (8.6),

*yaà yaà väpi smaran bhävaà
tyajaty ante kalevaram
taà tam evaiti kaunteya
sadä tad-bhäva-bhävitaù*

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." According to one's desire at the time of death a suitable material body is awarded by material nature. *Karmaëä daiva-netreëa jantur dehopapattaye* [SB 3.31.1]. According to one's fruitive desires and actions and under the jurisdiction of the representatives of the Lord called demigods, the living entity is awarded a particular material body, which is inevitably subject to harassment by birth, death, old age and disease. If one can eliminate the cause of a particular phenomenon, logically he also eliminates the effect. Therefore, this verse states that one should desire only to achieve shelter at the lotus feet of the Personality of Godhead. One should give up illusory desires for material society, friendship and love, since such desires cause further material bondage. One should fix his mind on the Supreme Personality of Godhead, Kåñëa, so that without fail one can remember Kåñëa at the time of death. As the Lord states,

*anta-kåle ca mām eva
smaran muktvā kalevaram
yaù prayāti sa mad-bhāvaà
yāti nāsty atra saàçayaù*

"Whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt." (Bg. 8.5) The Supreme Personality of Godhead, Kåñëa, is the actual shelter for every living being. And the Lord can be directly perceived as soon as one's heart has become transparently clean through *bhakti-yoga*.

Bhagavad-gētā describes the state of achieving the Supreme Personality of Godhead by the words *tato mām tattvato jī atvā viçate tad-anantaram*, and sometimes impersonalists falsely interpret these words to be a description of *brahma-sāyujyam*, or impersonal merging into the existence of the Lord. It is clearly mentioned in this verse that one must fix his mind and devotion on the lotus feet of *abja-nābha*, or the Supreme Personality of Godhead. If the individual living entity were equal to the Personality of Godhead, the living entity could simply think of himself in order to be purified. But even then a contradiction would arise: the Personality of Godhead has no need to be

purified, since He is described in *Bhagavad-gētā* as *pavitraà paramam*, or the supreme pure. Therefore, one should not artificially try to twist an impersonal meaning out of the statements of the Vedic literature.

Çréla Viçvanātha Cakravarté Öhākura has stated that the perfect stage of devotional service indicated in this verse can be observed in the activities of such great devotees as Dhruva Mahārāja. Dhruva Mahārāja approached the Personality of Godhead desiring a political adjustment on the material platform, but when purified by chanting the holy name of God (*oà namo bhagavate vāsudevāya*) he felt no further need for material sense gratification. As stated in the First Canto of *Çrémad-Bhāgavatam*, *janayaty āçu vairāgyam*. As soon as one advances in devotional service, one is freed from the embarrassment of superficial material desires.

The words *upalabhyata ātma-tattvam* are significant in this verse. Viçvanātha Cakravarté Öhākura says that *ātma-tattvam*, or knowledge of the soul, indicates knowledge of the Supreme Personality of Godhead along with His various expansions such as the impersonal *brahma-jyotir* and the marginal living entity himself. As indicated here by the word *sākñāt*, perceiving the Personality of Godhead means seeing the personal form of the Lord, His hands and legs, His various transcendental vehicles and servants, and so on, just as by devotion to the sun-god one can gradually perceive the personal body of the sun-god, along with his chariot and personal attendants.

Çréla Bhaktisiddhānta Sarasvaté Öhākura has pointed out that in verses 35 through 39 the various stages of standard logic are demonstrated. Verse 35 establishes the *viñaya*, or general thesis. Verse 36 manifests *saàçaya*, or an expression of doubt. Verse 37 gives the *pūrva-pakñā*, or opposing argument. And verse 38 definitely establishes the *siddhānta*, or conclusion. Verse 39 presents *saì gati*, the summary. The *saì gati*, or final word, is that one should become a pure devotee of the Personality of Godhead and worship the Lord's lotus feet. Thus by cleansing the mirror of the heart one can see the Lord, just as a normal human being with healthy 20/20 vision can very easily see the brilliant rays of the sun or as an advanced devotee of the sun-god himself can see the personal body of the sun-god.

TEXT 41

™alr"AjaAevaAca
k(maRyaAegAM vad"ta na:
pauç&SaAe yaena s\$AMs\$k{(ta:
ivaDaUyaeh"AzAu k(maARiNA
naESk(mya< ivand"tae par"ma,

çré-räjoväca
karma-yogaà vadata naù
puruñño yena saàskâtaù
vidhüyehäçu karmäëi
naiñkarmyaà vindate param

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *karma-yogam*—the practice of dovetailing one's work with the Supreme; *vadata*—please tell; *naù*—us; *puruññaù*—a person; *yena*—by which; *saàskâtaù*—being refined; *vidhüya*—getting rid of; *iha*—in this life; *äçu*—quickly; *karmäëi*—materialistic activities; *naiñkarmyam*—freedom from fruitive reactions; *vindate*—enjoys; *param*—transcendental.

TRANSLATION

King Nimi said: O great sages, please speak to us about the process of karma-yoga. Purified by this process of dedicating one's practical work to the Supreme, a person can very quickly free himself from all material activities, even in this life, and thus enjoy pure life on the transcendental platform.

PURPORT

As stated in *Bhagavad-gétä* (3.5),

na hi kaçcit kñäëam api

*jätu tiññhaty akarma-kât
kâryate hy avaçau karma
sarvaù prakâti-jair guëaiù*

"All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment." Since the living entity cannot remain inactive, he must learn to dedicate his activities to the Lord. Çréla Prabhupāda comments on this verse from *Bhagavad-gētā* as follows: "It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Kāñëa consciousness, otherwise it will be engaged in occupations dictated by illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinities it is necessary to engage in the prescribed duties enjoined in the *çāstras*. But if the soul is engaged in his natural function of Kāñëa consciousness, whatever he is able to do is good for him."

Ordinary people often question the busy activities of the devotees of the Kāñëa consciousness movement, mistaking such activities to be ordinary material work. Çréla Jēva Gosvāmē has stated in this connection, *kāmya-karmāëy eva tyājītāni, na tu nitya-naimittikāni, phalasyaiva vininditatvāt*. One should give up selfish activities performed for one's personal sense gratification, since the result of such thoughtless work is further material bondage. But one should offer one's regular or occasional occupational duties to the Supreme Lord, and thus such activities become transcendental devotional service. By the words *tasmād guruà prapadyeta jijñāsuù çreya uttamam* [SB 11.3.21], this chapter has clearly explained that dovetailing one's work with the service of the Lord is an art one should learn at the lotus feet of the bona fide spiritual master. Otherwise, if one whimsically declares his materialistic work to be transcendental devotional service, there will be no actual result. Therefore, according to Çré Jēva Gosvāmē, one should not mistake the word *naiñkarmyam* to indicate

inactivity; rather, it indicates transcendental activity under the guidance of the Lord and His representative.

TEXT 42

WvaM 'a'ama{Salna, paUvaRma,
@pa{cCM\$ ipataur"intake(
naA"auvana, "aöNA: pauṭaAs\$a,
taṭa k(Ar"NAmacyataAma,

*evaà praçnam āñēn pūrvam
apācchaà pitur antike
näbruvan brahmaëaù puträs
tatra kāraëam ucyatām*

WORD-FOR-WORD MEANINGS

evam—similar; *praçnam*—a question; *āñēn*—to the sages; *pūrvam*—previously; *apāccham*—I asked; *pituù*—of my father (Ikīvāku Mahārāja); *antike*—in front; *na abruvan*—they did not speak; *brahmaëaù*—of Lord Brahmā; *putrāù*—the sons; *tatra*—of that; *kāraëam*—the reason; *ucyatām*—please say.

TRANSLATION

Once in the past, in the presence of my father, Mahārāja Ikīvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.

PURPORT

According to Çréla Çrédhara Svāmé the words *brahmaëaù putrāù*, "the sons of Brahmā," refer to the four Kumāras headed by Sanaka Āñi. Çréla Madhvācārya has quoted a verse from the *Tantra-bhāgavata* stating that the reason the four sons of Lord Brahmā, although *mahājanas* and experts in the

science of devotional service, declined to answer King Nimi was that they wanted to demonstrate clearly that even those who are expert in the cultivation of speculative knowledge cannot understand the actual science of pure devotional service. Çréla Jéva Gosvämé has further commented that the sages avoided answering the question from the King because at that time King Nimi was a young boy and therefore not mature enough to understand the answer fully.

TEXT 43

™al@Aivah"AeRṭa ovaAca
k(maARk(maR ivak(maeRita
vaed"vaAd"Ae na laAEik(k(:
vaed"sya caeìr"AtmatvaAta,
taṭa mau÷inta s\$aUr"ya:

çré-ävirhotra uväca
karmäkarma vikarmeti
veda-vädo na laukikaù
vedasya ceçvarätmatvät
tatra muhyanti sūrayaù

WORD-FOR-WORD MEANINGS

çré-ävirhotraù uväca—the sage Ävirhotra said; *karma*—the execution of duties prescribed by scripture; *akarma*—failure to perform such duties; *vikarma*—engagement in forbidden activities; *iti*—thus; *veda-vädaù*—subject matter understood through the *Vedas*; *na*—not; *laukikaù*—mundane; *vedasya*—of the *Vedas*; *ca*—and; *éçvara-ätmatvät*—because of coming from the Personality of Godhead Himself; *tatra*—in this matter; *muhyanti*—become confused; *sūrayaù*—(even) great scholarly authorities.

TRANSLATION

Çré Ävirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

PURPORT

Prescribed duties authorized by revealed scripture are called *karma*, whereas the failure to execute one's highest duty is called *akarma*. The performance of forbidden activities is called *vikarma*. Thus *karma*, *akarma* and *vikarma* are established by the authorized explanations of Vedic literature. They cannot be ascertained merely through mundane exercises in logic. In the *Çrémad-Bhägavatam* (6.16.51) the Lord says, *çabda-brahma paraà brahma mamobhe çäçvaté tanü:* "I am the form of the transcendental vibrations of the *Vedas*, such as *oàkåra* and Hare Kåñëa Hare Råma, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental Vedic sound and the eternally blissful spiritual form of the Deity—are My eternal forms; they are not material. " Similarly, it is stated in the *Bhägavatam* (6.1.40), *vedo nārāyaëaù sākñāt svayambhür iti çuçruma:* "The *Vedas* are directly the Supreme Personality of Godhead, Nārāyaëa, and are self-born. This we have heard from Yamarāja." In the *Puruña-sükta* (*Åg Veda*, *maëòala* 10, *sükta* 90, *mantra* 9) it is stated, *tasmäd yajì àt sarva-huta åcaù sāmāni jajì ire/ chandäàsi jajì jre tasmät:* "From Him, Yajì a, came all sacrificial offerings, hymns of invocation and songs of praise. All the *mantras* of the *Vedas* come from the Lord." All the incarnations of the Supreme Personality of Godhead are completely transcendental and free from the four defects of conditional life, namely mistakes, illusion, cheating and imperfect senses. So Vedic knowledge, being a plenary manifestation of the Supreme Lord, is similarly infallible and transcendental.

Çréla Bhaktisiddhānta Sarasvaté Öhākura has pointed out that in the

material world, which is controlled by the illusory energy of the Lord, a particular sound vibration is discarded after describing its object. But on the spiritual platform called *Vaikuëha* nothing is ever lost, and thus *çabda-brahma*, or the Personality of Godhead in His form as transcendental sound, is eternal.

In ordinary human discourse one can ascertain the meaning of human words by understanding the intention of the speaker. But since Vedic knowledge is *apauruñeya*, or transcendental, one can appreciate its purport only by hearing from the standard authorities in the chain of disciplic succession. This process is prescribed by the Lord Himself in *Bhagavad-gétä* (*evaà paramparä-präptam* [Bg. 4.2]). Thus, even highly learned scholars who proudly neglect this simple descending process are certainly bewildered and embarrassed in their hopeless attempt to ascertain the ultimate meaning of Vedic knowledge. The four sons of Lord Brahmä declined to answer the question of King Nimi since at that time the King was a mere child and therefore not capable of seriously surrendering to the process of hearing through disciplic succession. Çréla Madhväcärya has pointed out in this regard, *éçvarätmatväd éçvara-viñayatvät*. Because the *Vedas* describe the unlimited Personality of Godhead, Vedic knowledge cannot be approached by mundane methods of comprehension.

TEXT 44

par"Ae°avaAd"Ae vaed"Ae'yaM
baAlaAnaAmanauzAAs\$anama,
k(maRmaAe°aAya k(maARiNA
ivaDaÔae ÷gAdM" yaTaA

*parokñä-vädo vedo 'yaà
bälänäm anuçäsanam
karma-mokñäya karmäëi
vidhatte hy agadaà yathä*

WORD-FOR-WORD MEANINGS

parokña-vādaù—describing a situation as something else in order to disguise its real nature; *vedaù*—*Vedas*; *ayam*—these; *bālānām*—of childlike persons; *anuçāsanam*—guidance; *karma-mokñāya*—for liberation from material activities; *karmāëi*—material activities; *vidhatte*—prescribe; *hi*—indeed; *agadam*—a medicine; *yathā*—just as.

TRANSLATION

Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

PURPORT

As stated in *Bhagavad-gētā*, *traiguëya-viñayā vedā nistraiguëyo bhavārjuna*. The *Vedas* apparently offer fruitive results within the three modes of material nature. Those who perform ritualistic ceremonies or austerities in the mode of goodness are offered the chance for promotion to the higher planetary systems called Svargaloka. *Açnanti divyān divi deva-bhogān*. Similarly, those who perform *karma-käëòà*, or fruitive religious activities in the mode of passion, are allowed to become great rulers or wealthy men on earth and enjoy great prestige and earthly power. But as stated in the *Manu-saàhitā*, *pravāttir eñā bhütānāà nivāttis tu mahā-phalā*: "Although fruitive religious activities are very much popular among the conditioned souls, the actual perfection of life is achieved when one gives up all fruitive endeavor."

If a father tells his child, "You must take this medicine by my order," the child may become fearful and rebellious and reject the medicine. Therefore, the father entices his child by saying, "I am going to give you a delicious piece of candy. But if you want this candy, first just take this little bit of medicine, and then you can have the candy." Such indirect persuasion is called *parokña-vādaù*, or an indirect description that conceals the actual

purpose. The father presents his proposal to the child as if the ultimate goal were to receive the candy and only a minor condition must be fulfilled to receive it. Actually, however, the father's goal is to administer the medicine to the child and cure him of his disease. Thus, describing the primary purpose indirectly and concealing it with a secondary proposal is called *parokñā-vādaù*, or indirect persuasion.

Since the great majority of conditioned souls are addicted to sense gratification (*pravāttir eñā bhūtānām*), the Vedic *karma-kāēōa* rituals offer them a chance to become free from temporary materialistic sense gratification by making them greedy for fruitive Vedic results such as promotion to heaven or a powerful ruling position on earth. In all Vedic rituals Viñēu is worshiped, and thus one is gradually promoted to the understanding that one's actual self-interest is to surrender to Viñēu. *Na te viduù svārtha-gatiā hi viñēum* [SB 7.5.31]. Such an indirect method is prescribed for *bālānām*, those who are childish or foolish. An intelligent person can immediately understand by direct analysis the actual purpose of Vedic literature as described by the Lord Himself (*vedaīç ca sarvair aham eva vedyau* [Bg. 15.15]). All Vedic knowledge ultimately aims at achieving shelter at the lotus feet of the Supreme Personality of Godhead. Without such shelter one must rotate within the 8,400,000 species offered by the illusory energy of the Lord. Ordinary material vision, either through gross sense perception or the subtle perception of rational induction, always yields imperfect knowledge distorted by the desire for illusory material enjoyment. Çréla Bhaktisiddhānta Sarasvaté Ōhākura comments that the cultivation of impersonal self-realization is also a disturbance to the conditioned souls, since the impersonal speculative process is an artificial attempt to become completely formless. Such an attempt is not at all in accord with the proper judgment of the *Vedas*, which is described in *Bhagavad-gētā* (*vedaīç ca sarvair aham eva vedyau* [Bg. 15.15]).

In Lord Caitanya's movement there is no need to childishly pursue fruitive material results and gradually be dragged to actual knowledge. According to Caitanya Mahāprabhu:

harer nāma harer nāma

*harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

In Kali-yuga life is very short (*prāyeēālpāyuiñāu*), and people are generally undisciplined (*mandāu*), misguided (*sumanda-matayaū*), and overwhelmed by the unfavorable results of their previous activities (*manda-bhāgyāu*). Thus their minds are never peaceful (*upadrutāu*), and their very brief life span vitiates the possibility of their gradually progressing through the path of Vedic ritualistic activities. Therefore, the only hope is to chant the holy names of the Lord, *harer nāma* [Cc. Ādi 17.21], In the *Çrémad-Bhāgavatam* (12.3.51) it is stated:

*kaler doña-nidhe rājann
asti hy eko mahān guēaū
kértanād eva kãñēasya
mukta-saī gaū paraē vrajet*

Kali-yuga is an ocean of hypocrisy and pollution. In Kali-yuga all natural elements are polluted, such as water, earth, sky, mind, intelligence and ego. The only auspicious aspect of this fallen age is the process of chanting the holy names of the Lord (*asti hy eko mahān guēaū*). Simply by the delightful process of *kãñēa-kértana* one is freed from his connection to this fallen age (*mukta-saī ga*) and goes back home, back to Godhead (*paraē vrajet*). Sometimes the preachers of the Kãñēa consciousness movement also use the *parokñā*, or indirect method of persuasion, offering a nice transcendental sweet to the conditioned soul to entice him to come to the lotus feet of the Lord. Caitanya Mahāprabhu's movement is *kevala ānanda-kāēōa*, simply blissful. But by the mercy of Caitanya Mahāprabhu even one who is indirectly attracted to the Kãñēa consciousness movement achieves very quickly the perfection of life and goes back home, back to Godhead.

TEXT 45

naAcare"âstau vaed"Ae·M(
svayamaÁaAe'ijataein%"ya:
ivak(maRNAA ÷DamaeRNA
ma{tyaAema{RtyaumaupaEita s\$a:

*nācared yas tu vedoktaà
svayam ajī o 'jitendriyaù
vikarmaëä hy adharmeëa
mātyor mātyum upaiti saù*

WORD-FOR-WORD MEANINGS

na ācaret—does not perform; *yaù*—who; *tu*—but; *veda-uktam*—what is prescribed in the *Vedas*; *svayam*—himself; *ajī aù*—ignorant; *ajita-indriyaù*—not having learned to control his senses; *vikarmaëä*—by not executing scriptural duty; *hi*—indeed; *adharmeëa*—by his irreligion; *mātyoù mātyum*—death after death; *upaiti*—achieves; *saù*—he.

TRANSLATION

If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

PURPORT

In the previous verse it was stated that although fruitive activities are prescribed in the *Vedas*, the actual goal of human life is to free oneself from all materialistic activities. Therefore, one may conclude that there is no need to perform the Vedic rituals, which offer regulated sense gratification. But an ignorant person, or, in other words, one who has not understood that he is not the material body but an eternal spiritual soul, part and parcel of Kāñëa, will invariably be unable to control the urges of the material senses. Therefore, if such a materially inclined person neglects the Vedic injunctions that administer regulated sense gratification, he will surely fall down into unregulated sense gratification in *pāpa*, or sinful life. For

example, those who are affected by sexual desire are ordered to accept the *vivāha-yajī'a*, or religious marriage ceremony. We often see that because of false pride a so-called *brahmacāre*, or celibate student of Vedic knowledge, rejects the marriage ceremony as *māyā*, or material illusion. But if such a celibate student is unable to control his senses he will undoubtedly degrade himself by eventually engaging in illicit sex, which has no connection to Vedic culture. Similarly, a neophyte in Kāñëa consciousness is encouraged to eat *kāñëa-prasādam* to his full satisfaction. Sometimes an immature practitioner of *bhakti-yoga* tries to make a show of severe eating habits and eventually falls down into eating unregulated and abominable foodstuffs.

According to Çréla Viçvanātha Cakravarté Öhäkura, the words *mātyor mātyum upaiti* mean that a sinful person is awarded a free ticket to hell by the lord of death himself, Yamarāja. This is also described in the *Vedas* as follows: *mātvā punar mātyum āpadyate ardyamānaù sva-karmabhiù*. "Persons who cause themselves severe pain by their materialistic activities gain no relief at the moment of death, for they are placed again in a situation in which death will occur." Therefore, Vedic ritualistic activities such as the wedding ceremony or the relishing of sumptuous *yajī'a-çinñä*, or food remnants of sacrifice, should not be given up by those whose senses are not yet controlled.

The previous verse gave the example of a father's administering candy to his son to induce the child to take medicine. If the child rejects the father's offer, thinking that the candy is unnecessary, the child also misses the opportunity to take the medicine that will cure him. Similarly, if a materialistic person rejects the Vedic injunctions that administer prescribed sense gratification, he will not be purified but instead will be further degraded. Çréla Jéva Gosvāmé has described a materialistic person as one whose mind and intelligence are not faithfully fixed in the message of the Supreme Personality of Godhead. In *Bhagavad-gétä* Çré Bhagavän, Lord Kāñëa, gives wonderful explanations to the conditioned souls, represented by Arjuna, concerning the actual goal of life. One who cannot fix his mind on these instructions is to be considered a materialistic person who is inclined toward sinful activities and who must therefore submit himself to the standard Vedic injunctions. Such Vedic injunctions, even though

fruitive. are considered *puëya*, or pious, according to Çréla Jéva Gosvämé, and thus one who strictly performs them will not go to hell. Lord Kåñëa Himself states in the *Bhägavatam* (11.20.9),

*tāvat karmāëi kurvéta
na nirvidyeta yāvatā
mat-kathā-çravaëädau vä
çraddhä yāvan na jäyate*

"One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about Me."

Çréla Viçvanätha Cakravarté Öhäkura explains that the *Vedas* prescribe that one rise early in the morning, bathe, and chant the *Gäyatré mantra*. If one artificially gives up such a disciplined, regulated life, one will gradually become a victim of activities for gross sense gratification, such as eating in restaurants and indulging in illicit connections with women. Thus losing control of his senses, he becomes just like an animal, engaging from the early morning until the night in dangerous activities. Çréla Madhväcärya has commented in this regard, *aji au sann äcarann api*. Although in ignorance, one continues to act, not considering the future result of one's activities. Such indifference to the future result of one's activities is described in *Bhagavad-gétä* to be a symptom of the mode of ignorance. Just as an intelligent man will not drive his car on a highway if he knows the highway will lead him to danger, an intelligent man will not perform non-Vedic activities if he knows that the ultimate result will be the disaster described here by the words *mātyor mātyum upaiti*. Çréla Bhaktisiddhānta Sarasvaté Öhäkura has stated that ignorant persons sometimes think that after death one automatically attains everlasting peace. But by the powerful reactions of one's sinful activities one comes to a most unpeaceful condition, for one must suffer hellish miseries in exchange for the meager temporary fruits of material work. Such hellish reactions occur not once but perpetually, as long as one is indifferent to the Vedic injunctions.

TEXT 46

vaed"Ae·(maeva ku(vaARNAAe
ina:s\$aËÿAe'ipaRtamalire"
naESk(mya< laBatae is\$aïÜM"
r"AecanaATaAR P(la™auita:

*vedoktam eva kurväëo
niüsaï go 'rpitam éçvare
naiñkarmyaà labhate siddhià
rocanärthä phala-çrutiù*

WORD-FOR-WORD MEANINGS

veda-uktam—the regulated activities described by the *Vedas*;
eva—certainly; *kurväëaù*—performing; *nihsaï gaù*—without attachment;
arpitam—offered; *éçvare*—to the Supreme Lord; *naiñkarmyam*—of liberation
from material work and its reactions; *labhate*—one achieves; *siddhim*—the
perfection; *rocana-arthä*—for the purpose of giving encouragement;
phala-çrutiù—the promises of material results given in the Vedic scriptures.

TRANSLATION

By executing without attachment the regulated activities prescribed in the *Vedas*, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

PURPORT

Human life is an opportunity offered by the laws of nature to the conditioned soul so that he may understand his eternal relationship with the Supreme Personality of Godhead. Unfortunately, even in the human form of life most living entities remain addicted to improving the standard of animal activities, namely eating, sleeping, defending and mating. Almost

no one is interested in the actual success of life, Kāñëa consciousness.

*çrotavyädëni räjendra
nâëää santi sahasraçaù
apaçyatäm ätma-tattvaà
gâheñu gâha-medhinäm*

"Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." (SB 2.1.2)

It is stated, *parama-käruëiko vedaù*—"Vedic knowledge is supremely merciful"—because it engages the animalistic human beings in a gradual process of purification that culminates in full consciousness of Lord Kāñëa, the Supreme Personality of Godhead. This is confirmed by the Lord Himself in *Bhagavad-gētā* (*vedaiç ca sarvair aham eva vedyaù* [Bg. 15.15]). The majority of human beings are not able to suddenly give up material sense gratification, even though they understand from Vedic literature that such sense gratification causes a pernicious future effect. We have practical experience in the Western countries that when the government informed the citizens that smoking cigarettes causes lung cancer, most people were unable to give up their smoking habit. Therefore, the Vedic literature prescribes a gradual process of purification in which the conditioned soul learns to offer the results of his material activities to the Supreme Lord, thus spiritualizing those activities. Material sense gratification is based on two organs, namely the tongue for tasting and the genitals for sex life. By offering palatable food to the Deity of Kāñëa and then enjoying the remnants as *kāñëa-prasādam* and by accepting the rules and regulations for Vedic householder life and begetting of Kāñëa conscious children, one can gradually bring the full range of material activities to the platform of pure devotional service. By offering the fruits of one's ordinary activities to the Supreme Lord, one gradually understands that the Lord Himself, and not material sense gratification, is the actual goal of life. Lord Kāñëa warns in *Bhagavad-gētā* that if people are prematurely encouraged to give up householder life or the sumptuous remnants of the Lord's *prasādam*, such

artificial renunciation will have the opposite effect.

There is a class of duplicitous men who misunderstand the transcendental purpose of the *Vedas* and falsely claim that material fruitive results such as promotion to heaven, which is offered in the *agnihōma* sacrifice, constitute the ultimate goal of the *Vedas*. Such foolish men have been described by Lord Kāṇḍeya:

*yām imāṇ puṇpitāṇ vācaṇ
pravadanty avipaṇcitāṇ
veda-vāda-ratāṇ pārtha
nānyad astēti vādinaṇ*

*kāmātmānaṇ svarga-parā
janma-karma-phala-pradām
kriyā-viṇeṇa-bahulāṇ
bhogaicṇvarya-gatiṇ prati*

"Men of small knowledge are very much attached to the flowery words of the *Vedas*, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this." (Bg. 2.42-43) To refute such a foolish understanding of the Vedic purpose, this verse uses the word *niṇsai gaṇ*, which means "without attachment to material results." The actual purpose of the *Vedas* is *arpitam eṇvare*, to offer everything to the Supreme Personality of Godhead. The result is *siddhim*, or the perfection of life, Kāṇḍeya consciousness.

The words *rocanārthā phala-ṇṇrutīṇ* clearly indicate that the fruitive results promised in the Vedic literature are meant to stimulate a materialistic person to have faith in the Vedic injunctions. The example is given that a child may be offered candy-covered medicine. The child becomes enthusiastic to take the medicine because of the candy coating, whereas a mature person will be enthusiastic to take the medicine itself, knowing that such medicine is meant for his real self-interest. The mature platform of Vedic understanding is mentioned in the *Bāhad-āraēyaka*

Upaniṣad (4.4.22): *tam etaṁ vedānuvacanena brāhmaṇā vividiṁanti brahmacaryeṇa tapasā çraddhayā yajī enānāçakena ca*. "By the teaching of the *Vedas* and by celibacy, penances, faith and controlled eating, great *brāhmaṇas* come to know the Supreme." The Supreme is Kāṇḍa, as stated in *Bhagavad-gītā*. Although the prescribed rituals of the *Vedas* may sometimes resemble material fruitive work, the activity is spiritualized because the result is offered to the Supreme. Candy-covered medicine and ordinary candy may appear or taste the same. But the candy-covered medicine has a therapeutic effect not found in ordinary candy. Similarly, the words *naiṅkarmyaṁ labhate siddhim* in this verse indicate that a faithful follower of the Vedic injunctions will gradually be promoted to the highest perfection of life, pure love of Godhead, as stated by Caitanya Mahāprabhu (*premā pum-artho mahān*).

TEXT 47

ya @AzAu ô\$d"yafainTaM
inaijaRh"l[%Sau: par"Atmana:
ivaiDanaAepacare"Úe"vaM
tanṭaAe-e(na ca ke(zAvama,

*ya āçu hādaya-granthiṁ
nirjihēñuṁ parātmanaṁ
vidhinopacared devam
tantruktēna ca keçavam*

WORD-FOR-WORD MEANINGS

yaṁ—one who; *āçu*—quickly; *hādaya-granthim*—the knot of the heart (false identification with the material body); *nirjihēñuṁ*—desirous of cutting; *parātmanaṁ*—of the transcendental soul; *vidhinā*—with the regulations; *upacaret*—he should worship; *devam*—the Supreme Personality of Godhead; *tantra-uktena*—which are described by the *tantras* (the supplementary Vedic literatures that give detailed instructions for spiritual practice); *ca*—as well (in addition to those regulations which are directly *vedoktam*);

keçavam—Lord Keçava.

TRANSLATION

One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keçava, by the regulations found in Vedic literatures such as the *tantras*.

PURPORT

The Vedic literatures contain mysterious descriptions of the Absolute Truth that stimulate philosophical speculation. The *Vedas* also offer heavenly rewards for the performance of ritualistic ceremonies. But as stated in verse 44 of this chapter such *jī āna-kāēōa* and *karma-kāēōa* sections of the *Vedas* are *bālānām anuçāsanam*; that is, because less intelligent or childish persons are addicted to mental speculation and fruitive activity, these sections of the *Vedas* are meant to attract such persons to take shelter of the Vedic injunctions for gradual promotion to the perfect stage of Kāñēa consciousness.

Now that the path for those who are materialistic has been described in several verses, this verse describes the process for those who are *vijī aū*, or learned transcendentalists. Such learned transcendentalists are advised to follow the regulated worship described in such *Vaiñēava tantras* as *Çré Nārada Pai carātra* for pleasing the Supreme Lord directly. The words *upacared devaē tantroktena ca keçavam* indicate that one should directly worship Keçava, the Supreme Personality of Godhead, who appears in many different incarnations to please His devotees. Çréla Jayadeva Gosvāmē has described the pastimes of the Lord in his song describing ten prominent incarnations of the Personality of Godhead, Keçava: Lord Fish, Lord Tortoise, Lord Boar, Lord Nāsiāha-deva, Lord Vāmana, Lord Paraçurāma, Lord Rāmacandra, Lord Balarāma, Lord Buddha and Lord Kalki. The words *upacared devam* indicate devotional service to the Personality of Godhead. And therefore the word *tantroktena*, or "injunctions of the *tantras*," should be understood to indicate *vaiñēava-tantras* such as *Çré Nārada Pai carātra*,

which give explicit and detailed instructions for worshiping Keçava. The *Vedas* are referred to by the term *nigama*. And the elaborate explanation of these *nigamas* is called *āgama*, or *tantra*. When the transcendental living entity becomes perturbed by the obnoxious harassment of material bodily dualities, he becomes eager to hear from the *Vedas* about his transcendental situation. The word *āçu* in this verse indicates that those who are eager to put a quick end to material existence and situate themselves in the eternal blissful life of perfect knowledge should directly worship Lord Kāñëa, bypassing the preliminary Vedic rituals described in the previous verses.

TEXT 48

labDvaAnaufah" @AcaAyaARta,
taena s\$and"izARtaAgAma:
mah"Apauç&SamaByacaeRna,
maUtyaARiBamatayaAtmana:

*labdhvānugraha ācāryāt
tena sandarçitāgamaù
mahā-puruṇam abhyarcen
mūrtyābhimatayātmanaù*

WORD-FOR-WORD MEANINGS

labdhvā—having obtained; *anugrahaù*—mercy; *ācāryāt*—from the spiritual master; *tena*—by him; *sandarçita*—being shown; *āgamaù*—(the process of worship given by) the *vaiñëava-tantras*; *mahā-puruṇam*—the Supreme Person; *abhyarcet*—the disciple should worship; *mūrtyā*—in the particular personal form; *abhimatayā*—which is preferred; *ātmanaù*—by himself.

TRANSLATION

Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord

the devotee finds most attractive.

PURPORT

According to Çréla Jéva Gosvämé, the word *labdhvānugrahaù* indicates formal initiation by a bona fide spiritual master. It is stated in the *Padma Purāëa*,

*ñāō-karma-nipuëo vipro
mantra-tantra-viçāradaù
avaiñëavo gurur na syād
vaiñëavaù çvapaco guruù*

A bona fide spiritual master must be a soul surrendered at the lotus feet of the Supreme Lord. In the *Brahma-vaivarta Purāëa* it is stated,

*bodhaù kaluñitas tena
daurätmyaà prakaōë-kātam
gurur yena parityaktas
tena tyaktaù purā hariù*

"One pollutes his own intelligence and exhibits severe weakness of character when he rejects his own spiritual master. Indeed, such a person has already rejected the Supreme Lord, Hari." The bona fide disciple should always remember that his entire understanding of Vedic knowledge is coming through the mercy of his bona fide spiritual master. If one superficially or whimsically accepts and rejects a bona fide Vaiñëava spiritual master, sometimes becoming attracted to another spiritual master, one commits a *vaiñëava-aparādha*, a great offense against the devotees of the Lord. Sometimes a foolish neophyte mistakenly thinks that the relationship with the spiritual master is meant for the sense gratification of the disciple, and therefore in the name of spiritual aspirations such a fool gives up a bona fide Vaiñëava *guru*. One should understand oneself to be the eternal servant of the *guru*. Çréla Jéva Gosvämé, however, has quoted this verse from the *Nārada Pai carātra*:

*avaiñëavopadiñöena
mantreëa nirayaà vrajet
punaç ca vidhinä samyag
grähayed vaiñëaväd guroù*

"One who is initiated into a *mantra* by a non-Vaiñëava must go to hell. Therefore he should again be initiated properly, according to the prescribed method, by a Vaiñëava *guru*." It is the duty of the bona fide spiritual master to examine carefully the qualification of the disciple, and the disciple should similarly approach a bona fide spiritual master. Otherwise, the foolish disciple and the indiscriminate *guru* may both be punished by the laws of nature.

One should not artificially try to assimilate all of the apparently conflicting branches of Vedic knowledge. *Vedaiç ca sarvair aham eva vedyaù* [Bg. 15.15]. Conditioned souls have various conflicting natures, which are engaged by apparently conflicting Vedic injunctions called *pravåtti* and *nivåtti-mārga*. But the easiest path is simply to learn the process of regularly worshipping *advaya-jī āna*, Lord Viñëu. All the demigods mentioned in the *Vedas* are paraphernalia for the service of the Supreme Lord, Viñëu. Whatever exists in the visible material world is also meant to be engaged in the Lord's service; otherwise, it has no value. If one artificially renounces material things useful in the service of the Supreme Lord, he loses his spiritual qualification of seeing everything as meant for Kāñëa's pleasure and will be forced to think of material objects as meant for his own sense enjoyment. In other words, material things should be accepted or rejected according to the pleasure of the Supreme Lord. Otherwise, one will fall down from the standard of pure devotional service. As stated in this verse, *labdhvānugraha ācāryāt*: such discrimination can be learned when one receives the mercy of a bona fide spiritual master, who reveals to the sincere disciple the practical application of Vedic knowledge.

TEXT 49

zAuica: s\$ammauKamaAs\$alna:

‘aANAs\$aMyamanaAid"iBa:
ipaNxM" ivazAAeDya s\$a^ayaAs\$a-
k{(tar"°aAe'caRyaeÜ"ir"ma,

*çuciù sammukham äsénaù
präëa-saàyamanädibhiù
piëòaa viçodhya sannyäsa-
kâta-rakñö 'rcayed dharim*

WORD-FOR-WORD MEANINGS

çuciù—clean; *sammukham*—facing (the Deity); *äsénaù*—thus seated; *präëa-saàyamana-ädibhiù*—by *präëäyāma* (breathing exercises) and other means; *piëòam*—the gross body; *viçodhya*—purifying; *sannyäsa*—by placing transcendental marks of *tilaka* on various places of the body; *kâta-rakñö*—in this way invoking the Lord's protection; *arcayet*—one should worship; *harim*—Lord Hari.

TRANSLATION

After cleansing oneself, purifying the body by *präëäyāma*, *bhüta-çuddhi* and other processes, and marking the body with sacred *tilaka* for protection, one should sit in front of the Deity and worship the Supreme Personality of Godhead.

PURPORT

Präëäyāma is the authorized Vedic process for controlling the air within the body. Similarly, *bhüta-çuddhi* is a process for purifying the body. The word *çuciù* means that one should be internally and externally clean. *Çuciù* means that one should perform activities only for the pleasure of the Supreme Personality of Godhead. If somehow or other one can remember the Supreme Lord constantly by chanting and hearing His holy name, one will come to the pure stage of life, as described in this Vedic *mantra*:

oà apavitraù pavitro vä

*sarvāvasthā̀ gato 'pi vā
yaù smaret puëòarékākñā̀
sa bahyābhyantara-çuciù
(Garuòā Purāëa)*

Çréla Bhaktisiddhānta Sarasvaté Öhākura has pointed out that although one may mark the body with sacred *tilaka*, perform *mudrās* and chant *mantras*, if one is thinking within his mind of material sense gratification his worship of Lord Çré Hari is bogus. Therefore the word *çuciù* here indicates that one should worship the Lord in a favorable frame of mind, considering the Lord to be sacred and one's self to be an insignificant servant of the Lord. Those who are not favorably inclined toward the Supreme Personality of Godhead do not like to worship the Deity in the temple, and they discourage people from going to the temple of the Lord by saying that since the Lord is omnipresent there is no need to do so. Such envious persons prefer the gymnastic exercises of *haõha-yoga* or the *rāja-yoga* system. But statements by the Lord Himself, such as *vāsudevaù sarvam iti* and *mā̀ ekà çaraëà vraja* [Bg. 7.19], indicate that in mature transcendental realization one understands that the Supreme Personality of Godhead is the source of everything and therefore the only worshipable object. Thus the devotees who worship the Deity of the Lord according to the *pañcarātra* system are not attracted by any *yoga* process except *bhakti-yoga*.

TEXTS 50-51

@caARd"AE ô\$d"yae caAipa
yaTaAlabDaAepacaAr"kE(:
%"vyai°atyaAtmailaNgAAina
inaSpaAâ 'aAe°ya caAs\$anama,

paAâAd"lnaupak(lpyaATa
s\$ai°aDaApya s\$amaAih"ta:
ô\$d"Aid"iBa: k{(tanyaAs\$aAe
maUlamāñaeNA caAcaRyaeta,

*arcādau hādaye cāpi
yathā-labdhopacāraiù
dravya-kñiti-ātma-liëgāni
niñpādyā prokñiya cāsanam*

*pādyādén upakalpyātha
sannidhāpya samāhitaù
hād-ādibhiù kāta-nyāso
mūla-mantreëa cārcayet*

WORD-FOR-WORD MEANINGS

arcā-ādau—in the form of the Deity and His paraphernalia; *hādaye*—in the heart; *ca api*—also; *yathā-labdha*—whatever is available; *upacāraiù*—with ingredients of worship; *dravya*—the physical items to be offered; *kñiti*—the ground; *ātma*—one's own mind; *lië gāni*—and the Deity; *niñpādyā*—preparing; *prokñiya*—sprinkling with water for purification; *ca*—and; *āsanam*—one's seat; *pādyā-ādén*—the water for bathing the Deity's feet and other offerings; *upakalpya*—getting ready; *atha*—then; *sannidhāpya*—placing the Deity in His proper place; *samāhitaù*—concentrating one's attention; *hāt-ādibhiù*—on the Deity's heart and other places of the body; *kāta-nyāsaù*—having drawn sacred marks; *mūla-mantreëa*—with the appropriate basic *mantra* for worshipping the particular Deity; *ca*—and; *arcayet*—one should offer worship.

TRANSLATION

The devotee should gather whatever ingredients for worshipping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with tilaka. Then he should offer worship with the appropriate *mantra*.

PURPORT

*ataù çré-kāñëa-nämädi
na bhaved grāhyam indriyaiù
sevonmukhe hi jihvādau
svayam eva sphuraty adaù
[Cc. Madhya 17.136]
(Padma Purāëa)*

The Absolute Truth can never be understood by ordinary material sense perception. The conditioned souls engrossed in the vain pursuit of material sense gratification are completely indifferent to the transcendental loving service of the Lord. Their materially conditioned minds are always impure and disturbed by the endless flow of material dualities, such as prosperity and poverty, winter and summer, fame and infamy, youth and old age. Such disturbed conditioned souls cannot recognize the personal presence of the Absolute Truth in the form of the Deity.

The Lord's incarnation as *arcā-avatāra*, the Deity form, is a special manifestation of the Lord's mercy toward the materialistic or neophyte devotees who are still under the influence of material designations. They are unable to perceive the Lord in His eternal abode, and therefore the Lord descends as the Deity form, manifesting the *prakāça* incarnations and even the *svayaà-prakāça*, or the original form of the Lord. The *prakāça* incarnations exhibit various pastimes within this world, whereas *svayaà-prakāça*, the Lord's original form, is the source of all *avatāras*.

To one who sincerely worships the Deity, the Deity manifests Himself as the Supreme Personality of Godhead. Those who are most unfortunate cannot even recognize the Supreme Lord in His merciful Deity expansion. They consider the Deity an ordinary material object. But by surrendering at the lotus feet of a bona fide spiritual master, who is a pure devotee of the Lord, one can learn to worship the Deity, as mentioned in this verse, and thus revive one's lost relationship with the Lord. One who considers such transcendental Deity worship to be equivalent to idol worship is grossly

covered by the three modes of material nature. A person wearing rose-colored glasses sees the entire world to be rose colored. Similarly, those unfortunate living entities who are thickly covered by the material modes of nature see everything, including the Supreme Lord, as material due to their polluted vision.

TEXTS 52-53

s\$AÄyAepaAÄyAM s\$apaASaRd"AM
taAM taAM maUita< svamanṭata:
paAâAGyaARcamanalyaAâE:
µAnavaAs\$aAeivaBaUSaNAE:

gAnDamaAlyaA°ata'agBar,"
DaUpad"IpaAepah"Ar"kE(:
s\$AÄyms\$ampaUjya ivaiDavata,
stavaE: stautvaA namaeÜ"ir"ma,

*sāi gopāi gāà sa-pārñadāà
tāà tāà mūrtià sva-mantrataù
pādyārghyācamanēyādyaiù
snāna-vāso-vibhūñāēaiù*

*gandha-mālyākñata-sragbhir
dhūpa-dēpopahārakaiù
sāi gam sampūjya vidhivat
stavaiù stutvā named dharim*

WORD-FOR-WORD MEANINGS

sa-aì ga—including the limbs of His transcendental body; *upāi gām*—and His special bodily features such as His Sudarṇana disc and other weapons; *sa-pārñadām*—along with His personal associates; *tām tām*—each particular; *mūrtim*—Deity; *sva-mantrataù*—by the Deity's own *mantra*; *pādyā*—with water for bathing the feet; *arghya*—scented water for greeting; *ācamanēya*—water for washing the mouth; *ādyaiù*—and so on;

snāna—water for bathing; *vāsaù*—fine clothing; *vibhūñāëaiù*—ornaments; *gandha*—with fragrances; *mālya*—necklaces; *akñata*—unbroken barleycorns; *sragbhiù*—and flower garlands; *dhüpa*—with incense; *dēpa*—and lamps; *upaharakaiù*—such offerings; *sa-aì gam*—in all aspects; *sampūjya*—completing the worship; *vidhivat*—in accordance with the prescribed regulations; *stavaiù stutvā*—honoring the Deity by offering prayers; *namet*—one should bow down; *harim*—to the Lord.

TRANSLATION

One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarçana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own *mantra* and with offerings of water to wash the feet, scented water, water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.

PURPORT

Çréla Çrédhara Svāmé has mentioned that *akñata*, or unbroken barleycorns (mentioned in verse 53), are to be used in decorating the Deity with *tilaka*, and not in the actual *pūjā*. *Nākñatair arcayed viñëuà na ketakyä maheçvaram*: "Lord Viñëu should not be worshiped with unbroken barleycorns, and Lord Çiva should not be worshiped with *ketaké* flowers."

TEXT 54

@AtmaAnamtanmayamDyaAyana,
maUita< s\$ampaUjayaeÜ"re":
zAeSaAmaADaAya izAr"s\$aA

svaDaAmnyauã"Asya s\$atk{(tama,

*ätmānam tan-mayam dhyāyan
mūrtià sampūjayed dhareù
çeñām ādhāya çirasä
sva-dhāmny udvāsya sat-kātam*

WORD-FOR-WORD MEANINGS

ätmānam—oneself; *tat*—in the Lord; *mayam*—absorbed; *dhyāyan*—so meditating; *mūrtim*—the personal form; *sampūjayet*—should fully worship; *hareù*—of Lord Hari; *çeñām*—the remnants of worship; *ādhāya*—taking; *çirasä*—upon one's head; *sva-dhāmni*—in His place; *udvāsya*—putting; *sat-kātam*—respectfully.

TRANSLATION

The worshiper should become fully absorbed in meditating upon himself as an eternal servant of the Lord and should thus perfectly worship the Deity, remembering that the Deity is also situated within his heart. Then he should take the remnants of the Deity's paraphernalia, such as flower garlands, upon his head and respectfully put the Deity back in His own place, thus concluding the worship.

PURPORT

The word *tan-mayam* in this verse is significant. One who is purified by worshipping the Deity form of the Lord can understand that he, the worshiper, is an eternal servant of the Lord and is qualitatively one with the Lord, being like a tiny spark of the original fire, the Personality of Godhead. Çréla Madhvācārya has stated in this regard,

*viñëor bhātyo 'ham ity eva
sadā syād bhagavan-mayaù
naivāhaà viñëur asméti*

viñëuù sarveçvaro hy ajaù

"One should think, 'I am an eternal servant of Viñëu, and therefore, because I am His eternal part and parcel, I am eternally one with Him. But I am not Viñëu Himself, because Viñëu is the supreme controller of everything.' "

The basic principle of Deity worship is that one must understand oneself to be an eternal servant of the Supreme Lord. One who is addicted to sexual gratification, foolishly identifying himself with the external material body, cannot change his conception of himself from that of an enjoyer to that of the enjoyed. Such a person interprets the word *tan-mayam* to mean that the worshiper is himself also the worshipable object. Çré Jêva Gosvämé Prabhupäda has written in his *Durga-saì gamané*, his commentary on Çré Rûpa Gosvämé Prabhu's *Bhakti-rasämâta-sindhu*, that *ahaì grahopäsanä*, or the process of worshipping oneself as the Supreme, is a gross misidentification of one's own self with the Supreme, who is actually one's eternal shelter. The six Gosvämés have repeatedly clarified this point. But unintelligent persons within the *präkâta-sahajiyä* community become influenced by the bogus ideas of the Mâyävädé philosophers and thus display the deluded misconception that the worshiper becomes the supreme shelter. Such a hallucination is an *aparädha*, an offense against the Lord. Therefore the word *tan-maya* in this verse should not be offensively understood to mean that the worshiper becomes equal to his eternal worshipable object.

TEXT 55

WvamagnyakR(taAeyaAd"Ava,
@itaTaAE ô\$d"yae ca ya:
yajatalir"maAtmaAnama,
@icar"Anmaucyatae ih" s\$a:

*evam agny-arka-toyädäv
atithau hâdaye ca yaù
yajatéçvaram ätmänam
acirän mucyate hi saù*

WORD-FOR-WORD MEANINGS

evam—thus; *agni*—in fire; *arka*—the sun; *toya*—water; *ādau*—and so on; *atithau*—in the guest at one's home; *hādaye*—in one's heart; *ca*—also; *yaù*—who; *yajati*—worships; *ēçvaram*—the Supreme Personality of Godhead; *ātmānam*—the Supreme Soul; *acirāt*—without delay; *mucyate*—becomes liberated; *hi*—indeed; *saù*—he.

TRANSLATION

Thus the worshiper of the Supreme Lord should recognize that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Third Chapter, of the Çrēmad-Bhāgavatam, entitled "Liberation from the Illusory Energy."

4. Drumila Explains the Incarnations of Godhead to King Nimi

The various forms of the past, present and future incarnations of the Supreme Personality of Godhead, Çré Hari, and the various transcendental characteristics of each of these *avatāras* constitute the subject matter of this chapter.

Even if it were ever possible to count all the particles of dust on the face of the earth, any attempt to count all the innumerable transcendental

qualities of the unlimited Lord Hari, the foundation of all potencies, would be simply madness. The Personality of Godhead Nārāyaṇa created the universe out of the five elements manufactured by His own *māyā*, entered into that universe in the form of the Supersoul and became known as the Puruṣa-avatāra. He effects the work of creation in the mode of passion through the personal form of Brahmā, of protection in the mode of goodness through the form of the Lord of sacrifice, Viṣṇu, and of annihilation in the mode of ignorance through the form of Rudra. Incarnating in the form of Nara-Nārāyaṇa, the greatest of sages, from the womb of Mūrti, the daughter of Dakṣa and wife of Dharma, He preached by His own practical demonstration the science of *naiṣkarmyam*. When Cupid (Kandarpa) and his hosts were sent to Badarikāṣrama by King Indra, who had become fearful and envious at seeing the austerities of Lord Nara-Nārāyaṇa, that best of sages welcomed Cupid as an honored guest. The pacified Cupid then offered prayers to the Supreme Personality Nara-Nārāyaṇa Āṇi. By the order of the sage, Cupid returned from there with Urvaṣī and upon presenting himself before Indra related to him everything that had taken place.

The Personality of Godhead Lord Viṣṇu has appeared in various partial incarnations for the benefit of the entire world and has given instructions in spiritual knowledge in the forms of Haṁsa, Dattatreya, Sanaka and the other Kumāra brothers, and Āṇabhadeva. In the form of Hayagrēva He killed the demon Madhu and saved all the *Vedas*. In the *avatāra* of Matsya, the fish, He protected both the earth and Satyavrata Manu. In the incarnation of Varāha, the boar, He delivered the earth and destroyed Hiraṇyākṣa; in that of Kūrma, the tortoise, He carried Mandara Mountain upon His back; and in the form of Ṣṛī Hari He gave liberation to the king of the elephants. The Lord delivered the Vālakhilyas, who had been trapped in the water in a cow's hoofprint, He delivered Indra from the reaction for murdering a *brāhmaṇa*, and He delivered the wives of the demigods from imprisonment in the palaces of the demoniac *asuras*. In the *avatāra* of Nāsiṅha, He killed Hiraṇyakaṣipu. In the reign of each Manu He kills the demons, fulfills the needs of the demigods and protects all the planetary systems. In the form of Vāmana, the dwarf *brāhmaṇa* boy, He cheated Bali Mahārāja; in the form of Paraṣurāma He rid the earth of *kīatriyas* twenty-one times; and in the form

of Çré Rāma He brought the ocean under His submission and killed Rāvaëa. Descending into the Yadu dynasty, He removed the burden of the earth. In the form of Buddha, by His argumentative preaching in defiance of the *Vedas* He bewildered the demons who were unqualified to perform sacrifices, and at the end of Kali-yuga He will destroy the *çûdra* kings in His form of Kalki. In this way the innumerable appearances and activities of the Supreme Personality of Godhead Lord Hari are described.

TEXT 1

™alr"AjaAevaAca
yaAina yaAnalh" k(maARiNA
yaEyaE=: svacC\$nd"janmaiBa:
ca,e(k(r"Aeita k(taAR vaA
h"ir"staAina "auvantau na:

çré-rājavāca
yāni yānēha karmāëi
yaiṛ yaiù svacchanda-janmabhiù
cakre karoti kartā vā
haris tāni bruvantu naù

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *yāni yāni*—each; *iha*—in this world; *karmāëi*—of the activities; *yaiù yaiù*—by each; *svacchanda*—assumed independently; *janmabhiù*—of the appearances; *cakre*—He performed; *karoti*—is performing; *kartā*—will perform; *vā*—or; *hariù*—the Supreme Lord, Hari; *tāni*—these; *bruvantu*—please tell; *naù*—us.

TRANSLATION

King Nimi said: The Supreme Personality of Godhead descends into the material world by His internal potency and according to His own desire. Therefore, please tell us about the various pastimes Lord Hari has performed

in the past, is performing now and will perform in this world in the future in His various incarnations.

PURPORT

In this Fourth Chapter the son of Jayanté, Drumila, will address King Nimi. The forty-eighth verse of the Third Chapter stated, *mūrtyābhimatayātmanaù*: "One should worship the particular form of the Lord most attractive to oneself." Similarly it was stated in the previous chapter, *stavaiù stutvä named dharim*: "One should bow down to Lord Hari after glorifying Him with prayers." Thus it is assumed that the worshiper has knowledge of the Supreme Lord's transcendental qualities and pastimes in order to execute the process of worship previously described. King Nimi, therefore, is eagerly inquiring about the various incarnations of the Supreme Lord so that he can ascertain which particular form of the Supreme Lord is most suitable for his personal worship. It is understood that King Nimi is a Vaiñëava, or devotee, who is trying to advance in the transcendental loving service of the Supreme Personality of Godhead.

It is important to note in this regard that the word *abhimata-mūrti*, meaning "one's most desirable form," does not indicate that one may concoct a form of the Lord by one's own whim. *Advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. All the forms of the Supreme Lord are *anādim*, or eternal. Thus there is no question of concocting a form, because such a concoction would be *ādi*, or the origin of the concocted form. *Abhimata-mūrti* means that among the eternal forms of the Lord one should select that form which most inspires one's love for the Supreme Personality of Godhead. Such love cannot be imitated, but it is automatically aroused when one follows the prescribed rules and regulations given by the bona fide spiritual master and submissively hears these descriptions of *Çrémad-Bhāgavatam*.

TEXT 2

™alâu"imala ovaAca

yaAe vaA @nantasya gAunaAnanantaAna,
@nau,(imaSyana, s\$a tau baAlabauiÜ":
r"jaAMis\$a BaUmaegARNayaetk(TaiÂata,
k(Alaena naEvaAiKalazAi·(DaA°a:

çré-drumila uvāca
yo vā anantasya gunān anantān
anukramiṇyan sa tu bāla-buddhiu
rajā̀asi bhūmer gaëayet kathai`cit
kālena naivākhila-çakti-dhāmnau

WORD-FOR-WORD MEANINGS

çré-drumilau uvāca—Çré Drumila said; *yaù*—who; *vai*—indeed; *anantasya*—of the unlimited Lord; *guruëä*—the transcendental qualities; *anantān*—which are unlimited; *anukramiṇyan*—trying to enumerate; *saù*—he; *tu*—certainly; *bāla-buddhiu*—is a person of childish intelligence; *rajā̀asi*—the particles of dust; *bhūmeu*—on the earth; *gaëayet*—one may count; *kathai`cit*—somehow; *kālena*—in time; *na eva*—but not; *akhila-çakti-dhāmnau*—(the qualities) of the reservoir of all potencies.

TRANSLATION

Çré Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

PURPORT

In reply to King Nimi's request that the *nava-yogendras* describe all the qualities and pastimes of the Lord, Çré Drumila here explains that only the most foolish person would even attempt such a comprehensive description of the unlimited qualities and pastimes of the Personality of Godhead. Such

foolish, childish persons, however, are far more advanced than ignorant materialistic scientists who actually try to describe all knowledge without even referring to the Personality of Godhead. In other words, although it is impossible to describe the Lord fully, foolish atheistic scientists attempt to describe all knowledge without even having reached the most preliminary knowledge of the Personality of Godhead. Such atheistic persons should be understood to be shortsighted and of very weak intelligence, despite their showy material achievements, which ultimately end in great suffering and destruction. It is said that Lord Anantadeva Himself, with His innumerable tongues, cannot even begin to vibrate completely the glories of the Supreme Personality of Godhead. The example given in this verse is very nice. No human being can hope to count the number of particles on the surface of the earth; therefore no one should foolishly try to understand the Supreme Lord by his own tiny endeavor. One should submissively hear knowledge of God as it is spoken by God Himself in *Bhagavad-gētā*, and thus one should gradually be elevated to the stage of hearing *Çrēmad-Bhāgavatam*. According to Caitanya Mahāprabhu, by tasting a drop of seawater one can get a general idea of the flavor of the entire ocean. Similarly, by submissively hearing about the Personality of Godhead one can acquire a qualitative understanding of the Absolute Truth, although quantitatively one's knowledge can never be complete.

TEXT 3

BaUtaEyaRd"A paÂaiBar"Atmas\$a{íE":
 pauraM" ivar"AjaM ivar"cayya taismana,
 svaAMzAena ivaí": pauç&SaAiBaDaAnama,
 @vaApa naAr"AyaNA @Aid"de"va:

*bhütair yadä pa'i cabhir ätma-sânöaiù
 puraâ viräjaâ viracayya tasmin
 sväâçena viñöaù puruñäbhidhänam
 aväpa nārāyaëa ädi-devaù*

WORD-FOR-WORD MEANINGS

bhūtaiù—by the material elements; *yadā*—when; *pañcabhiù*—five (earth, water, fire, air and ether); *ātma-sāññaiù*—created by Himself; *puram*—the body; *virājam*—of the universe in its subtle form; *viracayya*—having constructed; *tasmin*—within that; *sva-aàçena*—in the manifestation of His own plenary expansion; *viññāu*—entering; *puruṇa-abhidhānam*—the name Puruṇa; *avāpa*—assumed; *nārāyaëaù*—Lord Nārāyaëa; *ādi-devaù*—the original Personality of Godhead.

TRANSLATION

When the primeval Lord Nārāyaëa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṇa.

PURPORT

The words *bhūtaiù pañcabhiù* in this verse refer to the five gross material elements—earth, water, fire, air and sky—which form the basic building blocks of the material world. When the conditioned living entity enters within these five elements, consciousness becomes manifest, along with the functions of the mind and intelligence. Unfortunately, the consciousness manifest under the modes of material nature is governed by *ahaṁkāra*, or false ego, in which the living entity wrongly considers himself the enjoyer of the material elements. Although the Supreme Personality of Godhead, Puruṇottama, enjoys His pure transcendental existence in the spiritual sky, the material elements are also meant for His enjoyment, through the process of *yajñīya*, or sacrifice. This material world is called Devé-dhāma, or the abode of the illusory energy of the Lord, Māyā-devé. The *Brahma-saṁhitā* explains that the Supreme Person is not at all attracted to His inferior energy, *māyā*, but when the material creation is used in the devotional service of the Lord, the Lord becomes attracted by the devotion and sacrifice of the living entities, and thus, indirectly, He is also the enjoyer of the material world.

We should not think that the pastimes of Lord Nārāyaṇa as the Supersoul and creator of this universe are on a lower spiritual level than Nārāyaṇa's eternal pastimes in the spiritual world. Were Lord Nārāyaṇa in any way to diminish His transcendental bliss and knowledge in His activities of material creation, He would have to be considered a conditioned soul, affected by contact with the illusory potency. But since Lord Nārāyaṇa is eternally aloof from the influence of *māyā*, His activities as the Supersoul of this universe are exactly on the same transcendental level as His activities in the spiritual world. All the activities of the Supreme Personality of Godhead are part and parcel of His unlimited spiritual pastimes.

TEXT 4

yatk(Aya W Sa Bauvanaṭayas\$ai^aavaezAAe
 yasyaein%o"yaEstanauBa{taAmauBayaein%o"yaAiNA
 ĀaAnaM svata: is\$anataAe balamaAeja wRh"A
 s\$aÔvaAid"iBa: isTaitalayaAeà"va @Aid"k(taAR

yat-kāya eṇa bhuvana-traya-sanniveṣo
yasyendriyais tanu-bhātām ubhayendriyāḥi
jī ānaḥ svataḥ cvasanato balam oja éhā
sattvādibhiḥ sthiti-layodbhava ādi-kartā

WORD-FOR-WORD MEANINGS

yat-kāye—within whose body; *eṇaḥ*—this; *bhuvana-traya*—of the three planetary systems making up the universe; *sanniveṣaḥ*—the elaborate arrangement; *yasya*—of whom; *indriyaiḥ*—by the senses; *tanu-bhātām*—of the embodied living beings; *ubhaya-indriyāḥi*—both kinds of senses (knowledge-acquiring and active); *jī ānam*—knowledge; *svataḥ*—directly from Him; *cvasanataḥ*—from His breathing; *balam*—strength of the body; *ojaḥ*—strength of the senses; *éhā*—activities; *sattva-ādibhiḥ*—by nature's modes of goodness, passion and ignorance; *sthiti*—in maintenance;

laya—destruction; *udbhava*—and creation; *ädi-kartä*—the original doer.

TRANSLATION

Within His body are elaborately arranged the three planetary systems of this universe. His transcendental senses generate the knowledge-acquiring and active senses of all embodied beings. His consciousness generates conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power and conditioned activities of the embodied souls. He is the prime mover, through the agency of the material modes of goodness, passion and ignorance. And thus the universe is created, maintained and annihilated.

PURPORT

When a conditioned soul becomes completely exhausted by his strenuous activities, or when he is overcome by disease, death or fear, he loses all power to manifest practical knowledge or activities. Thus we should understand that independent of the mercy of the Supreme Personality of Godhead we can neither work nor cultivate knowledge. By the mercy of the Personality of Godhead the conditioned soul acquires a material body, which is a perverted reflection of the unlimited spiritual body of the Lord. Thus the living entity engages in ignorant materialistic activities for society, friendship and love. But the entire program suddenly vanishes with the unforeseen dissolution of the material body. Similarly, our material knowledge is always subject to become null and void within an instant, since the material nature is itself constantly changing. The Supreme Personality of Godhead is the prime mover behind the birth, maintenance and destruction of the universe. And the living entity should try to understand that Personality of Godhead who has given him so much facility for illusion. The Personality of Godhead actually wants the conditioned soul to surrender to Him and regain an eternal life of bliss and knowledge at the Lord's side. The conditioned soul should reason, "If the Lord is giving me so much facility to merge into ignorance, surely He will give even more facility to come out of this ignorance if I humbly follow His direction without

foolish speculations."

This verse describes Garbhodakaçäyë Viñëu, the second phase of the *puruña* incarnations of the Lord. This Garbhodakaçäyë Viñëu, who is glorified in the *Puruña-sükta* prayers, expands Himself as the Supersoul to enter the heart of every living being. Through chanting the holy names of the Lord—Hare Kâñëa, Hare Kâñëa, Kâñëa Kâñëa, Hare Hare/ Hare Râma, Hare Râma, Râma Râma, Hare Hare—even in this degraded age one can find the Supreme Lord within one's heart. The Lord is a person as much as we are, but He is unlimited. Still, a personal loving relationship exists between the tiny living entity and the unlimited Supreme Lord. In consideration of this personal relationship, *bhakti-yoga* is the only suitable process by which to come to the ultimate understanding of our constitutional position as eternal servants of the Supreme Lord.

TEXT 5

@Ad"AvaBaUcC\$taDa{tal r"jas\$aAsya s\$agAeR
ivaSNAu: isTataAE ,(taupaitaiãR"jaDamaRs\$aetau:
ç&% "Ae'pyayaAya tamas\$aA pauç&Sa: s\$a @Aâ
wtyauà"vaisTaitalayaA: s\$atataM 'ajaAs\$au

*ädäv abhüc chata-dhâté rajasäsyä sarge
viñëuù sthitau kratu-patir dvija-dharma-setuù
rudro 'pyayäya tamasä puruñau sa ädya
ity udbhava-sthiti-layäu satataà prajāsu*

WORD-FOR-WORD MEANINGS

ädau—in the beginning; *abhüt*—He became; *çata-dhätü*—Lord Brahmä; *rajasä*—by the material mode of passion; *asya*—of this universe; *sarge*—in the creation; *viñëuù*—Lord Viñëu; *sthitau*—in maintenance; *kratu-patiù*—the Lord of sacrifice; *dvija*—of the twice-born *brähmaëas*; *dharma*—of the religious duties; *setuù*—the protector; *rudraù*—Lord Çiva; *apyayäya*—for annihilation; *tamasä*—by the mode of ignorance; *puruñau*—the Supreme Person; *saù*—He; *ädyaù*—original; *iti*—thus;

udbhava-sthiti-layäù—creation, maintenance and destruction;
satatam—always; *prajāsu*—among created beings.

TRANSLATION

In the beginning, the original Supreme Personality manifested the form of Brahmā through the material mode of passion in order to create this universe. The Lord manifested His form as Viñëu, the Lord of sacrifice and protector of the twice-born *brāhmaëas* and their religious duties, to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance and destruction.

PURPORT

In the previous verse the Supreme Personality of Godhead was described as *ädi-kartä*, the original person responsible for the creation, maintenance and annihilation of the material world. According to Çrëdhara Svämé, *ädi-kartä*, or "the original doer," implies subsequent creators, maintainers and annihilators. Otherwise there would be no meaning to the word *ädi*, or "original." Therefore this verse describes that the Absolute Truth expands Himself into the *guëävatāras*, or incarnations who carry out the creation, maintenance and annihilation of the universe through the modes of passion, goodness and ignorance respectively.

It is significant here that although this verse mentions creation through the material mode of passion and annihilation through the material mode of ignorance, it does not mention maintenance by Viñëu through the material mode of goodness. That is because Viñëu is *viçuddha-sattva*, or existing on the platform of unlimited transcendental goodness. Although Lord Çiva and Lord Brahmā are somewhat affected by their prescribed duties as superintendents of the modes of nature, Lord Viñëu is *viçuddha-sattva*, completely beyond contamination even by the material mode of goodness. As described in the *Vedas*, *na tasya käryaà karaëaà ca vidyate*: the Lord has

no occupational duty. Whereas Lord Çiva and Lord Brahmä are understood to be servants of the Lord, Viñëu is completely transcendental.

According to Çréla Jéva Gosvämé, Viñëu, described in this verse as *kratu-patiù*, the Lord of sacrifice, is understood to have appeared in a previous age as the incarnation Suyaji a, the son of Prajāpati Ruci. Whereas Brahmä and Çiva faithfully engage in service to the Supreme Lord, Viñëu is the Supreme Lord Himself, and therefore His activities of maintaining the *brähmaëas* and religious principles, as mentioned in this verse (*dvija-dharma-setuù*), are not occupational duties but *lélä*. So in addition to being a *guëävatära*, Viñëu is also a *lélävatära*, according to Çréla Jéva Gosvämé. The *Mahābhārata* (*Çānti-parva*) describes the birth of Lord Brahmä from the lotus flower emanating from Viñëu and the subsequent birth of Lord Çiva from the angry eyes of Lord Brahmä. Viñëu, however, is the self-manifested Personality of Godhead who enters the material universe by His own internal potency, as stated in *Çrémad-Bhāgavatam* (3.8.15):

*tal loka-padmaà sa u eva viñëuù
prävëviçat sarva-guëävabhäsam*

In conclusion, Lord Viñëu, the Supreme Personality of Godhead, is the supreme controller whose personal form is full of eternal existence, knowledge and bliss, who is beginningless but is the beginning of everything, who is known as Govinda, and who is the original cause of all causes, as stated in *Brahma-saàhitä*. Still, that same eternal Lord manifests Himself as Brahmä and Çiva in the sense that the primeval controllers Brahmä and Çiva manifest the potency and supreme will of the Lord, although they themselves are not supreme.

TEXT 6

DamaRsya d"°aäu"ih"tayaRjainai" maUtyaA<
naAr"AyaNA Ae nar" [%iSa'avar": 'azAAnta:
naESk(myaRla°aNAmauvaAca cacaAr" k(maR

yaAe'âAipa caAsta [%iSavayaRinaSaeivataAx.~i,,a:

*dharmasya dakña-duhitary ajaniñña mūrtyāā
nārāyaēo nara āñi-pravaraū praçāntaū
naiñkarmya-lakñāēam uvāca cacāra karma
yo 'dyāpi cāsta āñi-varya-niñevitāi ghriū*

WORD-FOR-WORD MEANINGS

dharmasya—(the wife) of Dharma; *dakña-duhitari*—by the daughter of Dakña; *ajaniñña*—was born; *mūrtyām*—by Mūrti; *nārāyaēā* *naraū*—Nara-Nārāyaēā; *āñi-pravaraū*—the best of sages; *praçāntaū*—perfectly peaceful; *naiñkarmya-lakñāēam*—characterized by the cessation of all material work; *uvāca*—He spoke; *cacāra*—and performed; *karma*—the duties; *yaū*—who; *adya api*—even today; *ca*—also; *āste*—is living; *āñi-varya*—by the greatest sages; *niñevita*—being served; *aī ghriū*—His feet.

TRANSLATION

Nara-Nārāyaēā Āñi, who is perfectly peaceful and is the best of sages, was born as the son of Dharma and his wife Mūrti, the daughter of Dakña. Nara-Nārāyaēā Āñi taught the devotional service of the Lord, by which material work ceases, and He Himself perfectly practiced this knowledge. He is living even today, His lotus feet served by the greatest of saintly persons.

PURPORT

It is understood that Nara-Nārāyaēā Āñi spoke transcendental knowledge to great saintly persons such as Nārada Muni. On the basis of these teachings, Nārada was able to describe *naiñkarmyam*, or the devotional service of the Lord, which eradicates material work, as mentioned in *Çrémad-Bhāgavatam* (1.3.8): *tantraā sātvatam ācāñña naiñkarmyaā karmaēāā yataū*. The *ātma-svarūpa*, or eternal form of the living entity, is devotional service to the Personality of Godhead. But our perception of our

eternal form is covered by a material concept of life, just as our normal understanding of our life is covered by a dream. *Naiṅkarmyam*, or the cessation of material work, is possible only by the devotional service of the Lord, as stated by Nārada Muni himself: *naiṅkarmyam apy acyuta-bhāva-varjitaḥ na çobhate ji'ānam alaḥ nirai'janam* (SB 1.5.12). The process of transforming ordinary *karma* into *naiṅkarmya*, or transcendental work, is summarized by Çréla Prabhupāda in his commentary on this verse spoken by Nārada Muni. "Fruitive work, in which almost all people in general are engaged, is always painful either in the beginning or at the end. It can be fruitful only when made subservient to the devotional service of the Lord. In the *Bhagavad-gētā* also it is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise it leads to material bondage. The bona fide enjoyer of the fruitive work is the Personality of Godhead, and thus when it is engaged for the sense gratification of the living beings, it becomes an acute source of trouble." According to the *Matsya Purāṇa* (3.10), Dharma, the father of Nara-Nārāyaṇa Āṇi, was born from the right breast of Brahmā and later married thirteen of the daughters of Prajāpati Dakṣa. The Lord Himself appeared from the womb of Mūrti-devī.

TEXT 7

wn% "Ae ivazAÆyYa mama DaAma ijaGa{°atalita
k(AmaM nyayauÈy s\$agANAM s\$a
bad"yauRpaAKyamgAtvaAps\$ar"AegANAvas\$antas\$aumand"vaAtaE:
ñl'ae°aNAeSauiBar"ivaDyad"tanmaih"Áa:

*indro viçaiḥ kya mama dhāma jighāṅātēti
kāmaḥ nyayauḥ kta sa-gaēaḥ sa badary-upākhyam
gatvāpsaro-gaēa-vasanta-sumanda-vātaiḥ
stré-prekṇāēēubhir avidhyad atan-mahi-jī au*

WORD-FOR-WORD MEANINGS

indrau—Lord Indra; *viçaiḥ kya*—fearing; *mama*—my; *dhāma*—kingdom;

jighāṁti—He wants to devour; *iti*—thinking thus; *kāma*—Cupid; *nyayuṁ kta*—he engaged; *sa-gaëam*—with his associates; *saṁ*—he (Cupid); *badarë-upākhyam*—to the āçrama named Badarikä; *gatvā*—going; *apsaraṁ-gaëa*—with the heavenly society girls; *vasanta*—the spring season; *su-manda-vātaiṁ*—and the gentle breezes; *strë-prekñäëa*—(consisting of) the glances of women; *iñubhiṁ*—with his arrows; *avidhyat*—attempted to pierce; *atat-mahi-jī aṁ*—not knowing His greatness.

TRANSLATION

King Indra became fearful, thinking that Nara-Nārāyaëa Āṁi would become very powerful by His severe penances and seize Indra's heavenly kingdom. Thus Indra, not knowing the transcendental glories of the incarnation of the Lord, sent Cupid and his associates to the Lord's residence in Badarikāçrama. As the charming breezes of spring created a most sensuous atmosphere, Cupid himself attacked the Lord with arrows in the form of the irresistible glances of beautiful women.

PURPORT

This verse and the following nine verses illustrate the Personality of Godhead's opulence of supreme renunciation. The word *atan-mahi-jī aṁ*, "not understanding the glories of the Lord," indicates that King Indra was placing the Personality of Godhead on the same level as he himself, considering the Lord an ordinary enjoyer who would be attracted by mundane sex life. Indra's plot to cause the falldown of Nara-Nārāyaëa Āṁi could not affect the Lord, but it reveals the shortsightedness of Indra himself. Because Indra is attached to his heavenly kingdom, he took it for granted that the Supreme Lord was performing austerities to acquire such flickering phantasmagoria as the kingdom of heaven (*tridaça-pür äkäça-puñpäyate*).

TEXT 8

ivaÁaAya zA,(k{(tama,(mamaAid"de"va:
'aAh" 'ah"sya gAtaivasmaya WjamaAnaAna,
maA BaEivaRBaAe mad"na maAç&ta de"vavaDvaAe
gA{õ"lta naAe bailamazAUnyaimamaM ku(ç&Dvama,

*vijī äya çakra-kâtam akramam ädi-devau
prâha prahasya gata-vismaya ejamânân
mâ bhair vibho madana mâruta deva-vadhvo
gâhëeta no balim açünyam imaà kurudhvam*

WORD-FOR-WORD MEANINGS

vijī äya—understanding perfectly; *çakra*—by Indra; *kâtam*—committed; *akramam*—the offense; *ädi-devau*—the original Personality of Godhead; *prâha*—He spoke; *prahasya*—laughing; *gata-vismaya*—free from pride; *ejamânân*—to those who were trembling; *mâ bhai*—please have no fear; *vibho*—O mighty one; *madana*—Cupid; *mâruta*—O god of the wind; *deva-vadhva*—O wives of the demigods; *gâhëeta*—please accept; *na*—from Us; *balim*—these gifts; *açünyam*—not empty; *ima*—this (*äçrama*); *kurudhvam*—please make.

TRANSLATION

The primeval Lord, understanding the offense committed by Indra, did not become proud. Instead He spoke laughingly as follows to Cupid and his followers, who were trembling before Him: "Do not fear, O mighty Madana, O wind-god and wives of the demigods. Rather, please accept these gifts I am offering you and kindly sanctify My *äçrama* by your presence."

PURPORT

The word *gata-vismaya*, or "free from false pride," is very significant. If one becomes proud by performing severe penances, such penances are considered material. One should not think, "I am a great, austere personality." Çré Nara-Nâräyaëa could immediately understand the foolishness of Indra, and thus He was amused by the whole situation. Cupid

and the heavenly women, understanding their great offense, were trembling before Nara-Nārāyaṇa in fear of receiving a powerful curse. But the Lord, exhibiting most sublime saintly behavior, reassured them by saying, *mā bhaiṁ*—"Don't worry about it"—and actually offered them nice *prasādam* and articles of worship. "If you do not give Me the opportunity to act as host to the demigods and other respectable personalities," He said, "what will be the use of My *āçrama*? My *āçrama* will be void without the opportunity to receive respectable personalities such as you."

Similarly, the International Society for Krishna Consciousness is establishing beautiful centers in all the major cities of the world. In some of these centers, such as those in Los Angeles, Bombay, London, Paris and Melbourne, the Society has established very gorgeous preaching *āçramas*. But the Vaiṇēavas who live in these beautiful buildings feel that the buildings are void if guests do not come to hear about Kāṇēa and chant His holy name. Thus, one may establish a beautiful *āçrama* not for one's personal sense gratification but to execute Kāṇēa consciousness peacefully and encourage others to take to Kāṇēa consciousness also.

TEXT 9

wtTaM "auvatyaBayade" nar"de"va de"vaA:
s\$a~alx"na•aizAr"s\$a: s\$aGa{NAM tamaUcau:
naEtaĩ"BaAe tvaiya pare"ivak{(tae ivaicaṭaM
svaAr"AmaDalr"inak(r"AnatapaAd"paáe

*itthaà bruvaty abhaya-de nara-deva devāu
sa-vrēḍa-namra-çirasaù sa-ghāēaà tam ūcuù
naitad vibho tvayi pare 'vikāte vicitraà
svārāma-dhēra-nikarānata-pāda-padme*

WORD-FOR-WORD MEANINGS

ittham—in this way; *bruvati*—when He had spoken; *abhaya-de*—the giver of fearlessness; *nara-deva*—O King (Nimi); *devāu*—the demigods (Cupid and his associates); *sa-vrēḍa*—out of shame; *namra*—bowed; *çirasaù*—with their

heads; *sa-ghâëam*—begging for compassion; *tam*—to Him; *ücuù*—they said; *na*—is not; *etat*—this; *vibho*—O almighty Lord; *tvayi*—for You; *pare*—the Supreme; *avikâte*—unchanging; *vicitram*—anything surprising; *sva-äräma*—of those who are self-satisfied; *dhëra*—and those who are sober-minded; *nikara*—by great numbers; *änata*—bowed down to; *päda-padme*—whose lotus feet.

TRANSLATION

My dear King Nimi, when Nara-Näräyaëa Åñi thus spoke, eradicating the fear of the demigods, they bowed their heads with shame and addressed the Lord as follows, to invoke His compassion: Our dear Lord, You are always transcendental, beyond the reach of illusion, and therefore You are forever changeless. Your causeless compassion toward us, despite our great offense, is not at all unusual in You, since innumerable great sages who are self-satisfied and free from anger and false pride bow down humbly at Your lotus feet.

PURPORT

The demigods said, "Our dear Lord, although ordinary living entities such as the demigods and ordinary men are always disturbed by material pride and anger, You are always transcendental. Therefore it is not surprising that we fallible demigods could not appreciate Your glories."

TEXT 10

tvaAM s\$aevataAM s\$aur"k{(taA bah"vaAe'ntar"AyaA:
svaAEk(Ae ivalaîÿYa par"maM ~ajataAM padM" tae
naAnyasya baihR"iSa balaInd"d"ta: svaBaAgAAna,
DaÔae padM" tvamaivataA yaid" iva£amaUi©aR

tväà sevataà sura-kâtä bahavo 'ntaräyäu
svauko vilai ghya paramaà vrajataà padaà te
nänyasya barhiñi balén dadataù sva-bhägän
dhatte padaà tvam avitä yadi vighna-mürdhni

WORD-FOR-WORD MEANINGS

tvām—You; *sevatām*—for those who are serving; *sura-kâtäù*—made by the demigods; *bahavaù*—many; *antaräyâù*—disturbances; *sva-okaù*—their own abode (the planets of the demigods); *vilaìghya*—crossing beyond; *paramam*—the supreme; *vrajatām*—who are going; *padam*—to the abode; *te*—Your; *na*—there are not such; *anyasya*—for another; *barhiñi*—in ritual sacrifices; *balén*—offerings; *dadataù*—for one who is giving; *sva-bhägän*—the own shares (of the demigods); *dhatte*—(the devotee) places; *padam*—his foot; *tvam*—You; *avitä*—the protector; *yadi*—because; *vighna*—of the disturbance; *mürdhni*—upon the head.

TRANSLATION

The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.

PURPORT

The demigods, headed by Kāmadeva, or Cupid, recognizing their offense at the lotus feet of the Personality of Godhead, Nara-Nārāyaëa Āñi, here point out the insignificant position of the demigods in relation to the Supreme Lord. Just as a farmer must pay a specific percentage of his agricultural profit to the king or political head as tax money, all human beings must offer a percentage of their material wealth to the demigods in sacrifice. In *Bhagavad-gētä*, however, the Lord explains that the demigods are also His servants and it is He Himself who awards all benedictions, through the agency of the demigods. *Mayaiva vihitän hi tñn*. Although a Vaiñëava, or devotee of the Lord, has no need to worship the demigods, the demigods, being proud of their exalted material position, sometimes resent

the exclusive devotion of the Vaiñëava to the Lord and thus try to cause the devotee to fall down, as described in this verse (*sura-kâtä bahavo 'ntaräyäu*). But the demigods here point out that Kânëa is directly the protector of His devotees. Therefore, so-called impediments become stimuli for further spiritual advancement for a sincere devotee.

The demigods here state, "We thought, our dear Lord, that we could disturb Your consciousness by our foolish tricks. But by Your mercy even Your devotees pay little regard to us, so why should You take our foolish behavior seriously?" The word *yadi* here is used to indicate the certainty that Kânëa is always the protector of His surrendered devotees. Although there may be many obstacles on the path of the sincere devotee who is preaching the glories of the Lord, such obstacles increase the determination of the devotee. Therefore, according to Çrëla Jëva Gosvämé, the continuous obstacles presented by the demigods form a kind of ladder or stairway upon which the devotee steadily progresses back to the kingdom of God. A similar verse appears in *Çrémad-Bhägavatam* (10.2.33):

*tathä na te mädhava tävakäu kvacid
bhraçyanti märgät tvayi baddha-sauhädäu
tvayäbhiguptä vicaranti nirbhayä
vinäyakänékapa-mürdhasu prabho*

"O Mädhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."

TEXT 11

°auÔa{q%.iḥak(AlagAuNAMAç&tajaEù"zAESNAAna,
@smaAnapaAr"jalaDalnaitatalyaR ke(icata,
,(AeDasya yaAinta ivaP(lasya vazAM pade" gAAer,"
maÀainta äü"êr"tapaê va{TaAets\$a{jainta

*kñut-tāḥ-tri-kāla-guḥa-māruta-jaiḥva-çaiñḇān
asmān apāra-jaladhēn atitēya kecit
krodhasya yānti viphalasya vaçaḥ pade gor
majjanti duçcara-tapaç ca vāthotsājanti*

WORD-FOR-WORD MEANINGS

kñut—hunger; *tāḥ*—thirst; *tri-kāla-guḥa*—the manifestations of the three phases of time (such as heat and cold, rain and so on); *māruta*—wind; *jaiḥva*—enjoyment of the tongue; *çaiñḇān*—and of the genitals; *asmān*—ourselves (in all these forms); *apāra*—limitless; *jala-dhēn*—oceans; *atitēya*—having crossed over; *kecit*—some persons; *krodhasya*—of anger; *yānti*—they come; *viphalasya*—which is fruitless; *vaçam*—under the sway; *pade*—in the foot(print); *goḥ*—of a cow; *majjanti*—they drown; *duçcara*—difficult to execute; *tapaḥ*—their austerities; *ca*—and; *vāthā*—without any good purpose; *utsājanti*—they throw away.

TRANSLATION

Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with endless waves of hunger, thirst, heat, cold and the other conditions brought about by the passing of time, such as the sensuous wind and the urges of the tongue and sex organs. Nevertheless, although crossing this ocean of sense gratification through severe penances, such persons foolishly drown in a cow's hoofprint when conquered by useless anger. Thus they exhaust the benefit of their difficult austerities in vain.

PURPORT

Those who do not accept the devotional service of the Supreme Lord can be considered in two categories. Those engaged in sense gratification are easily conquered by the demigods through various weapons such as hunger, thirst, sexual desire, lamentation for the past and vain hoping for the future. Such materialistic fools, infatuated with the material world, are easily controlled by the demigods, who are the ultimate supplying agents of sense

gratification. But according to Çrédhara Svämé, persons who attempt to subdue the desires of the material senses and thus avoid the control of the demigods without surrendering to the Supreme Lord are even more foolish than the sense gratifiers. Although crossing the ocean of sense gratification, those who perform severe penances without service to the Lord eventually drown in tiny puddles of anger. One who simply performs material penances does not actually purify his heart. By one's material determination one may restrict the activities of the senses although one's heart is still filled with material desires. The practical result of this is *krodha*, or anger. We have seen artificial performers of penance who have become very bitter and angry through denial of the senses. Being indifferent to the Supreme Lord, such persons do not achieve ultimate liberation, nor can they enjoy material sense gratification; rather, they become angry, and through cursing others or enjoying false pride they uselessly exhaust the results of their painful austerities. It is understood that when a *yogé* curses he diminishes the mystic power he has accumulated. Thus, anger gives neither liberation nor material sense gratification but merely burns up all the results of material penances and austerities. Being useless, such anger is compared to a useless puddle found in a cow's hoofprint. Thus after crossing over the ocean of sense gratification the great *yogés* who are indifferent to the Supreme Lord drown in puddles of anger. Although the demigods admit that the devotees of the Lord actually conquer the miseries of material life, it is understood here that a similar result is not to be obtained by so-called *yogés* who are not interested in devotional service to the Supreme Lord.

TEXT 12

wita 'agA{NAtaAM taeSaAM
 iñyaAe'tyaàu"tad"zARnaA:
 d"zARyaAmaAs\$a zAu™aUSaAM
 svaicaRtaA: ku(vaRtalivaRBau:

iti pragâëatâà teñäà
striyo 'ty-adbhuta-darçanäu

darçayäm äsa çuçrũñäà
sv-arcitäu kurvatér vibhuù

WORD-FOR-WORD MEANINGS

iti—thus; *pragâëatäm*—who were offering praise; *teñäm*—in their presence; *striyaù*—women; *ati-adbhuta*—very wonderful; *darçanäu*—in appearance; *darçayäm äsa*—He showed; *çuçrũñäm*—reverential service; *su-arcitäu*—nicely decorated; *kurvatêu*—performing; *vibhuù*—the almighty Lord.

TRANSLATION

While the demigods were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.

PURPORT

Lord Nara-Nārāyaëa showed His causeless mercy toward the demigods by relieving them of their false prestige. Although the demigods were proud of their personal beauty and female companions, the Lord showed that He was already being adequately served by innumerable gorgeous females, each of whom was far more beautiful than any female companion imagined by the demigods. The Lord manifested such uniquely attractive women through His own mystic potency.

TEXT 13

tae de"vaAnaucar"A ä{"î"A
iñya: ™alir"va è&ipaNAI:
gAnDaena maumauò"staAs\$aAM
è&paAEd"AyaRh"tai™aya:

*te devānucarā dāñvā
striyaù çréṛ iva rūpiëù
gandhena mumuḥus tāsāà
rūpaudārya-hata-çriyaù*

WORD-FOR-WORD MEANINGS

te—they; *deva-anucaräù*—the followers of the demigods; *dāñvā*—seeing; *striyaù*—these women; *çréù*—the goddess of fortune; *iva*—as if; *rūpiëù*—in person; *gandhena*—by the fragrance; *mumuhuù*—they became bewildered; *tāsām*—of the women; *rūpa*—of the beauty; *audārya*—by the magnificence; *hata*—ruined; *çriyaù*—their opulence.

TRANSLATION

When the followers of the demigods gazed upon the fascinating mystic beauty of the women created by Nara-Nārāyaëa Āñi and smelled the fragrance of their bodies, the minds of these followers became bewildered. Indeed, upon seeing the beauty and magnificence of such women, the representatives of the demigods were completely diminished in their own opulence.

TEXT 14

taAnaAh" de"vade"vaezA:
'aNAtaAna, 'ah"s\$ai^aava
@As\$aAmaek(tamaAM va{x.~DvaM
s\$avaNAA< svagARBaUSaNAama,

*tān āha deva-deveçaù
praëatān prahasann iva
āsām ekatamāà vāi dhvaà
sa-varëää svarga-bhūñäëäm*

WORD-FOR-WORD MEANINGS

tān—to them; *āha*—said; *deva-deva-ēṣaù*—the Supreme Lord of all lords; *praëatān*—who had bowed down to Him; *prahasan iva*—almost smiling; *āsām*—of these women; *ekatamām*—one; *vāi dhvam*—please choose; *sa-varëām*—suitable; *svarga*—of heaven; *bhūñāëām*—the ornament.

TRANSLATION

The Supreme Lord of lords then smiled slightly and told the representatives of heaven, who were bowing down before Him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."

PURPORT

Nara-Nārāyaëa Āñi was almost laughing upon seeing the defeat of the demigods. However, being extremely grave, He did not actually laugh. Although the demigods might have thought, "We are simply low-class fools in comparison to these women," the Lord encouraged them to choose one of the women, whomever they considered equal in character to themselves. The beauty thus selected would become the ornament of heaven.

TEXT 15

@AeimatyaAde"zAmaAd"Aya
natvaA taM s\$aur"vaind"na:
ovaRzAlmaps\$ar":™aeï"AM
paur"s\$k{(tya id"vaM yayau:

*om ity ādeṣam ādāya
natvā taà sura-vandinaù
urvaçém apsaraù-çreññhàà
puraskātya divaà yayuù*

WORD-FOR-WORD MEANINGS

om iti—chanting *oà* to signify agreement; *ādeçam*—His order; *ādäya*—taking; *natvä*—offering obeisances; *tam*—to Him; *sura*—of the demigods; *vandinaù*—those servants; *urvaçém*—Urvaçi; *apsaraù-çreñöhäm*—the best of the Apsaräs; *puraù-kâtya*—placing in front (out of respect); *divam*—to heaven; *yayuu*—they returned.

TRANSLATION

Vibrating the sacred syllable *oà*, the servants of the demigods selected Urvaçé, the best of the Apsaräs. Placing her in front of them out of respect, they returned to the heavenly planets.

TEXT 16

wn%o"AyaAnamya s\$ad"is\$a
Za{NvataAM iṭaid"vaAEk(s\$aAma,
OcaunaARr"AyaNAbalaM
zA,(staṭaAs\$a ivaismata:

indräyānamya sadasi
çäëvatäà tri-divaukasām
ücur nārāyaëa-balaà
çakras taträsa vismitaù

WORD-FOR-WORD MEANINGS

indräya—to Lord Indra; *ānamya*—bowing down; *sadasi*—in his assembly; *çäëvatām*—while they were listening; *tri-diva*—the three heavens; *okasām*—whose residents; *ücuù*—they told; *nārāyaëa-balam*—about the strength of Lord Nārāyaëa; *çakraù*—Indra; *tatra*—at that; *äsa*—became; *vismitaù*—surprised.

TRANSLATION

The servants of the demigods reached the assembly of Indra, and thus,

while all the residents of the three heavens listened, they explained to Indra the supreme power of Nārāyaṇa. When Indra heard of Nara-Nārāyaṇa Āṇi and became aware of his offense, he was both frightened and astonished.

TEXT 17

hM"s\$asvaè&pyavad"d"cyauta @AtmayaAegAM
d"Ôa: ku(maAr" [%SaBaAe BagAvaAna, ipataA na:
ivaSNAu: izAvaAya jagAtaAM k(layaAvaitaNARs\$a,
taenaAô\$taA maDauBad"A ™autayaAe h"yaAsyae

*haàsa-svarüpy avadat acyuta ātma-yogaà
dattaù kumāra āṇabho bhagavān pitā naù
viñëuù çivāya jagatāà kalayāvatirëas
tenāhātā madhu-bhidā çrutayo hayaśye*

WORD-FOR-WORD MEANINGS

haàsa-svarüpy—assuming His eternal form of the swan incarnation; *avadat*—He spoke; *acyutaù*—the infallible Supreme Personality of Godhead; *ātma-yogam*—self-realization; *dattaù*—Dattātreyā; *kumāraù*—the Kumāra brothers, headed by Sanaka; *āṇabhaù*—Āṇabhadeva; *bhagavān*—the Lord; *pitā*—father; *naù*—our; *viñëuù*—Lord Viñëu; *çivāya*—for the welfare; *jagatām*—of all the world; *kalayā*—by His secondary personal expansions; *avatërëaù*—descending to this world; *tena*—by Him; *āhātāù*—were brought back (from the depths of Pātāla-loka); *madhu-bhidā*—by the killer of the demon Madhu; *çrutayaù*—the original texts of the *Vedas*; *haya-śye*—in the horse-headed incarnation.

TRANSLATION

The infallible Supreme Personality of Godhead, Viñëu, has descended into this world by His various partial incarnations such as Lord Haàsa [the swan], Dattātreyā, the four Kumāras and our own father, the mighty Āṇabhadeva. By such incarnations, the Lord teaches the science of

self-realization for the benefit of the whole universe. In His appearance as Hayagrēva He killed the demon Madhu and thus brought the *Vedas* back from the hellish planet Pātāla-loka.

PURPORT

It is stated in the *Skanda Purāṇa* that the Lord of the universe, Hari Himself, once appeared in the form of a young *brahmacārī* named Kumāra and spoke transcendental knowledge to Sanat-kumāra.

TEXT 18

gAuæaAe'pyayae manauir"laAESaDayaê maAtsyae
,(AExe" h"taAe id"itaja oÜ"r"taAmBas\$a: °maAma,
k(AEmaeR Da{taAe'i%"r"ma{taAenmaTanae svapa{ie"
faAh"At'apa^aaimaBar"AjamamauÂad"AtaRma,

*gupto 'pyaye manur ilauñadhayaç ca mätšye
krauòe hato diti-ja uddharatāmbhasaù kīmām
kaurme dhāto 'drir amātonmathane sva-pāññhe
grāhāt prapannam ibha-rājam amui cad ārtam*

WORD-FOR-WORD MEANINGS

guptaù—was protected; *apyaye*—during the annihilation; *manuù*—Vaivasvata Manu; *ilā*—the earth planet; *oñadhayaù*—the herbs; *ca*—and; *mätšye*—in His incarnation as a fish; *krauòe*—in His incarnation as a boar; *hataù*—was killed; *diti-jaù*—the demoniac son of Diti, Hiraëyākñā; *uddharatā*—by Him who was delivering; *ambhasaù*—from the waters; *kīmām*—the earth; *kaurme*—as a tortoise; *dhātaù*—was held; *adriù*—the mountain (Mandara); *amāta-unmathane*—when the nectar was being churned (by the demons and demigods together); *sva-pāññhe*—upon His own back; *grāhāt*—from the crocodile; *prapannam*—surrendered; *ibha-rājam*—the king of the elephants; *amui cat*—He freed; *ārtam*—distressed.

TRANSLATION

In His appearance as a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs. He protected them from the waters of annihilation. As a boar, the Lord killed Hiraëyākñā, the son of Diti, while delivering the earth from the universal waters. And as a tortoise, He lifted Mandara Mountain on His back so that nectar could be churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who was suffering terrible distress from the grips of a crocodile.

TEXT 19

s\$amstaunvataAe inapaitataAna, TMamaNAAna{Sal%Mê
zA,M(ca va{ṭavaDatastamais\$a 'aivaI"ma,
de"vaiñyaAe's\$aur"ga{he" ipaih"taA @naATaA
ja£ae's\$au"re"n%"maBayaAya s\$ataAM na{is\$aMhe"

*saàstunvato nipatitān ṣramaëān āñēàç ca
çakraà ca vātra-vadhataś tamasi praviññam
deva-striyo 'sura-gāhe pihitā anāthā
jaghne 'surendram abhayāya satāà nāsiàhe*

WORD-FOR-WORD MEANINGS

saàstunvataù—who were offering prayers; *nipatitān*—fallen (into the water in a cow's hoofprint); *ṣramaëān*—the ascetics; *āñēn*—sages (the Vāḷakhilyas); *ca*—and; *çakram*—Indra; *ca*—and; *vātra-vadhataù*—from killing Vātrāsura; *tamasi*—in darkness; *praviññam*—absorbed; *deva-striyaù*—the wives of the demigods; *asura-gāhe*—in the palace of the demons; *pihitāù*—imprisoned; *anāthāù*—helpless; *jaghne*—He killed; *asura-indram*—the king of the demons, Hiraëyakaçipu; *abhayāya*—for the sake of giving fearlessness; *satām*—to the saintly devotees; *nāsiàhe*—in the incarnation of Nāsiàha.

TRANSLATION

The Lord also delivered the tiny ascetic sages called the Vālahilyas when they fell into the water in a cow's hoofprint and Indra was laughing at them. The Lord then saved Indra when Indra was covered by darkness due to the sinful reaction for killing Vātrāsura. When the wives of the demigods were trapped in the palace of the demons without any shelter, the Lord saved them. In His incarnation as Nāsiṅha, the Lord killed Hiraēyakaṣipu, the king of demons, to free the saintly devotees from fear.

TEXT 20

de"vaAs\$asure" yauida ca dE"tyapatalna, s\$aur"ATaeR
h"tvaAntare"Sau BauvanaAnyad"DaAtk(laAiBa:
BaUtvaATa vaAmana wmaAmah"r"ṣ"lae: °maAM
yaAḥaAcC\$laena s\$amad"Ad"id"tae: s\$autaeBya:

*devāsura yudhi ca daitya-patēn surārthe
hatvāntareṇu bhuvanāny adadhāt kalābhiu
bhūtvātha vāmana imām aharat baleu kīmāṅ
yāci ā-cchalena samadāt aditeu sutebhyaù*

WORD-FOR-WORD MEANINGS

deva-asura—of the demigods and demons; *yudhi*—in the battle; *ca*—and; *daitya-patēn*—the leaders of the demons; *sura-arthe*—for the sake of the demigods; *hatvā*—by killing; *antareṇu*—during the reign of each Manu; *bhuvanāni*—all the worlds; *adadhāt*—protected; *kalābhiu*—by His various appearances; *bhūtvā*—becoming; *atha*—moreover; *vāmanaù*—the incarnation as a dwarf *brāhmaëa* boy; *imām*—this; *aharat*—took away; *baleu*—from Bali Mahārāja; *kīmām*—earth; *yāci ā-cchalena*—on the excuse of begging for charity; *samadāt*—gave; *aditeu*—of Aditi; *sutebhyaù*—to the sons (the demigods).

TRANSLATION

The Supreme Lord regularly takes advantage of the wars between the demons and demigods to kill the leaders of the demons. The Lord thus encourages the demigods by protecting the universe through His various incarnations during the reigns of each Manu. The Lord also appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.

TEXT 21

ina:°aiṭayaAmak{(ta gAAM ca iṭa:s\$aæak{(tvaAe
r"Amastau hE"h"yaku(laApyayaBaAgARvaAiṭa:
s\$aAe'ibDaM babanDa d"zAvafṭamah"na, s\$alaÆMÿ
s\$altaApaitajaRyaita laAek(mala£ak(L[%ita:

*niùkñatriyām akāta gāà ca triù-sapta-kātvo
rāmas tu haihaya-kulāpyaya-bhārgavāgniù
so 'bdhià babandha daça-vaktram ahan sa-laì kaà
sētā-patir jayati loka-mala-ghna-kētiù*

WORD-FOR-WORD MEANINGS

niùkñatriyām—devoid of members of the warrior class; *akāta*—He made; *gām*—the earth; *ca*—and; *triù-sapta-kātvaù*—three times seven (twenty-one) times; *rāmaù*—Lord Paraçurāma; *tu*—indeed; *haihaya-kula*—of the dynasty of Haihaya; *apyaya*—the destruction; *bhārgava*—descending from Bhāgu Muni; *agniù*—the fire; *saù*—He; *abdhim*—the ocean; *babandha*—brought under subjection; *daça-vaktram*—the ten-headed Rāvaëa; *ahan*—killed; *sa-laì kam*—along with all the soldiers of his kingdom, Laì kâ; *sētā-patiù*—Lord Rāmacandra, the husband of Sētā; *jayati*—is always victorious; *loka*—of the entire world; *mala*—the contamination; *ghna*—which destroys; *kētiù*—the recounting of

whose glories.

TRANSLATION

Lord Paraçurāma appeared in the family of Bhāgu as a fire that burned to ashes the dynasty of Haihaya. Thus Lord Paraçurāma rid the earth of all *kīatriyas* twenty-one times. The same Lord appeared as Rāmacandra, the husband of Sētādevé, and thus He killed the ten-headed Rāvaëa, along with all the soldiers of Laì kä. May that Çré Rāma, whose glories destroy the contamination of the world, be always victorious.

PURPORT

According to Çréla Çrédhara Svāmé, Lord Rāmacandra was more or less a contemporary incarnation for the nine Yogendras. Thus they have offered particular respect to Lord Rāmacandra, as indicated by the word *jayati*.

TEXT 22

BaUmaeBaRr"Avatar"NAAya yaäu"SvajanmaA
jaAta: k(ir"Syaita s\$aurE"r"ipa äu"Sk(r"AiNA
vaAdE"ivaRmaAeh"yaita yaÁak{(taAe'tad"h"ARna,
zAU#%"Ana, k(laAE i'aitaBaujaAe nyah"inaSyad"ntae

*bhümer bharāvataraëäya yaduñv ajanmä
jātaù kariṇyati surair api duñkaräëi
vādair vimohayati yaji' a-kāto 'tad-arhän
çüdrän kalau kñiti-bhujo nyahaniṇyad ante*

WORD-FOR-WORD MEANINGS

bhümeù—of the earth; *bhara*—the burden; *avataraëäya*—to diminish;
yaduñu—in the Yadu dynasty; *ajanmä*—the unborn Lord; *jātaù*—taking
birth; *kariṇyati*—He will perform; *suraiù*—by the demigods; *api*—even;
duñkaräëi—difficult deeds; *vādaiù*—by speculative arguments;

vimohayati—He will bewilder; *yajī'a-kātaù*—the performers of Vedic sacrifices; *atat-arhān*—who are unfit to be so engaged; *çüdrān*—the low-class men; *kalau*—in the degraded age of Kali; *kñīti-bhujaù*—rulers; *nyahaniñyat*—He will kill; *ante*—at the end.

TRANSLATION

To diminish the burden of the earth, the unborn Lord will take birth in the Yadu dynasty and perform feats impossible even for the demigods. Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices. And as Kalki the Lord will kill all the low-class men posing as rulers at the end of the age of Kali.

PURPORT

It is understood that in this verse the description of the Lord's appearance in the Yadu dynasty refers to the appearance of both Kāñëa and Balarāma, who together removed the demoniac rulers who were burdening the earth. Çréla Jëva Gosvāmë has pointed out that the description of the incarnations to deal with *çüdrān*, or low-class men, refers to both Buddha and Kalki. Those who misuse Vedic sacrifice to engage in gross sense gratification, such as the sinful killing of animals, are certainly in the category of *çüdra*, as are the so-called political leaders of Kali-yuga who perform many atrocities in the name of state management.

TEXT 23

WvaMivaDaAina janmaAina
k(maARiNA ca jagAtpatae:
BaUr"liNA BaUir"yazAs\$aAe
vaiNARtaAina mah"ABauja

evaà-vidhāni janmāni
karmāëi ca jagat-pateù
bhüréëi bhüri-yaçaso

varëitāni mahā-bhuja

WORD-FOR-WORD MEANINGS

evam-vidhāni—just like these; *janmāni*—appearances; *karmāēi*—activities; *ca*—and; *jagat-pateu*—of the Lord of the universe; *bhūrēi*—innumerable; *bhūri-yaçasau*—very glorious; *varëitāni*—described; *mahā-bhuja*—O mighty-armed King Nimi.

TRANSLATION

O mighty-armed King, there are innumerable appearances and activities of the Supreme Lord of the universe similar to those I have already mentioned. In fact, the glories of the Supreme Lord are unlimited.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Fourth Chapter, of the Çrëmad-Bhāgavatam, entitled "Drumila Explains the Incarnations of Godhead to King Nimi."

5. Nārada Concludes His Teachings to Vasudeva

In this chapter the destination of persons who are inimical to the worship of Lord Hari, who are unable to control their own senses and who are not peaceful is examined, along with the different names, forms and modes of worship of the Personality of Godhead in each *yuga*.

From the face, arms, thighs and feet of the primeval person Lord Viñëu are born (correspondingly and in order of the modes of goodness, passion and ignorance) the four *varëas-brāhmaëa* and so on-and also the four different *āçramas*. If the members of the four *varëas* and four *āçramas* do not

worship Lord Çré Hari, who is Himself directly the origin of their own creation, they will simply fall down. Among these classes, women and *çüdras*, who generally have no contact with the hearing and chanting of *hari-kathä*, are on account of their very ignorance special candidates for the mercy of great souls. The members of the other three *varëas*, becoming fit for achieving the lotus feet of Hari by second birth through Vedic initiation (*çrauta-janma*), nevertheless become confused by concocted interpretations of the *Vedas*. Presuming themselves to be great scholars, although not understanding the essential meaning of *karma*, they become flatterers of other deities in their greed for fruitive results and ridicule the devotees of the Supreme Personality of Godhead. They are fixed in family life, attached to mundane gossip and indifferent to the devotional service of Viñëu and the Vaiñëavas. They are maddened by material opulences and pleasures, devoid of real discrimination and intelligence and always function on the mental platform. But such attachment to family life and so on is most natural for the mass of people, even though it is against the best advice of *çästra*. To become disentangled from such life in all respects is the principal teaching of the *Vedas*. Real wealth is that conducive to the faithful execution of the duty of the soul, not that which exists simply for selfish sense gratification. As a consequence of the desire to indulge the senses, men and women couple together to produce children. Engaging in animal slaughter apart from that necessary for performance of sacrifice, these human animals themselves suffer violence in the next life. If because of excessive greed for one's own pleasure one commits violence against living beings. He is also attacking Lord Çré Hari, who is present in the bodies of all living entities as the Supersoul. Opposed to Lord Väsudeva, ignorant self-cheaters completely carry out their own ruination and enter into hell.

The Supreme Personality of Godhead, Çré Hari, accepts in each of the different *yugas* various colors, names and forms and is worshiped by various prescribed processes. In Satya-yuga the Supreme Lord is white in complexion, has four arms, dresses as a *brahmacäre*, is known by such names as Haësa and is served by the practice of meditational *yoga*. In Tretä-yuga He is red in color and four-armed, is the personification of sacrifice, is characterized by the symbols of the sacrificial spoon, ladle, etc., is called by

such names as *Yajñā* and is worshiped by Vedic sacrifices. In *Dvāpara-yuga* He is of dark blue complexion, wears a yellow garment, is marked by *Çrévatsa* and other signs, has such names as *Vāsudeva* and is worshiped in His Deity form by the regulations of the *Vedas* and *tantras*. In *Kali-yuga* He is golden in color, is accompanied by associates who are His primary and secondary limbs and His weapons, is absorbed in *kāññā-kīrtana* and is worshiped by the performance of *saññā-kīrtana-yajñā*. Since in *Kali-yuga* all the goals of human life can be achieved simply by the glorification of the holy name of Lord *Çré Hari*, those who can appreciate the real essence of things praise *Kali-yuga*. In *Kali-yuga* many people in South India (*Draviḍa-deśa*), in places where the *Tāmrāparī*, *Kātamālā*, *Kāverī* and *Mahānadī* rivers flow, will be dedicated to the devotional service of the Supreme Lord.

Persons who give up all false ego and take full shelter of Lord *Hari* are no longer debtors to the demigods or anyone else. The Personality of Godhead, *Çré Hari*, appears in the hearts of devotees who know no other shelter than Him and causelessly drives away all evil desires from the devotees' hearts. *Videharāja Nimi*, having heard elaborate descriptions of *bhāgavata-dharma* from the mouths of the *nava-yogendras*, offered worship to them with a satisfied mind. They then disappeared.

Devarāṇi Nārada thereupon instructed *Vasudeva* about the ultimate shelter of devotional service. He told *Vasudeva* that although Lord *Kāññā* had become his son, having appeared in this world to free the earth of its burden, he still should not think of Lord *Kāññā* as his child, but rather as the Supreme Personality of Godhead. Even by meditating upon *Kāññā* in a spirit of enmity, such kings as *Çiçupāla* attained an equal status to Him. So to attempt to say anything more about the perfect achievement of great souls such as *Vasudeva*, who enjoy intimate loving relations with *Kāññā*, would be a useless endeavor.

TEXT 1

™alr"AjaAevaAca
BagAvantaM h"ir\$M 'aAyaAe
na BajantyaAtmaivaÔamaA:

taeSaAmazAAntak(AmaAnaAM
k(inai" AivaijataAtmanaAma,

çré-rājavāca
bhagavantaà harià prāyo
na bhajanty ātma-vittamāu
teñām açānta-kāmānāà
ka niñhāvijitātmanām

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—King Nimi inquired; *bhagavantam*—the Supreme Personality of Godhead; *harim*—Hari; *prāyaù*—for the most part; *na*—never; *bhajanti*—who worship; *ātma-vittamāu*—all of you are most perfect in knowledge of the science of the self; *teñām*—of them; *açānta*—unquenched; *kāmānām*—material desires; *kā*—what; *niñhā*—destination; *avijita*—who are not able to control; *ātmanām*—themselves.

TRANSLATION

King Nimi further inquired: My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves.

PURPORT

In the Fifth Chapter of the Eleventh Canto, Camasa Āñi describes the inauspicious path of those who are unfavorable to the devotional service of Lord Viñëu, and the sage Karabhājana explains the *yuga-dharmāvatāras*, the incarnations of the Lord who present the authorized process of religion for each different age.

In the previous chapter it was explained that although the demigods

place obstacles in the path of the Lord's devotees, by the mercy of the Supreme Lord the devotees are able to place their feet on the head of such obstacles and thus pass beyond them to the supreme destination. However, for the nondevotees there is no such facility. As soon as the conditioned soul becomes indifferent to the devotional service of the Supreme Lord, he is immediately attracted by the temporary varieties of matter and becomes a slave of inauspicious desires. Thus the conditioned soul, devoid of devotion for the Lord, completely forgets the transcendental bliss of the spiritual world, which is enjoyed in five transcendental *rasas*. Although the devotees are not overcome by the sense gratification offered by the demigods, the demigods themselves become absorbed in material form, taste and smell. And similarly, those who are nondevotees also become bound by material form, taste and other sense perceptions, such as the sensuous experience of sex life. Thus they remain hovering in a dreamlike state, imagining different types of material sense gratification, and forget their eternal relationship with the Personality of Godhead. Videharāja Nimi now inquires from Camasa Muni about the goal attained by such bewildered persons.

TEXT 2

™alcamas\$a ovaAca
 mauKabaAó"ç&paAde"Bya:
 pauç&SasyaA™amaE: s\$ah"
 catvaAr"Ae jaiÁare" vaNAAR
 gAuNAEivaR'aAd"ya: pa{Tak,(

çré-camasa uvāca
mukha-bāhūru-pādebhyaù
puruṇasyāçramaiù saha
catvāro jaji ire varēā
guëair viprādayaù pāthak

WORD-FOR-WORD MEANINGS

çré-camasaù uvāca—Çré Camasa said; *mukha*—face; *bāhu*—arms; *ūru*—thighs;

pādebhyaù—from the feet; *puruṇasya*—of the Supreme Lord; *āçramaiù*—the four spiritual orders; *saha*—with; *catvāraù*—four; *jajī ire*—were born; *varēāù*—the social orders; *guēaiù*—by the modes of nature; *vīpra-ādayaù*—headed by the *brāhmaēas*; *pāthak*—various.

TRANSLATION

Çré Camasa said: Each of the four social orders, headed by the *brāhmaēas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

PURPORT

Those who are not spontaneously attracted to the devotional service of the Lord can be gradually purified by observing the *varēāçrama* system of four social orders and four spiritual orders. According to Çrédhara Svāmé, the *brāhmaēas* are born of the mode of goodness, the *kñātriyas* of a combination of goodness and passion, the *vaiçyas* of a combination of passion and ignorance and the *çūdras* of the mode of ignorance. Just as the four social orders are born from the face, arms, thighs and feet of the Lord's universal form, similarly the *brahmacārēs* are generated from the heart of the Lord, the householder order from His loins, the *vānaprasthas* from His chest and the *sannyāsa* order from His head.

A similar verse is found in the *Āk-saàhitā* (8.4.19), as well as the *Çukla-yajur Veda* (34.11) and the *Atharva Veda* (19.66):

*brāhmaëo 'sya mukham äséd
bāhü rājanyaù kâtaù
ürü tad asya yad vaiçyaù
padbhyäà çüdro 'jāyata*

"The *brāhmaëa* appeared as His face, the king as His arms, the *vaiçya* as His thighs, and the *çüdra* was born from His feet."

It is understood that pure devotional service to the Lord has already been

described by two of the Yogendras, Drumila and Āvirhotra. Camasa Muni now describes the system of *varëāçrama-dharma*, because this system is meant to gradually purify those who are inimical to the Supreme Lord, bringing them back to their constitutional position of love of Godhead. Similarly, the *virāō-rūpa*, or universal form of the Lord, is an imaginary form meant to help the gross materialists gradually understand the position of the Personality of Godhead. Since the foolish materialist cannot understand anything beyond matter, he is encouraged to see the entire universe as a personal form of the Supreme Lord's body. The impersonal conception of formlessness is a mere negation of temporary material variety without any concept of the Lord's spiritual potency. The impersonal view is another kind of material speculative conception. The Supreme Lord is full of spiritual potencies under the principal headings *hlādiné*, or unlimited bliss, *sandhiné*, or eternal existence, and *saàvit*, or omniscience. It is understood from this verse that the *varëāçrama-dharma* system generated from the universal form of the Lord is a program offered by the Lord to engage the conditioned souls in a complete social and religious system that gradually brings them back home, back to Godhead.

TEXT 3

ya W SaAM pauç&SaM s\$A°aAä,"
 @Atma'aBavamalir"ma,
 na BajantyavajaAnainta
 sTaAnaAä," "aí"A: patantyaDa:

*ya eñāà puruñāà sākñād
 ātma-prabhavam éçvaram
 na bhajanty avajānanti
 sthānād bhrañōāù patanty adhaù*

WORD-FOR-WORD MEANINGS

yaù—one who; *eñām*—of them; *puruñāà*—the Supreme Lord;
sākñāt—directly; *ātma-prabhavam*—the source of their own creation;

éçvaram—the supreme controller; *na*—do not; *bhajanti*—worship; *avajānanti*—disrespect; *sthānāt*—from their position; *bhrañōāu*—fallen; *patanti*—they fall; *adhaù*—down.

TRANSLATION

If any of the members of the four *varēas* and four *āçramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

PURPORT

The words *na bhajanti* in this verse refer to those who out of ignorance do not worship the Supreme Lord, whereas the word *avajānanti* refers to those who have actually been informed of the supreme position of the Lord but still show Him disrespect. It has already been described that the four spiritual and occupational orders of life are generated from the body of the Lord. In fact, the Supreme Lord is the source of everything, as described in *Bhagavad-gētā* (10.8): *ahaà sarvasya prabhavaù*. Those who foolishly do not inquire into the position of the Personality of Godhead, as well as those who disrespect the Lord in spite of having heard of His transcendental position, will certainly fall down from the *varēāçrama-dharma* system, as described by the words *sthānād bhrañōāu*. The words *patanty adhaù* indicate that one who falls from the *varēāçrama* system will have no means of avoiding sinful activities; nor will such a person receive any credit for performing sacrifice, and thus he will gradually sink down into lower and lower species of life in hellish conditions. Çréla Viçvanātha Cakravarté Ōhākura has pointed out that the original cause of offending the Lord and falling down from one's position is one's not learning how to properly worship a bona fide spiritual master. One who is trained to offer respectful obeisances and worship to the bona fide spiritual master automatically offers proper worship to the Supreme Lord. Without the mercy of a bona fide spiritual master, even a so-called religious man will gradually become atheistic, offend the Lord by foolish speculation and fall into a hellish condition of life. Çréla

Bhaktisiddhānta Sarasvatī Ōhākura has pointed out that the *puruṇa* mentioned in this verse is Lord Garbhodakaçäyē Viñëu, who is glorified in the *Puruṇa-sūkta* prayers. If one is proud of his high social position and enviously thinks that the Lord is also a creation of nature and that there is no absolute entity who is the origin of all beings, then such a puffed-up fool will certainly fall down from the *varëaçrama* system and become just like an unregulated animal.

TEXT 4

äU"re" h"ir"k(TaA: ke(icaä,"
 äU"re" caAcyautak(LtaRnaA:
 iñya: zAU#%"Ad"yaêEva
 tae'nauk(mpyaA BavaAä{"zAAma,

düre hari-kathäù kecid
düre cäcyuta-kértanäù
striyaù çüdrädayaç caiva
te 'nukampyä bhavadâçäm

WORD-FOR-WORD MEANINGS

düre—far away; *hari-kathäù*—from discussion of the Supreme Personality of Godhead, Hari; *kecit*—many persons; *düre*—far away; *ca*—and; *acyuta*—infallible; *kértanäù*—glories; *striyaù*—women; *çüdra-ädayaù*—*çüdras* and other fallen classes; *ca*—and; *eva*—indeed; *te*—they; *anukampyäù*—deserve the mercy; *bhavadâçäm*—of personalities like yourself.

TRANSLATION

There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, *çüdras* and other fallen classes always deserve the mercy of great personalities

like yourself.

PURPORT

In the previous verse it was explained that some persons are ignorant of the glories of the Personality of Godhead (*na bhajanti*), whereas others, although aware of the Lord, ridicule Him or state that the Lord is also material (*avajānanti*). In this verse the first class, namely the ignorant, are described as fit candidates for the mercy of a pure devotee. The word *düre* indicates those who have little opportunity to hear and chant the glories of the Lord. According to Viçvanātha Cakravarté Öhäkura they can be explained as *ye sädhu-saiga-bhägya-henäü*, those who are bereft of the association of saintly persons and pure devotees. Generally, those who are advanced in the spiritual science of Kāñëa consciousness avoid contact with women and low-class men. In general, women are lusty, and *çüdras* and other low-class men are habitually addicted to materialistic habits such as smoking, drinking and woman hunting. Therefore, Caitanya Mahäprabhu warned the *sädhus*, or saintly persons, to avoid intimate connection with women and low-class men. The practical result of such a restriction is that women and lower-class men are often bereft of the opportunity to hear the glories of the Lord chanted by saintly persons; thus Çré Camasa Muni instructs the King that he should especially give his mercy to such fallen persons.

Our spiritual master, His Divine Grace Çréla Prabhupäda, was severely criticized in India for giving all classes of men and women the opportunity to take part in the Kāñëa consciousness movement. Indeed, the caste *brähmaëas* of India and other persons concerned only with ritualistic formalities were shocked that Çréla Prabhupäda allowed women and persons born in low-class families to take part freely in the Vaiñëava culture and even become initiated as bona fide *brähmaëas*. However, Çréla Prabhupäda could understand that in this age practically everyone is fallen. He saw that if spiritual life were to be limited to the so-called higher classes, there would be no possibility of spreading a genuine spiritual movement all around the world. The mercy of Caitanya Mahäprabhu is so great and the holy name of

Kāñëa so potent that any man, woman, child or even animal can become purified by chanting Kāñëa's name and taking *prasādam*, the sanctified remnants of Kāñëa's food. In Caitanya Mahāprabhu's movement, no sincere person is restricted from achieving the highest perfection of self-realization. Whereas the impersonalists and *yogés* tend to be selfishly concerned with their individual realization and achievement of mystic power, it has always been the custom of the Vaiñëavas to be merciful to all classes of living entities.

It is understood that the conversation between the *nava-yogendras* and King Nimi took place approximately at the time of Lord Rāmacandra, many hundreds of thousands of years ago. But in the *Bhagavad-gētā*, which was spoken only five thousand years ago, Lord Kāñëa Himself also states that any person, despite his material situation of life, can become the most dear devotee of the Lord by full surrender to the lotus feet of Kāñëa. Therefore, the fallen people of Kali-yuga should take advantage of the special mercy of the Vaiñëavas and join the Kāñëa consciousness movement to perfect their lives and go back home, back to Godhead.

TEXT 5

iva'aAe r"AjanyavaEzyaAE vaA
h"re": 'aAæaA: pad"Aintak(ma,
™aAEtaena janmanaATaAipa
mau÷ntyA°aAyavaAid"na:

*vipro rājanya-vaiçyau vä
hareù prāptäù padāntikam
çrautena janmanāthäpi
muhyanty ämnäya-vädinaù*

WORD-FOR-WORD MEANINGS

vipraù—the *brähmaëas*; *rājanya-vaiçyau*—of the royal order and the *vaiçyas*; *vä*—or; *hareù*—of the Supreme Lord, Hari; *prāptäù*—after being allowed to approach; *pada-antikam*—near the lotus feet; *çrautena janmanä*—by having

received the second birth of Vedic initiation; *atha*—then; *api*—even; *muhyanti*—bewildered; *āmnāya-vādinaù*—adopting various materialistic philosophies.

TRANSLATION

On the other hand, *brāhmaëas*, members of the royal order and *vaiçyas*, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

PURPORT

It is said that a little knowledge can be very dangerous. Those who are falsely proud of material social status and who thus neglect to perfect their worship of the Personality of Godhead are condemned in this verse. *Muhyanty āmnāya-vādinaù*: becoming attracted by the sense gratification of high status within the *varëäçrama* social system, such persons become more attracted to illusory material philosophy than to the Absolute Truth, which is not material. Within the Vedic system, *brāhmaëas*, *kñatriyas* and *vaiçyas*, as mentioned in this verse, are all offered initiation into the Gäyatrë *mantra* and are considered twice-born, or highly civilized men. By studying Vedic literature, chanting Vedic *mantras*, executing ritualistic ceremonies and worshipping the spiritual master and the Personality of Godhead such persons gradually come near to the lotus feet of the Supreme Lord. If one in such an exalted position becomes proud of his status or fascinated by the heavenly material enjoyment that is undoubtedly available to the followers of the *varëäçrama* system, then one so bewildered returns to the illusory material platform of birth and death. Even the highly posted demigods become victims of *mäyä*'s enticement, as described in the first verse of *Çrémad-Bhägavatam*: *muhyanti yat sūrayaù*.

In order to justify their illusory desire to enjoy dead matter, such foolish persons condemn themselves by minimizing the necessity of worshipping the Personality of Godhead (*avajñanti*) and falsely try to give equal importance

to the *karma-kāṇḍa* section of the *Vedas*, which awards heavenly sense gratification in exchange for the performance of prescribed ritualistic ceremonies. Such bogus rationalizers are described in *Bhagavad-gītā* (2.42):

*yām imāṁ puṁpitāṁ vācāṁ
pravadanty avipaścitaṁ
veda-vāda-ratāṁ pārtha
nānyad astēti vādinaṁ*

"Men of small knowledge are very much attached to the flowery words of the *Vedas*, which recommend various fruitive activities for elevation to the heavenly planets, resultant good birth, power and so on. Being desirous of sense gratification and opulent life, they say that there is nothing more than this."

Çréla Prabhupāda's purport to this verse of *Bhagavad-gītā* gives a clear picture of the offensive class of men described therein. "People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the *karma-kāṇḍa* portions of the *Vedas*. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the *Vedas* many sacrifices are recommended for elevation to the heavenly planets, especially the *jyotiṁśoma* sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Kāṇḍa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly, unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof.

"In the *karma-kāṇḍa* sections of the *Vedas* it is said that those who perform the four monthly penances become eligible to drink the *soma-rasa* beverage to become immortal and happy forever. Even on this earth some are very eager to have *soma-rasa* to become strong and fit to enjoy sense

gratification. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called Nandana-kānana, in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of *soma-rasa* wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to material, temporary happiness, as lords of the material world."

The significant point in this verse is that such bewildered materialists who have become attracted to the materialistic portions of the *Vedas* (*muhyanty āmnāya-vādināu*) desire to ignore the supreme proprietorship of the Personality of Godhead, who is the supreme enjoyer (*bhoktāraṁ yajī a-tapasām* [Bg. 5.29]). And at the same time they wish to preserve their exalted status as followers of the Vedic principles. Such duplicitous persons take shelter of materialistic philosophers, such as Jaimini, who deny the existence of God as a tangible principle (*ācvarāśiddheu*) and therefore recommend material fruitive activities as the highest knowable truth. Such so-called Vedic philosophers amount to little more than polished atheists and are therefore understood to be *anācvara-vādināu*, or those who preach against the supremacy of the Supreme Personality of Godhead. Although foolish materialistic followers of the *varēācrama* system desire to maintain their exalted status as Āryans, or twice-born men, and at the same time neglect the Personality of Godhead, it is clearly stated in the *Bhāgavatam* (11.5.3), *sthānād bhrañṣāu patanty adhaū*: such persons inevitably fall from their position into a degraded condition of life. As confirmed in this verse by the word *muhyanti*, they fall into the darkness of ignorance. Sometimes such pompous persons even present themselves as *gurus*. However, Bhaktisiddhānta Sarasvatī Ōhākura has pointed out that they are actually *laghu*, or flimsy, rather than *guru*, or heavy with Vedic knowledge. It is one's ultimate duty to oneself (*svārtha-gatī*) and to the Personality of Godhead to give up all materialistic activities characterized by *karma* and *jīāna* and surrender fully at the lotus feet of the Lord. Only the most unfortunate person will consider that there is a higher pleasure than ecstatic surrender

at the lotus feet of Gokulānanda, the Personality of Godhead.

TEXT 6

k(maRNYak(Aeivad"A: stabDaA
maUKaAR: paiNx"tamaAinana:
vad"inta caAq%]k(AnmaUX#A
yayaA maADvyaA igAr"Aets\$auk(A:

*karmaëy akovidäù stabdhä
mürkhäù paëòita-mäninaù
vadanti cäöukän müòhä
yayä mädhvyä girotsukäù*

WORD-FOR-WORD MEANINGS

karmaëi—about the facts of fruitive work; *akovidäù*—ignorant;
stabdhäù—puffed up by false pride; *mürkhäù*—fools;
paëòita-mäninaù—thinking themselves great scholars; *vadanti*—they speak;
cäöukän—flattering entreaties; *müòhäù*—bewildered; *yayä*—by which;
mädhvyä—sweet; *girä*—words; *utsukäù*—very eager.

TRANSLATION

Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the *Vedas*, pose as learned authorities and offer flattering entreaties to the demigods.

PURPORT

The words *karmaëy akovidäù* refer to those who are ignorant of the art of performing work in such a way that there will be no future bondage. This art is described in *Bhagavad-gētā*: *yajī'ārthāt karmaëo 'nyatra loko 'ya'à karma-bandhanaù* [Bg. 3.9]). Work must be performed for the satisfaction of Viñëu, otherwise work is the cause of future bondage in the cycle of

repeated birth and death. The word *stabdhäù*, "puffed up by false pride," indicates that although ignorant persons do not know the art of working properly, they do not inquire from learned devotees, nor do they accept the advice of the Lord's own men. Being infatuated by the fruitive results offered in the *Vedas*, such *mürkhas*, or fools, think, "We are learned Vedic scholars; we have understood everything perfectly." Thus they are attracted to such Vedic statements as *apāma somam amâtä abhüma* ("We have drunk the *soma* juice and now we are immortal"), *akñayyaà ha vai cäturmäsyä-yājinaù sukâtaà bhavati* ("For one who executes the *cäturmäsyä* sacrifice there is inexhaustible pious reaction"), and *yatra noñëaà na çëtaà syän na glänir näpy arätayaù* ("Let us go to that material planet where there is no heat, no cold, no diminution and no enemies"). Such foolish persons are unaware that even Lord Brahmä, the creator of the universe, will die at the end of universal time, what to speak of materialistic followers of the *Vedas* who jump like frogs to the different celestial planets, seeking the highest standard of sense gratification. Such bewildered Vedic scholars dream of frolicking with the Apsaräs, the gorgeous society girls of the heavenly planets who are expert in singing, dancing and in general stimulating uncontrollable lusty desires. Thus, those who are carried away by the heavenly phantasmagoria offered in the *karma-käëòa* section of the *Vedas* gradually develop an atheistic mentality. Actually, the entire universe is meant to be offered to Lord Viñëu as sacrifice. The conditioned soul can thereby gradually elevate himself to the eternal kingdom beyond the hallucination of material sense gratification. However, being puffed up by false pride, the materialistic followers of the *Vedas* remain perpetually ignorant of the supremacy and beauty of Lord Viñëu.

TEXT 7

r"jas\$aA GaAer"s\$aÆyIpaA:
 k(Amauk(A @ih"manyava:
 d"AimBak(A maAinana: paApaA
 ivah"s\$antyacyautai'ayaAna,

rajasā ghora-saī kalpāu
kāmukā ahi-manyavaù
dāmbhikā māninaù pāpā
vihasanty acyuta-priyān

WORD-FOR-WORD MEANINGS

rajasā—by the prominence of the mode of passion;
ghora-saī kalpāu—having horrible desires; *kāmukāu*—lusty;
ahi-manyavaù—their anger like that of a snake; *dāmbhikāu*—deceitful;
māninaù—overly proud; *pāpāu*—sinful; *vihasanti*—they make fun;
acyuta-priyān—of those who are dear to the infallible Supreme Lord.

TRANSLATION

Due to the influence of the mode of passion, the materialistic followers of the *Vedas* become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees who are dear to Lord Acyuta.

PURPORT

Ghora-saī kalpāu refers to ghastly desires, such as thinking, "He is my enemy, let him die." Due to the mode of passion, waves of lust overcome the conditioned soul, who then becomes furious like a snake. Such a person, filled with pride and arrogance, cannot appreciate the humble efforts of the Lord's devotees to distribute Kāñëa consciousness. He thinks, "These beggars worship Lord Viñëu to fill their bellies, but they will never be happy." Such a materialistic rascal cannot appreciate the transcendental status of the devotees of the Lord, who are personally protected and encouraged by the Personality of Godhead.

TEXT 8

vad"inta tae'nyaAenyamaupaAis\$ataiñyaAe

gA{he"Sau maETaunyapare"Sau caAizASa:
yajantyasa{í"A^aaivaDaAnad"i^oaNAM
va{ÔyaE parM" £ainta pazAUnataiã"d":

*vadanti te 'nyonyam upāsita-striyo
gāheñu maithunya-pareñu cāçīñau
yajanty asāñña-vidhāna-dakñiëaà
vāṭṭyai paraà ghnanti paçün atad-vidaù*

WORD-FOR-WORD MEANINGS

vadanti—speak; *te*—they; *anyonyam*—among each other; *upāsita-striyaù*—who are engaged in worshipping women; *gāheñu*—in their homes; *maithunya-pareñu*—which are dedicated to sex only; *ca*—and; *āçīñau*—blessings; *yajanti*—they worship; *asāñña*—without discharging; *anna-vidhāna*—distribution of food; *dakñiëam*—gifts in payment to the priests; *vāṭṭyai*—for their own livelihood; *param*—only; *ghnanti*—they murder; *paçün*—animals; *atat-vidaù*—in ignorance of the consequences of such behavior.

TRANSLATION

The materialistic followers of Vedic rituals, giving up the worship of the Lord, instead practically worship their wives, and thus their homes become dedicated to sex life. Such materialistic householders encourage one another in such whimsical behavior. Understanding ritualistic sacrifice as a necessary item for bodily maintenance, they perform unauthorized ceremonies in which there is no distribution of foodstuffs or charity to the *brāhmaëas* and other respectable persons. Instead, they cruelly slaughter animals such as goats without any understanding of the dark consequences of their activities.

PURPORT

False pride is certainly not complete without sex indulgence. Thus, lusty materialistic householders are not attracted to worshipping saintly persons, but rather worship their wives as a source of constant sex pleasure. The

mentality of such condemned persons is described by the Lord Himself in *Bhagavad-gētā* (16.13):

*idam adya mayā labdham
imaà prāpsyē manoratham
idam astēdam api me
bhaviṇyati punar dhanam*

"So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more."

Generally, materialistic householders consider themselves to be very religious. In fact, by earning money to support a band of relatives they consider themselves to be more pious than the "irresponsible" *sādhus*, who do not struggle to maintain family members. Worshiping the material body, they are contemptuous of the humble *brāhmaēas*, who are generally not very advanced in economic development. They consider such so-called beggars to be unworthy objects of charity and instead perform sacrifices only for the enhancement of the false prestige of their own family members. Madhvācārya has stated in this regard, *upekṇya vai harià te tu bhūtvā yājyāu patanty adhaù*. In spite of proudly considering themselves to be great performers of religious ceremonies, those who neglect the Lord and His devotees certainly fall down. Such foolish persons sometimes bless each other by saying, "May you be blessed with the wealth of gorgeous flower garlands, sandalwood pulp and beautiful women."

Men who are controlled by the nature of women become exactly like women. Materialistic women are uninterested in the devotional service of the Supreme Lord and strive for their own selfish happiness. Therefore they eagerly take service from their husbands and become most discouraged if the husband prefers to serve the Personality of Godhead. Being lost in such a fool's paradise, both husband and wife mutually encourage each other in temporary happiness. They do not like to speak or hear about the pastimes of the Lord, but prefer to discuss their own families. Still, the devotees of the Lord, being mature in the mode of goodness, are always ready to act

mercifully toward such conditioned souls, who are just like vain animals. When the devotees of the Lord preach that human beings should not slaughter animals, materialistic householders are very often astonished and inquire if it is actually possible to subsist on a vegetarian diet. Thus being completely ignorant of the material mode of goodness, what to speak of spiritual knowledge, such condemned materialists have no hope beyond the mercy of the devotees of the Lord.

TEXT 9

iTMayaA ivaBaUtyaAiBajanaena ivaâyaA
 tyAgAena è&paena balaena k(maRNAA
 jaAtasmayaenaAnDaiDaya: s\$ahē"ir"Ana,
 s\$ataAe'vamanyainta h"ir"i'ayaAna, KalaA:

*çriyā vibhūtyābhijanena vidyayā
 tyāgena rūpeḥa balena karmaḥa
 jāta-smayenāndha-dhiyaū saheṣvarān
 sato 'vamanyanti hari-priyān khalāū*

WORD-FOR-WORD MEANINGS

çriyā—by their opulence (wealth, etc.); *vibhūtyā*—special abilities;
abhijanena—aristocratic heritage; *vidyayā*—education;
tyāgena—renunciation; *rūpeḥa*—beauty; *balena*—strength;
karmaḥa—performance of Vedic rituals; *jāta*—which is born; *smayena*—by
 such pride; *andha*—blinded; *dhiyaū*—whose intelligence; *saha-ēṣvarān*—along
 with the Supreme Lord Himself; *sataū*—the saintly devotees;
avamanyanti—they disrespect; *hari-priyān*—who are very dear to Lord Hari;
khalāū—cruel persons.

TRANSLATION

The intelligence of cruel-minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education,

renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees.

PURPORT

The attractive qualities exhibited by the conditioned soul originally belong to the Supreme Personality of Godhead, who is the reservoir of all attractive qualities. The moonshine is actually the reflected effulgence of the sun. Similarly, the living entity reflects for a brief time a particular quantity of the Lord's opulences. Not knowing this, atheistic persons become intoxicated by such reflected opulences, and thus blinded, they condemn themselves more and more by criticizing the Lord and His devotees. They are unable to understand how they have become abominable, and it is difficult to prevent them from going to hell.

TEXT 10

s\$avaeRSau zAiÔanauBa{tsvavaisTataM
yaTaA KamaAtmaAnamaBalí"malir"ma,
vaed"AepagAltaM ca na Za{Nvatae'bauDaA
manaAer"TaAnaAM 'avad"inta vaAtaRyaA

*sarveṇu çaçvat tanu-bhātsv avasthitaḥ
yathā kham ātmānam abhēṇām eçvaram
vedopagētaḥ ca na çāëvate 'budhā
mano-rathānāḥ pravadanti vārtayā*

WORD-FOR-WORD MEANINGS

sarveṇu—in all; *çaçvat*—eternally; *tanu-bhātsu*—embodied living beings; *avasthitam*—situated; *yathā*—just as; *kham*—the sky; *ātmānam*—the Supreme Soul; *abhēṇām*—most worshipable; *eçvaram*—ultimate controller; *veda-upagētam*—glorified by the Vedas; *ca*—also; *na çāëvate*—they do not hear; *abudhāu*—unintelligent persons; *manaù-rathānām*—of whimsical

pleasures; *pravadanti*—they go on discussing; *vārtayā*—the topics.

TRANSLATION

The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

PURPORT

In *Bhagavad-gītā* Lord Kāñëa says, *vedaïç ca sarvair aham eva vedyau* [Bg. 15.15]. The goal of all Vedic knowledge is to know the Lord, who is the Absolute Truth. Although this purpose of the *Vedas* is clearly revealed both in the Vedic literature itself and by the self-realized *äcāryas*, foolish people cannot grasp this simple truth. They prefer to cultivate knowledge of illicit sex by discussing their sexual partners and experiences. They also eagerly describe and recommend to their friends the best restaurants for eating meat, and they are fond of glorifying drugs and liquor by elaborately describing the drunken and hallucinogenic effects of their sinful experiences. The materialistic sense gratifiers eagerly call one another on the telephone, congregate in clubs and committees, and enthusiastically go on hunting, drinking and gambling excursions, thus filling their lives with the mode of ignorance. They have neither the time nor the inclination to discuss the Absolute Truth, Kāñëa. Unfortunately, they neglect the Supreme Lord, who therefore severely punishes such foolish persons in order to bring them back to their senses. Everything belongs to the Lord, and everything is meant for the Lord's enjoyment. When the living entity dovetails his activities for the pleasure of the Lord, he experiences unlimited happiness. *Yena sattvaà çuddhyed yasmäd brahma-saukhyà tv anantam* [SB 5.5.1]. There is actually no happiness in material affairs, and the Lord

mercifully punishes the intoxicated conditioned soul to bring him back to his real life.

Unfortunately, materialistic persons do not heed the advice of the Supreme Lord in *Bhagavad-gétä* or that of the Lord's representatives, who speak in allied literatures such as *Çrémad-Bhägavatam*. Instead, such sense gratifiers consider themselves to be most eloquent and learned. Every materialistic person actually feels that he is the most intelligent person, and thus he has no time to hear the actual truth. Nevertheless, the Personality of Godhead, as described in this verse, waits patiently within the heart of the conditioned soul, encouraging him to recognize the Lord, who is sitting beside him. Such recognition of the Personality of Godhead is the beginning of all auspiciousness and happiness for the conditioned soul.

TEXT 11

laAeke(vyavaAyaAimaSamaâs\$aevaA
inatyaA ih" jantaAenaR ih" taṭa caAed"naA
vyavaisTaitastaeSau ivavaAh"yaÁa
s\$aur"AfahE"r"As\$au inava{iÔair"i"A

*loke vyaväyāmiṇa-madya-sevā
nityā hi jantor na hi tatra codanā
vyavasthitis teṇu vivāha-yajī a
surā-grahair āsu nivāttir iṇā*

WORD-FOR-WORD MEANINGS

loke—in the material world; *vyaväya*—sex indulgence; *ämiṇa*—of meat; *madya*—and liquor; *seväu*—the taking; *nityäu*—always found; *hi*—indeed; *jantou*—in the conditioned living being; *na*—not; *hi*—indeed; *tatra*—in regard to them; *codanä*—any command of scripture; *vyavasthitiu*—the prescribed arrangement; *teṇu*—in these; *vivāha*—by sacred marriage; *yajī a*—the offering of sacrifice; *surā-grahaiu*—and the acceptance of ritual cups of wine; *āsu*—of these; *nivāttiu*—cessation; *iṇā*—is the desired end.

TRANSLATION

In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

PURPORT

Those who are not situated in pure Kāñëa consciousness are always inclined toward material sense gratification in the form of illicit sex, meat-eating and intoxication. They simply desire a party life of eat, drink and be merry. Such materialistic persons are unwilling to give up such temporary gratification because they are firmly bound up in the bodily concept of life. For such persons there are numerous Vedic injunctions for rituals that bestow material sense pleasure in a regulated manner. The conditioned soul thereby becomes accustomed to indirectly worshiping the Supreme Lord by accepting the austerity of regulated sense gratification in obedience to the Vedic way of life. Through purification the living entity gradually develops a higher taste and becomes directly attracted to the spiritual nature of the Lord.

Sometimes the fallen practitioners of the *karma-käëòa* section of the *Vedas* assert that the material fruitive results of Vedic ceremonies should never be given up, because they are prescribed by religious scriptures. For example, there is a Vedic injunction that in the proper season a husband must approach his wife at night at least five days after her menstrual period, if the wife has properly bathed and cleansed herself. Thus, a responsible householder should engage in religious sex life.

The injunction that one must approach his wife for sex life is explained by the Vaiñëava *äcäryas* as follows. Within the material world almost every man is very lusty and desires passionate sex life with every attractive woman he meets, or with any woman at all. Actually, for an ordinary materialistic

man it is an accomplishment if he can restrict himself to relationships with his lawfully wedded wife. But because familiarity breeds contempt, the natural tendency is for the husband to gradually become envious or resentful of the wife and desire illicit connections with other women. Such a mentality is most sinful and abominable, and the Vedic scripture therefore orders that one must approach his actual wife, with a desire to beget children, and thus curtail the tendency toward illicit sexual connection with other women. Were there no such Vedic injunction ordering one to approach his wife, many men would naturally be inclined to neglect their wives and pollute other women by illicit connection.

However, such an injunction for conditioned souls does not apply to great souls who are fixed on the spiritual platform and are transcendental to material sex desire. As stated in this verse, *nivāttir iññā*: the actual purpose of the Vedic scriptures is to bring one back home, back to Godhead, back to the spiritual world. It is clearly stated by Lord Kāññā in *Bhagavad-gētā*, *yaà yaà vāpi smaran bhāvaà tyajaty ante kalevaram*: [Bg. 8.6] whatever we think of at the time of death will determine our next body.

*anta-kāle ca mām eva
smaran muktvā kalevaram
yaù prayāti sa mad-bhāvaà
yāti nāsty atra saàçayaù
(Bg. 8.5)*

If one remembers Kāññā, he is immediately transferred to the eternal planet of Kāññā. Therefore, since all the Vedic scriptures are meant for knowing Kāññā (*vedaic ca sarvair aham eva vedyau* [Bg. 15.15]), the ultimate goal of the *Vedas* cannot be any type of absorption in the material senses, either licit or illicit. The Vedic regulations governing married sex life are actually meant to prevent sinful illicit sex. However, one should not foolishly conclude that a lusty attraction to his wife's naked body is the perfection of self-realization and Vedic elevation. The actual perfection of spiritual life is to become free from all material desires, *nivātti*, and to fix the mind on Kāññā.

Similarly there are other injunctions, governing the regulated

consumption of liquor and meat. Those who are mad after meat-eating are instructed to perform Vedic ceremonies by which they are permitted to consume five types of five-clawed animals, namely the rhinoceros, turtle, rabbit, porcupine and lizard. Similarly, the consumption of specific liquors is allowed during highly restricted sacrifices performed on specific days of the year at great expense. In this way, other types of drunkenness and cruel animal slaughter are prohibited. One is gradually purified by performing such sacrifices, and he develops a distaste for such foolish activities as meat-eating and the drinking of liquor. The Vedic rules and regulations that gradually restrict sense gratification are called *vidhi*. The word *niyama* refers to injunctions governing activities that human beings ordinarily would not be inclined to perform. For example, it is said, *ahar ahaù sandhyäm upäsëta*: "One should chant Gäyatrë *mantra* at the three junctions of the day, every day." It is also stated, *mägha-snänaà prakurvëta*: "One must take bath daily, even during the coldest months of winter." Such injunctions prescribe activities that ordinarily would be neglected.

Although it has been mentioned above that there are injunctions against neglecting one's lawful wife, there is no injunction against totally neglecting meat-eating. In other words, killing of animals is considered most abominable, and although some concession is made for the more violent class of men, one should actually completely give up this cruel activity because even a slight discrepancy in animal sacrifices will cause havoc in one's life.

It should be understood that those who have become spiritually advanced by chanting the Hare Kåñëa *mantra* under the guidelines of Çré Caitanya Mahäprabhu are expected to completely give up material sense gratification. If a devotee of Kåñëa duplicitously tries to take advantage of the scriptural allowances for meat-eating, intoxication or sex enjoyment, then he commits the tenth offense against chanting. Especially if one has accepted the renounced order of life called *tridaëöi-sannyäsa*, it is most abominable and reprehensible to become attracted to the Vedic injunctions prescribing regulated sex life for householders. According to Çréla Jëva Gosvämë there is no such allowance for one in the renounced order of life. The Vaiñëava *sannyäsés* should not foolishly become bewildered by statements in the

Vedic literature such as the following verse from *Manu-saṁhitā*:

*na māṁsa-bhakṣāḥ doṇo
na madye na ca maithune
pravāttir eṇā bhūtānāṁ
nivāttis tu mahā-phalā*

"It may be considered that meat-eating, intoxication and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life."

In the *Kriyā-vidhāna* it is explained that sex is permitted only during the *vāmadeva* sacrifice, or the *garbhādhāna-saṁskāra* for begetting of religious children. It is also stated that sometimes certain types of meat are used in worshiping Lord Hari through sacrifices to the forefathers and demigods. Similarly, there is a form of intoxication available through drinking the *soma* beverage. But if a so-called *brāhmaṇa* becomes attracted to such offerings, he immediately becomes polluted. Actually, the *brāhmaṇas* who performed such offerings would not personally accept any type of liquor or meat. These things would be consumed by the *kṣātriyas*, who were not considered at fault in accepting such remnants of sacrifice.

However, in the movement of Caitanya Mahāprabhu it can be observed that those who desire to become advanced devotees of Kṛṣṇa immediately give up all such fruitive sacrifices. There is no scope in pure devotional service for any type of fruitive sacrifices. Caitanya Mahāprabhu demanded that all of His sincere followers engage twenty-four hours a day in *ṣṛavāṇa-kīrtana-viñeo* [SB 7.5.23], hearing and chanting the glories of the Personality of Godhead. Those who claim to be followers of Caitanya Mahāprabhu and who are seriously planning on going back home, back to Godhead, in the near future should not become mindlessly attracted by Vedic fruitive rituals that are meant to attract those who are hopelessly bound up in the material, bodily concept of life. The followers of Caitanya Mahāprabhu always remain aloof from such tainted rituals.

TEXT 12

DanaM ca DamaE=k(P(laM yataAe vaE
ÁaAnaM s\$aiivaÁaAnamanau'azAAinta
gA{he"Sau yauÃainta k(laevar"sya
ma{tyauM na pazyainta äu"r"ntavalyaRma,

*dhanaà ca dharmaika-phalaà yato vai
ji' änaà sa-viji' änam anupraçänti
gâheñu yui'janti kalevarasya
mâtyuà na paçyanti duranta-véryam*

WORD-FOR-WORD MEANINGS

ghanam—wealth; *ca*—also; *dharma-eka-phalam*—whose only proper fruit is religiosity; *yatau*—from which (religious life); *vai*—indeed; *ji' änam*—knowledge; *sa-viji' änam*—along with direct realization; *anupraçänti*—and subsequent liberation from suffering; *gâheñu*—in their homes; *yui'janti*—they utilize; *kalevarasya*—of their material body; *mâtyum*—the death; *na paçyanti*—they cannot see; *duranta*—insurmountable; *véryam*—the power of which.

TRANSLATION

The only proper fruit of acquired wealth is religiosity, on the basis of which one can acquire a philosophical understanding of life that eventually matures into direct perception of the Absolute Truth and thus liberation from all suffering. Materialistic persons, however, utilize their wealth simply for the advancement of their family situation. They fail to see that insurmountable death will soon destroy the frail material body.

PURPORT

Those things that come under the control of the proprietor are called *ghanam*, or wealth. When a foolish person becomes addicted to spending all

of his hard-earned money to increase the prestige of his material body and family, he is no longer able to see how death is steadily approaching his own body as well as the temporary bodies of his family and friends. *Mātyuù sarva-haraç cāham*: [Bg. 10.34] the Supreme Lord appears as all-powerful death, which destroys all material situations. Actually, even in family life one should use one's wealth for spiritual advancement of oneself and one's family. In the Kāñëa consciousness movement there are many religious householders who live a simple, peaceful life and use their wealth for arranging Kāñëa conscious activities at home and for helping the renounced *brahmacārës* and *sannyäsés* who are actively preaching Kāñëa consciousness in public places. Such householders, even those who are not able to dedicate one hundred percent of their energy to Kāñëa consciousness, gradually acquire a very solid understanding of the spiritual principles of life and eventually become transcendentalists firmly fixed at the lotus feet of Kāñëa. Thus they free themselves from all of the anxieties of conditional life, namely birth, old age, disease and death.

Life without Kāñëa consciousness is actually poverty, but the poverty-stricken materialist, whose intelligence is limited, cannot perceive that real wealth is the expansion of consciousness up to the highest level of Kāñëa consciousness, love of Godhead. Such persons raise their children to be just like animals, having as their only goal false prestige and material sense gratification. Such materialistic householders fear that excessive interest in spiritual life may damage the ambition of their children to acquire false material prestige. Actually, death will smash all of the endeavors and plans of such spiritually impoverished materialists. If family life and wealth are used for Kāñëa consciousness, one will learn to discriminate between the eternal and the noneternal, between spirit and matter, between bliss and anxiety, and thus the living entity will become liberated and go beyond mere theoretical knowledge to acquire the highest perfectional benediction of eternal Kāñëa conscious life. Limited sensory knowledge, *pratyakñā-jī āna*, is useless without theoretical spiritual knowledge, *parokñā-jī āna*, which gradually matures, with careful cultivation, into direct realized knowledge of the soul, *aparokñā-jī āna*.

The word *anupraçānti* in this verse indicates that by spiritual knowledge

(*vijī ānam*) one achieves the most sublime state of eternal peace and bliss, far beyond the dreams of the materialistic conditioned soul.

TEXT 13

yaä," „aANABa°aAe ivaih"ta: s\$aur"AyaAs\$a,
taTaA pazAAer"AlaBanaM na ihM"s\$aA
WvaM vyavaAya: 'ajayaA na r"tyaA
wmaM ivazAuÜM" na ivaäu": svaDamaRma,

*yad ghräëa-bhakñö vihitaù suräyäs
tathä paçor älabhanaà na hiàsä
evaà vyaväyaù prajayä na ratyä
imaà viçuddhaà na viduù sva-dharmam*

WORD-FOR-WORD MEANINGS

yat—because; *ghräëa*—by smell; *bhakñäù*—the taking; *vihitaù*—is enjoined; *suräyäu*—of wine; *tathä*—similarly; *paçou*—of a sacrificial animal; *älabhanam*—prescribed killing; *na*—not; *hiàsä*—wanton violence; *evam*—in the same way; *vyaväyaù*—sex; *prajayä*—for the purpose of begetting children; *na*—not; *ratyai*—for the sake of sense enjoyment; *imam*—this (as pointed out in the previous verse); *viçuddham*—most pure; *na viduù*—they do not understand; *sva-dharmam*—their own proper duty.

TRANSLATION

According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

PURPORT

Madhvācārya has given the following statement in regard to animal sacrifice:

*yajī eṁv ālabhanaà proktaà
devatoddeçataù paçou
himsā nāma tad-anyatra
tasmāt tāà nācared budhaù*

*yato yajī e mātā ūrdhvaà
yānti deve ca paitāke
ato lābhād ālabhanaà
svargasya na tu mārāëam*

According to this statement, the *Vedas* sometimes prescribe animal sacrifice in ritual performances for the satisfaction of the Supreme Lord or a particular demigod. If, however, one whimsically slaughters animals without rigidly following the Vedic prescriptions, such killing is actual violence and should not be accepted by any intelligent person. If the animal sacrifice is perfectly performed, the sacrificed animal immediately goes to the heavenly planets of the demigods and the forefathers. Therefore such a sacrifice is not for killing animals but for demonstrating the potency of Vedic *mantras*, by the power of which the sacrificed creature is immediately promoted to a higher situation.

Caitanya Mahāprabhu, however, has forbidden such animal sacrifice in this age because there are no qualified *brāhmaëas* to chant the *mantras*, and the so-called sacrificial arena becomes an ordinary butcher shop. And in an earlier era, when unscrupulous persons tried to establish that animal killing and meat-eating are acceptable by misinterpreting the Vedic sacrifices, Lord Buddha personally appeared and rejected their heinous proposition. This is described by Jayadeva Gosvāmī:

nindasi yajī a-vidher ahaa çruti-jātaà

*sadaya-hâdaya darçita-paçu-ghâtam
keçava dhâta-buddha-çaréra
jaya jagad-éça hare*

Unfortunately, the conditioned souls are afflicted by four imperfections, one of which is the cheating propensity, and thus they tend to exploit the concessions that the Lord mercifully gives to them in religious scriptures for their gradual purification. Rather than follow the Vedic injunctions for simultaneously satisfying their senses and gradually elevating themselves, the conditioned souls reject the actual purpose of such apparently materialistic ceremonies and simply become more and more degraded in the ignorance of the bodily concept of life. Thus they fall down altogether from the *varëäçrama* system and, taking birth in violent non-Vedic societies, foolishly presume the small fragments of universal religious principles prevalent there to be the exclusive religion of the soul. As a result, they fall into fanaticism, embracing merely sectarian, dogmatic views of religion. Such unfortunate persons are completely out of touch with their own eternal function in life and consider things to be vastly different than they are in reality.

TEXT 14

*yae tvanaevaMivad"Ae's\$anta:
stabDaA: s\$ad"iBamaAinana:
pazAUnâu"÷inta iva™abDaA:
'aetya KaAd"inta tae ca taAna,*

*ye tv anevaà-vido 'santaù
stabdhâù sad-abhimäninaù
paçün druhyanti viçrabdhâù
pretya khädanti te ca tãn*

WORD-FOR-WORD MEANINGS

ye—those who; *tu*—but; *anevam-vidaù*—not knowing these facts;

asantaù—very impious; *stabdhäù*—presumptuous;
sat-abhimänaù—considering themselves saintly; *paçün*—animals;
druhyanti—they harm; *viçrabdhäù*—being innocently trusted; *pretya*—after
leaving this present body; *khädanti*—they eat; *te*—those animals; *ca*—and;
tän—them.

TRANSLATION

Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.

PURPORT

In this verse we can clearly see the great discrepancies in those persons who do not surrender to the Supreme Personality of Godhead and His law. As stated in the *Bhägavatam*, *haräv abhaktasya kuto mahad-guëäù*: those who do not accept the supremacy of the Supreme Lord gradually become infected with the most sinful propensities that bring, in their turn, terrible suffering upon the nondevotees. In the Western countries such as America, many people proudly proclaim themselves to be most pious religionists and sometimes even prophets or representatives of God. Boasting of their religiosity, such foolish people experience no fear or doubt in cruelly slaughtering innumerable animals in slaughterhouses or on hunting trips for their whimsical sense gratification. In the state of Mississippi there are sometimes pig-killing festivals, in which entire families enjoy watching a pig cruelly butchered before their eyes. Similarly, a former president of the United States from Texas did not consider any social occasion complete without the slaughtering of a cow. Such persons mistakenly consider themselves to be perfectly observing the laws of God and due to such arrogant foolishness lose all touch with reality. When a man is raising an animal for slaughter, he feeds the animal nicely and encourages it to grow fat. Thus the animal gradually accepts its would-be killer as its protector and

master. When the master finally approaches the helpless animal with a sharp knife or gun, the animal thinks, "Oh, my master is joking with me." Only at the last minute does the animal understand that the so-called master is death personified. It is clearly stated in Vedic literature that cruel masters who kill innocent animals will undoubtedly be killed in the next life by a similar process.

*māṣa sa bhakṣayitāmutra
yasya māṣam ihādmy aham
etan māṣasya māṣatvaṁ
pravadanti manīṣāḥ*

"That creature whose flesh I am eating here and now will consume me in the next life.' Thus meat is called *māṣa*, as described by learned authorities." In *Çrémad-Bhāgavatam* this grisly fate of animal killers is described by Nārada Muni to King Prācīnabarhi, who was excessively killing animals in so-called sacrifices.

*bho bhoḥ prajāpate rājan
paçūn paçya tvayādhvare
saṁjī āpitān jēva-sā ghān
nirghāṇena sahasraçāḥ*

*ete tvāṁ sampratēkṣante
smaranto vaiçasaṁ tava
sāparetam ayaḥ-kūṣāiḥ
chindanty utthita-manyavaḥ*

"O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed, without compassion and without mercy, in the sacrificial arena. All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns." (SB 4.25.7-8) Such punishment of animal killers may take place under the jurisdiction of Yamarāja on the planet of the lord of death. In other words, one who kills an animal or who

eats meat undoubtedly acquires a debt to the living entity who has contributed his body for the satisfaction of the meat-eater. The meat-eater must pay his debt by contributing his own body to be consumed in the next life. Such payment of one's debt by offering one's own body to be eaten is confirmed in the Vedic literature.

TEXT 15

iā"Santa: par"k(AyaeSau
svaAtmaAnaM h"ir"malir"ma,
ma{take(s\$aAnaubanDae'ismana,
baÜ"µaeh"A: patantyaDa:

dviñantaù para-käyeñu
svätmänaà harim eçvaram
mātake sānubandhe 'smin
baddha-snehäù patanty adhaù

WORD-FOR-WORD MEANINGS

dviñantaù—envying; *para-käyeñu*—(the souls) within the bodies of others; *sva-ätmānam*—their own true self; *harim eçvaram*—the Supreme Personality of Godhead, Hari; *mātake*—in the corpse; *sa-anubandhe*—together with its relations; *asmin*—this; *baddha-snehäù*—their affection being fixed; *patanti*—they fall; *adhaù*—downward.

TRANSLATION

The conditioned souls become completely bound in affection to their own corpse-like material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.

PURPORT

Materialistic persons express their envy of animals by cruelly killing them. Similarly, the conditioned souls become envious even of other human beings and of the Lord Himself, who dwells within everyone's body. They express their envy of God by preaching atheistic science or pseudophilosophy in which they ridicule the fact that everyone is an eternal servant of God. Envious persons express their bitter feelings toward other human beings by creating wars, terrorism, cruel governments and cheating business enterprises. The sinful bodies of such envious persons are just like corpses. Still, envious persons are enamored by the corpse of their material body and become further fascinated by their children and other bodily extensions. Such feelings are based in false pride. Çréla Madhvācārya has quoted the following verse from *Hari-vaṇṇa*:

*āptatvād ātma-çabdoktaḥ
svasminn api pareṇu ca
jēvād anyaḥ na paçyanti
çrutvaivaḥ vidviṇanti ca
etāḥ tvam āsurān viddhi
lakṣaṇaiḥ puruṣādhamān*

"The Supreme is called *ātmā* because He is found both in oneself and within others. Some persons become agitated by hearing descriptions of the Supreme Lord, and they openly state that there is no superior living being beyond themselves. Such persons are to be known as demons. By their practical symptoms they are to be understood as the lowest class of men."

TEXT 16

yae kE(valyamas\$am'aAæaA
yae caAtaltaAê maUX#taAma,
‡aEvaigARK(A ÷°aiNAk(A

@AtmaAnaM GaAtayainta tae

*ye kaivalyam asamprāptā
ye cātētāḥ ca müòhatām
trai-vargikā hy akñāëikā
ātmānaà ghātayanti te*

WORD-FOR-WORD MEANINGS

ye—those who; *kaivalyam*—knowledge of the Absolute Truth; *asamprāptāu*—have not achieved; *ye*—who; *ca*—also; *atētāu*—have transcended; *ca*—also; *müòhatām*—gross foolishness; *trai-vargikāu*—dedicated to the three goals of pious life, namely *dharma* (religiosity), *artha* (economic development) and *kāma* (sense gratification); *hi*—indeed; *akñāëikāu*—not having even a moment to reflect; *ātmānam*—their own selves; *ghātayanti*—murder; *te*—they.

TRANSLATION

Those who have not achieved knowledge of the Absolute Truth, yet who are still beyond the darkness of complete ignorance, generally follow the threefold path of pious material life, namely religiosity, economic development and sense gratification. Not having time to reflect on any higher purpose, they become the killers of their own soul.

PURPORT

Those who are completely in the darkness of ignorance and thus bereft even of material pious life commit innumerable sinful activities and suffer greatly. Due to such intense suffering such persons sometimes seek the shelter of the devotees of the Lord and, being blessed by such transcendental association, are sometimes elevated to the highest perfectional stage of Kñāëa consciousness.

Those who are not completely sinful experience some mitigation of the miseries of material life and thus develop a false sense of well-being within

the material world. Because those who are materially pious generally obtain worldly prosperity, bodily beauty and a pleasant family situation, they become falsely proud of their position and are not inclined to associate with or accept instructions from the devotees of the Lord. Unfortunately, all material activities, whether pious or impious, are inevitably contaminated by sinful activity. Those who are proud of their piety and do not like to hear about Kāñëa sooner or later fall down from their artificial position. Every living entity is an eternal servant of Kāñëa, the Supreme Personality of Godhead. Therefore, until we surrender to Kāñëa, our position is actually always impious. The word *akñāëikāu* ("not having even a moment to reflect") is significant in this verse. Materialistic persons cannot spare a single moment for their eternal self-interest. This is a symptom of misfortune. Such persons are considered to be killing their own souls because by their obstinacy they are preparing a dark future for themselves from which they will not escape for a very long time.

A sick man receiving medical treatment may be encouraged by the preliminary results of the doctor's care. But if the patient becomes falsely proud of the preliminary progress in his treatment and prematurely gives up the doctor's orders, thinking himself already cured, there will undoubtedly be a relapse. The words *ye kaivalyam asamprāptāu* in this verse clearly indicate that material piety is a long way from perfect knowledge of the Absolute Truth. If one gives up his spiritual progress before achieving the lotus feet of Kāñëa, he will undoubtedly fall back down into the most unpleasant material situation, even if he has achieved impersonal realization of the Brahman effulgence. As stated in *Çrémad-Bhāgavatam*, *āruhya kácchreëa paraà padaà tatau patanty adhaù* [SB 10.2.32].

TEXT 17

Wta @Atmah"naAe'zAAntaA
 @ÁaAnae ÁaAnamaAinana:
 s\$ald"ntyak{(tak{(tyaA vaE
 k(AlaDvastamanaAer"TaA:

*eta ātma-hano 'çäntä
ajī āne jī āna-māninau
śedanty akāta-kātyā vai
kāla-dhvasta-manorathāu*

WORD-FOR-WORD MEANINGS

ete—these; *ātma-hanau*—killers of the self; *açäntāu*—devoid of peace; *ajī āne*—in ignorance; *jī āna-māninau*—presuming to have knowledge; *śedanti*—they suffer; *akāta*—failing to perform; *kātyāu*—their duty; *vai*—indeed; *kāla*—by time; *dhvasta*—destroyed; *manau-rathāu*—their fanciful desires.

TRANSLATION

The killers of the soul are never peaceful, because they consider that human intelligence is ultimately meant for expanding material life. Thus neglecting their real, spiritual duties, they are always in distress. They are filled with great hopes and dreams, but unfortunately these are always destroyed by the inevitable march of time.

PURPORT

There is a similar verse in *Çré Ēṣopaniṣad* (3):

*asuryā nāma te lokā
andhena tamasāvātāu
tāàs te pretyābhigacchanti
ye ke cātma-hano janāu*

"The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance."

TEXT 18

ih"tvaAtmamaAyaAr"icataA

gA{h"Apatyas\$auô\$itñya:
tamaAe ivazAntyainacC\$ntaAe
vaAs\$au"vapar"Ax.~mauKaA:

*hitvātma-māyā-racitā
gāhāpatya-suhāt-striyaù
tamo viçanty anicchanta
vāsudeva-parāi -mukhāù*

WORD-FOR-WORD MEANINGS

hitvā—giving up; *ātma-māyā*—by the illusory energy of the Supreme Soul; *racitāù*—manufactured; *gāha*—homes; *apatya*—children; *suhāt*—friends; *striyaù*—wives; *tamaù*—into darkness; *viçanti*—they enter; *anicchantaù*—without desiring; *vasudeva-parāk-mukhāù*—those who have turned away from Lord Vāsudeva.

TRANSLATION

Those who have turned away from the Supreme Lord, Vāsudeva, being under the spell of the Lord's illusory energy, are eventually forced to give up their so-called homes, children, friends, wives and lovers, which were all created by the illusory potency of the Supreme Lord, and enter against their will into the darkest regions of the universe.

PURPORT

The living entity turns his back on the Supreme Personality of Godhead and tries instead to enjoy temporary sense gratification. The result is simply anxiety as the conditioned soul struggles to maintain his temporary wife, children, friends, home, nation, etc. Finally all of these things are taken away, and the bewildered soul, in great frustration, sometimes tries to take shelter of an impersonal concept of God and liberation. Thus the conditioned soul is always in ignorance, either pursuing illusory sense gratification or trying to avoid sense gratification by merging into the

impersonal aspect of the Lord, called Brahman. But the actual position of the living entity is to serve the Supreme Person, who is his master. And unless one gives up one's inimical feelings toward the Supreme Personality of Godhead, there is no question of peace or happiness.

*kāñëa-bhakta-niñkāma, ataeva 'çänta'
bhukti-mukti-siddhi-kāmë-sakali 'açänta'
(Cc. Madhya 19.149)*

TEXT 19

™al r"AjaAevaAca
k(ismana, k(Alae s\$a BagAvaAna,
ikM(vaNAR: k(Lä{"zAAe na{iBa:
naA°aA vaA ke(na ivaiDanaA
paUjyatae taid"h"AecyataAma,

*çré rājavāca
kasmin kāle sa bhagavān
kiā varëaù kédāço nābhiù
nāmnā vā kena vidhinā
pūjyate tad ihocyatām*

WORD-FOR-WORD MEANINGS

çré-rājā uvāca—the King said; *kasmin*—in what; *kāle*—time; *saù*—He; *bhagavān*—the Supreme Lord; *kim varëaù*—having what color; *kédāçaù*—having what form; *nābhiù*—by men; *nāmnā*—by (what) names; *vā*—and; *kena*—by what; *vidhinā*—processes; *pūjyate*—is worshiped; *tat*—that; *iha*—in our presence; *ucyatām*—please speak.

TRANSLATION

King Nimi inquired: In what colors and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what

names and by what types of regulative principles is the Lord worshiped in human society?

PURPORT

It has been clearly established in the previous verses that human life is spoiled if one does not surrender unto the Supreme Lord and engage in His loving devotional service. Therefore the King is now requesting the sages to give specific details about the worship of the Lord because this devotional process has clearly been described as the only practical means of delivering the conditioned soul.

TEXT 20

™alk(r"BaAjana ovaAca
k{(taM ꣳaetaA ā"AparM" ca
k(ilair"tyaeSau ke(zAva:
naAnaAvaNAARiBaDaAk(Ar"Ae
naAnaEva ivaiDanaejyatae

çré-karabhājana uvāca
kātaà tretā dvāparaà ca
kalir ity eṇu keçavaù
nānā-varēābhidhākāro
nānaiva vidhinejyate

WORD-FOR-WORD MEANINGS

çré-karabhājanaù uvāca—Çré Karabhājana said; *kātam*—Satya; *tretā*—Tretā; *dvāparam*—Dvāpara; *ca*—and; *kaliù*—Kali; *iti*—thus named; *eṇu*—in these ages; *keçavaù*—the Supreme Lord, Keçava; *nānā*—various; *varēa*—having complexions; *abhidhā*—names; *ākāraù*—and forms; *nānā*—various; *eva*—similarly; *vidhinā*—by processes; *ijyate*—is worshiped.

TRANSLATION

Çré Karabhājana replied: In each of the four yugas, or ages—Kāta, Tretā, Dvāpara and Kali—Lord Keçava appears with various complexions, names and forms and is thus worshiped by various processes.

TEXT 21

k{(tae zAuflaêtaubaARò"r,"
jaiq%laAe valk(laAmbar":
k{(SNAAijanaAepavaltaA°aAna,
iba"áÚ"Nx"k(maNx"laU

*kâte çuklaç catur-bāhur
jaõilo valkalāmbaraù
kāñëäjinopavétākñān
bibhrad daëòa-kamaëòalü*

WORD-FOR-WORD MEANINGS

kâte—in Satya-yuga; *çuklaù*—white; *catuù-bāhuù*—having four arms; *jaõilaù*—with matted locks; *valkala-ambaraù*—wearing a garment of tree bark; *kāñëa-ajina*—a black deerskin; *upavëta*—a *brähmaëa*'s sacred thread; *akñān*—prayer beads made of akñā seeds; *bibhrat*—carrying; *danda*—a rod; *kamaëòalü*—and waterpot.

TRANSLATION

In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a *brahmacäre*.

TEXT 22

manauSyaAstau tad"A zAAntaA
inavaE=r"A: s\$auô\$d": s\$amaA:
yajainta tapas\$aA de"vaM

zAmaena ca d"maena ca

*manuñyäs tu tadä çäntä
nirvairäù suhådaù samäù
yajanti tapasä devaà
çamena ca damena ca*

WORD-FOR-WORD MEANINGS

manuñyäu—human beings; *tu*—and; *tadä*—then; *çäntäù*—peaceful; *nirvairäù*—free from envy; *suhådaù*—friendly to all; *samäù*—equipoised; *yajanti*—they worship; *tapasä*—by the austerity of meditation; *devam*—the Supreme Personality of Godhead; *çamena*—by controlling the mind; *ca*—also; *damena*—by controlling the external senses; *ca*—and.

TRANSLATION

People in Satya-yuga are peaceful, nonenvious, friendly to every creature and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

PURPORT

In Satya-yuga the Supreme Lord incarnates as a four-armed *brahmacäre* described in the previous verse and personally introduces the process of meditation.

TEXT 23

hM"s\$a: s\$aupaNAAeR vaEku(NQ&Ae
DamaAeR yaAegAeì"Ae'mala:
wRìr": pauç&SaAe'vya·(:
par"maAtmaeita gAlyatae

haàsaù suparëo vaikuëöho

*dharmo yogeçvaro 'malaù
éçvaraù puruño 'vyaktaù
paramätmeti géyate*

WORD-FOR-WORD MEANINGS

haàsaù—the transcendental swan; *su-parëaù*—whose wings are very beautiful; *vaikuëöhaù*—the Lord of the spiritual kingdom; *dharmaù*—the maintainer of religion; *yoga-éçvaraù*—the master of all mystic perfection; *amalaù*—immaculate; *éçvaraù*—the supreme controller; *puruñaù*—the supreme enjoying male; *avyaktaù*—the unmanifest; *parama-ätmä*—the Supersoul in the heart of every living being; *iti*—thus; *géyate*—His names are variously chanted.

TRANSLATION

In Satya-yuga the Lord is glorified by the names Haàsa, Suparëa, Vaikuëöha, Dharma, Yogeçvara, Amala, Éçvara, Puruña, Avyakta and Paramätmä.

PURPORT

The sage Karabhājana Muni is replying to Videharāja Nimi's questions about the varieties of the Lord's incarnations. In Satya-yuga the Lord's color is white, and He wears tree bark and a black deerskin as an ideal meditative *brahmacäre*. Çréla Bhaktisiddhānta Sarasvaté Öhäkura has explained the Lord's various names in Satya-yuga as follows. Those who are self-realized know this supreme reality of the Personality of Godhead as Paramätmä, Those souls who are situated in the religious system of *varëäçrama* glorify Him as the *haàsa* who is transcendental to all the *varëas* and *äçramas*. Persons absorbed in gross matter consider Him to be *Suparëa*, "the beautifully winged" basis of the conceptions of cause and effect who flies within the subtle sky of the soul, as described in *Chändogya Upaniñad*. Persons accustomed to wandering within this universe of subtle and gross matter created by the Lord's illusory potency chant His name Vaikuëöha.

Persons deprived of the power of transcendental meditation (*dhāraëä*), who are thus subject to falling from the path of religion, glorify Him as Dharma, or religion personified. Those who are forced to submit to the illusory modes of material nature and whose minds are uncontrolled and disturbed glorify Him as the most perfectly self-controlled *Yogeçvara*. Persons tainted by a mixture of the modes of passion and ignorance call Him *Amala*, or the uncontaminated. Persons devoid of potency call Him *Éçvara*, and those who consider themselves to be under His shelter chant His glories by the name *Uttama Puruñä*. Those who know that this material manifestation is only temporary call Him *Avyakta*. In this way, in *Satya-yuga* Lord *Väsudeva* appears in various four-armed transcendental forms, and the *jéva* souls worship Him, each by their own particular process of devotional service. Therefore the Supreme Lord has many different names.

TEXT 24

‡aetaAyaAM r".(vaNA AeR's\$ aAE
cataubaARò"iñmaeKala:
ih"r" Nyake(zAñyyaAtmaA
›auf›auvaAâupala°aNA:

tretäyää rakta-varëo 'sau
catur-bāhus tri-mekhalaù
hiraëya-keças trayy-ätmä
sruk-sruvädy-upalakñäëaù

WORD-FOR-WORD MEANINGS

tretäyäm—in *Tretä-yuga*; *rakta-varëaù*—red-complexioned; *asau*—He; *catuù-bāhuù*—four-armed; *tri-mekhalaù*—wearing three belts (representing three phases of Vedic initiation); *hiraëya-keçaù*—having golden hair; *trayi-ätmä*—personifying the knowledge of the three *Vedas*; *sruk-sruva-ädi*—the sacrificial wooden ladle, spoon and so on; *upalakñäëaù*—having as His symbols.

TRANSLATION

In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Āg, Sāma* and *Yajur Vedas*, His symbols are the ladle, spoon and other implements of sacrifice.

PURPORT

The *sruk* is a particular implement for pouring ghee in sacrifices. It is about an arm's length long and is made of a particular type of wood called *vikaṭ kata*. The *sruk* has a rodlike handle and a spout with a shallow groove at its tip that resembles a swan's beak. Its front part is a carved-out spoon the size of a fist. The *sruva* is another implement used in sacrificial oblations. It is made of *khadira* wood, is smaller than the *sruk* and is used to pour ghee into the *sruk*. It is also sometimes used instead of the *sruk* to pour ghee directly into the sacrificial fire. These are the Lord's symbols in Tretā-yuga, when the Lord incarnates to introduce the *yuga-dharma* of *yajñā*, or sacrifice.

TEXT 25

taM tad"A manaujaA de"vaM
s\$avaR\$de"vamayaM h"ir"ma,
yajainta ivaâyaA ‡ayyaA
DaimaRi"A "aövaAid"na:

*taà tadā manujā devaà
sarva-deva-mayaà harim
yajanti vidyayā trayyā
dharmiṇōhā brahma-vādināu*

WORD-FOR-WORD MEANINGS

tam—Him; *tadä*—then; *manujäù*—human beings; *devam*—the Personality of Godhead; *sarva-deva-mayam*—who contains within Himself all the demigods; *harim*—Çré Hari; *yajanti*—they worship; *vidyayä*—with the rituals; *trayyä*—of the three main *Vedas*; *dharminöhäù*—fixed in religiosity; *brahma-vädinaù*—seekers of the Absolute Truth.

TRANSLATION

In Tretä-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three *Vedas*.

PURPORT

The residents of the earth in Satya-yuga are described as having all good qualities. In Tretä-yuga human society is described as *dharminöhäù*, or thoroughly religious, and *brahma-vädinaù*, or faithfully seeking the Absolute Truth through the Vedic injunctions. However, it should be noted that all of the exalted qualities of the people of Satya-yuga are not mentioned in this verse. In other words, in Satya-yuga people are automatically perfect, whereas in Tretä-yuga people are inclined to become perfect through performing Vedic sacrifice. In Tretä-yuga human society is not automatically Kãñëa conscious, as it was in Satya-yuga, but people are still highly inclined to become Kãñëa conscious, and thus they strictly follow the Vedic injunctions.

TEXT 26

ivaSNAuyaRÁa: pa{i'agABaR:
s\$avaR\$de"va oç&(ma:
va{SaAk(ipajaRyantaê
oç&gAAya wtalyaRtae

viñëur yaji' aù pãñigarbhaù

sarvadeva urukramaù
vãñäkapir jayantaç ca
urugäya itéryate

WORD-FOR-WORD MEANINGS

viñëuù—the all-pervading Supreme Lord; *yaji' aù*—the supreme personality of sacrifice; *pãçni-garbhaù*—the son of Pãçni and Prajãpati Sutapã; *sarva-devaù*—the Lord of all lords; *uru-kramaù*—the performer of wonderful deeds; *vãñäkapiù*—the Lord, who dispels all suffering and rewards all desires simply by being remembered; *jayantaù*—the all-victorious; *ca*—and; *uru-gäyaù*—the most glorified; *iti*—by these names; *éryate*—He is called.

TRANSLATION

In Tretä-yuga the Lord is glorified by the names Viñëu, Yaji' a, Pãçnigarbha, Sarvadeva, Urukrama, Vãñäkapi, Jayanta and Urugäya.

PURPORT

Pãçnigarbha refers to Kãñëa's incarnation as the son of Pãçni-devé and Prajãpati Sutapã. *Vãñäkapi* indicates that if the living entities simply remember the Lord, He is inclined to shower all benedictions upon them, thus satisfying their desires and removing their miseries. Since the Lord is always victorious, He is called Jayanta.

TEXT 27

ã"Apare" BagAvaAHzyaAma:
paltavaAs\$aA inajaAyauDa:
™alvats\$aAid"iBar"ÆEÿê
la°aNAEç&palai°ata:

dvãpare bhagaväi' çyãmaù
péta-väsä nijäyudhaù

*çrévatsädibhir aì kaiç ca
lakñäëair upalakñitaù*

WORD-FOR-WORD MEANINGS

dvāpare—in Dvāpara-yuga; *bhagavān*—the Supreme Lord; *çyāmaù*—dark blue; *pēta-väsäù*—wearing a yellow garment; *nija-äyudhaù*—having His own particular weapons (the disc, club, conchshell and lotus flower); *çrévatsa-ädibhiù*—by Çrévatsa and others; *aì kaiù*—bodily marks; *ca*—and; *lakñäëaiù*—by ornaments; *upalakñitaù*—characterized.

TRANSLATION

In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Çrévatsa and other distinctive ornaments, and He manifests His personal weapons.

PURPORT

The Lord's transcendental body in Dvāpara-yuga can be compared to the color of a dark blue flower. The Lord exhibits His personal transcendental weapons such as Sudarçana *cakra*, and all of the limbs of His body, especially His hands and feet, are decorated with auspicious symbols such as a lotus flower and a flag. And on His chest, the Lord manifests the Kaustubha jewel as well as the auspicious Çrévatsa, a whorl of hair curling from left to right on the right side of the Lord's chest. Actually, such auspicious marks as Kaustubha and Çrévatsa, as well as the weapons of the Lord, are present in all of the *viñëu-tattva* incarnations. Çréla Jéva Gosvämé explains that these universal characteristics of the Lord mentioned by the sage Karabhājana are indications of the Kñäëa *avatāra*. Because Kñäëa is the source of all incarnations, all of the symptoms of all other incarnations are to be found in His transcendental body.

TEXT 28

taM tad"A pauç&SaM matyaAR
mah"Ar"AjaAepala°aNAma,
yajainta vaed"tanṭaAByaAM
parM" ijaÁaAs\$avaAe na{pa

*taà tadā puruṇāà martyā
mahā-rājopalakṇāëam
yajanti veda-tantrābhyāà
paraà jijī āsavo nāpa*

WORD-FOR-WORD MEANINGS

tam—Him; *tadā*—in that age; *puruṇam*—the supreme enjoyer; *martyäù*—mortal men; *mahā-rāja*—a great king; *upalakṇāëam*—playing the role of; *yajanti*—they worship; *veda-tantrābhyām*—according to both the original *Vedas* and ritual *tantras*; *param*—of the Supreme; *jijī āsavaù*—those who want to gain knowledge; *nāpa*—O King.

TRANSLATION

My dear King, in Dvāpara-yuga men who desire to know the Supreme Personality of Godhead, who is the supreme enjoyer, worship Him in the mood of honoring a great king, following the prescriptions of both the *Vedas* and *tantras*.

PURPORT

When Lord Kāṇēa was leaving the city of Hastināpura, Arjuna personally held an umbrella over the Lord, and Uddhava and Sātyaki fanned the Lord with decorated fans (*SB* 1.10.17, 18). In this way, Emperor Yudhiṇōhira and his followers worshiped Kāṇēa as the greatest of noble kings and as the Supreme Personality of Godhead. Similarly, at the Rājasūya sacrifice all of the great souls of the universe elected Kāṇēa as the King of all kings, the greatest personality, deserving of first worship. Such reverential worship of the Lord is characteristic of Dvāpara-yuga, as described in this verse

(*mahā-rājopalakṇāḥam*). With each successive *yuga*, namely Satya, Tretā, Dvāpara and Kali, the condition of human society deteriorates more and more. As mentioned in this verse, the only favorable qualification of the residents of Dvāpara-yuga is that they are *jijī āsavaù*, strongly desirous of knowing the Absolute Truth. Otherwise there is no good qualification mentioned. The inhabitants of Satya-yuga were described as *çāntāù*, *nirvairāù*, *suhādaù* and *samāù*, or peaceful, free from envy, the well-wishers of every living entity, and fixed on the spiritual platform beyond the modes of material nature. Similarly the inhabitants of Tretā-yuga were described as *dharmiṇōhāù* and *brahma-vādinaù*, or thoroughly religious, and expert followers of the Vedic injunctions. In the present verse, the inhabitants of Dvāpara-yuga are said to be simply *jijī āsavaù*, desiring to know the Absolute Truth. Otherwise they are described as *martyāù*, or subject to the weakness of mortal beings. If the human society of even Dvāpara-yuga was clearly inferior to that of Satya and Tretā-yugas, we can hardly imagine the truly disastrous condition of human society in Kali-yuga. Therefore, as will be mentioned in the following verses, human beings who have taken their birth in the present age of Kali should attach themselves rigidly to the movement of Caitanya Mahāprabhu to free themselves from foolishness.

TEXTS 29-30

namastae vaAs\$auDe"vaAya
 nama: s\$aÆySaRNAAya ca
 'aâu°aAyaAinaç&Ü"Aya
 tauByaM BagAvatae nama:

naAr"AyaNAAya [%Sayae
 pauç&SaAya mah"Atmanae
 ivaieir"Aya ivaiaAya
 s\$avaRBaUtaAtmanae nama:

namas te vāsudevāya
namaù saì karṇāḥāya ca
pradyumnāyāniruddhāya

tubhya à bhagavate namaù

*nārāyaēāya āñaye
puruñāya mahātmane
viçveçvarāya viçvāya
sarva-bhütātmane namaù*

WORD-FOR-WORD MEANINGS

namaù—obeisances; *te*—unto You; *väsudevāya*—Väsudeva;
namaù—obeisances; *saì karñāēāya*—to Saì karñāēā; *ca*—and;
pradyumnāya—to Pradyumna; *aniruddhāya*—to Aniruddha; *tubhyam*—to
You; *bhagavate*—the Personality of Godhead; *namaù*—obeisances;
nārāyaēāya āñaye—to Lord Nārāyaēā Āñi; *puruñāya*—the supreme enjoying
male and the creator of the material universe; *mahā-ātmane*—the supreme
being; *viçva-ēçvarāya*—the Lord of the universe; *viçvāya*—and Himself the
very form of the universe; *sarva-bhüta-ātmane*—the Supersoul of all living
beings; *namaù*—obeisances.

TRANSLATION

**"Obeisances to You, O Supreme Lord Väsudeva, and to Your forms of
Saì karñāēā, Pradyumna and Aniruddha. O Supreme Personality of Godhead,
all obeisances unto You. O Lord Nārāyaēā Āñi, O creator of the universe,
best of personalities, master of this cosmos and original form of the universe,
O Supersoul of all created entities, all homage unto You."**

PURPORT

Çréla Jéva Gosvāmé explains that although Lord Kāñēā appeared at the
end of Dväpara-yuga, great sages chanted this verse from the beginning of
that age in expectation of His appearance.

Ordinary living entities, although eternally subordinate to the Lord,
become absorbed in attempting to dominate the material creation yet
ultimately remain under the control of the Supreme Lord. The

constitutional position of the living entity is engagement in the Lord's service. It is further the constitutional position of the material nature to be engaged by the living entity in satisfying the transcendental desires of the Lord. Thus these prayers, as mentioned in this verse, are offered to the Supreme Lord in accordance with the *Pai'carātra* and the Vedic *mantras* so that one may become fixed in remembering his eternal subordination to the Absolute Truth.

The supreme living entity, Kāñëa, eternally manifests Himself as the *catur-vyūha*, or quadruple plenary expansion. The purport of this prayer is that one should give up his false ego and pray to this *catur-vyūha* by offering Them obeisances. Although the Absolute Truth is one without a second, the Absolute Truth displays His unlimited opulences and potencies by expanding Himself in innumerable plenary forms, of which the *catur-vyūha* is a principal expansion. The original being is Vāsudeva, the Personality of Godhead. When the Godhead manifests His primeval energies and opulences, He is called Saī karṇāëa. Pradyumna is the basis of the Viñëu expansion who is the soul of the entire universe, and Aniruddha is the basis of the personal manifestation of Viñëu as the Supersoul of every individual entity within the universe. Among the four plenary expansions mentioned here, the original expansion is Vāsudeva, and the other three are considered to be particular manifestations of Him.

When the living entity forgets that both he himself as well as the material nature are meant for the Lord's service, the quality of ignorance becomes prominent, and the conditioned entity desires to become himself the master. Thus the conditioned soul imagines that he is a very important person within society or that he is a great philosopher. The Vedic *mantras* and *Pai'carātra* give mankind instructions about devotional service to the Personality of Godhead, which free one from the contamination of considering oneself a prestigious member of society or a great philosopher. One in knowledge should recognize himself as a tiny servant of the Supreme Absolute Truth.

In Dvāpara-yuga, Deity worship of the Lord is prominent. Such Deity worship is ultimately aimed at the process of *çravaëaà kértanaà viñëoù* [SB

7.5.23]. Without hearing and chanting the glories of the Lord one cannot perform Deity worship. In Deity worship it is required that the worshiper glorify the names, forms, qualities, paraphernalia, entourage and pastimes of the Supreme Lord. When such glorification is complete, the worshiper becomes eligible to realize transcendental knowledge through hearing about the Lord.

TEXT 31

wita ã"Apar" oval=zA
stauvainta jagAd"lir"ma,
naAnaAtanṭaivaDaAnaena
k(laAvaipa taTaA Za{NAu

*iti dvāpara urv-éça
stuvanti jagad-éçvaram
nānā-tantra-vidhānena
kalāv api tathā çāëu*

WORD-FOR-WORD MEANINGS

iti—thus; *dvāpare*—in the Dvāpara age; *uru-éça*—O King; *stuvanti*—they praise; *jagat-éçvaram*—the Lord of the universe; *nānā*—various; *tantra*—of scriptures; *vidhānena*—by the regulations; *kalau*—in the age of Kali; *api*—also; *tathā*—in which manner; *çāëu*—please hear.

TRANSLATION

O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

PURPORT

The words *kalāv api*, "in Kali-yuga also," are very important in this verse. It is well known that Kali-yuga is an irreligious age. Thus it is surprising that in such a completely irreligious age the Supreme Lord is worshiped. Therefore it is stated *kalāv api*, "even in Kali-yuga." In Kali-yuga the incarnation of the Personality of Godhead does not directly assert Himself to be the Personality of Godhead, but rather He is detected by expert devotees in accordance with the revealed Vedic scriptures. Similarly, Prahlāda Mahārāja states in *Çrémad-Bhāgavatam* (7.9.38):

*itthaà nā-tiryag-āñi-deva-jhañāvatārair
lokān vibhāvayasi hañsi jagat pratēpān
dharmaà mahā-puruña pāsi yugānuvāttaç
channaù kalau yad abhavas tri-yugo 'tha sa tvam*

"In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saintly demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three *yugas*." Thus it is understood that it is difficult for common people in Kali-yuga to recognize the incarnation of the Lord since in this age the Lord's appearance is slightly concealed.

According to Çréla Bhaktisiddhānta Sarasvaté Öhākura the word *nānā-tantra-vidhānena* indicates the importance in Kali-yuga of the Vaiñēava scriptures known as the *Pañcarātras* or *Sātvata-pañcarātras*. It is stated in the *Bhāgavatam*, *strē-çüdra-dvija-bandhünāà trayē na çruti-gocarā*: [SB 1.4.25] in Kali-yuga it is impossible for ordinary people to perform highly technical Vedic sacrifices or the unbearable penances of the mystic *yoga* system. Such standard Vedic processes are practically inaccessible for the spiritually retarded population of Kali-yuga. Therefore the simple process of glorifying the Personality of Godhead by chanting His holy names is essential in this age. Such devotional processes as chanting the holy names of the Lord and worshiping His Deity form are elaborately described in the

Vaiñëava *çästras* known as *Pañ carätras*. Such tantric scriptures are referred to in this verse, and it is stated that in Kali-yuga these devotional processes, taught by great *äcäryas* such as Nārada Muni, are the only practical means for worshipping the Lord. This will be more clearly explained in the following verse.

TEXT 32

k{(SNAvaNA< itvaSaAk{(SNAM
s\$aAËÿAepaAËÿAñpaASaRd"ma,
yaÁaE: s\$aAËÿLtaRna'aAyaEr,"
yajainta ih" s\$aumaedDas\$a:

*kāñëa-varëaà tviñākāñëaà
sāi gopāi gāstra-pāññadam
yajī aiù sāi kērtana-prāyair
yajanti hi su-medhasaù*

WORD-FOR-WORD MEANINGS

kāñëa-varëam—repeating the syllables *kāñ-ëa*; *tviñā*—with a luster;
akāñëam—not black (golden); *sa-aì ga*—along with associates;
upa-aì ga—servitors; *astra*—weapons; *pāññadam*—confidential companions;
yajī aiù—by sacrifice; *sāi kērtana-prāyaiù*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly;
su-medhasaù—intelligent persons.

TRANSLATION

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kāñëa. Although His complexion is not blackish, He is Kāñëa Himself. He is accompanied by His associates, servants, weapons and confidential companions.

PURPORT

This same verse is quoted by Kāñēadāsa Kavirāja in the *Caitanya-caritāmāta*, *Ādi-līlā*, Chapter Three, verse 52. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has given the following commentary on this verse. "This text is from *Çrémad-Bhāgavatam* (11.5.32). Çréla Jēva Gosvāmē has explained this verse in his commentary on the *Bhāgavatam* known as the *Krama-sandarbha*, wherein he says that Lord Kāñēa also appears with a golden complexion. That golden Lord Kāñēa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in *Çrémad-Bhāgavatam* by Garga Muni, who said that although the child Kāñēa was blackish, He also appears in three other colors—red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow—gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

"Çréla Jēva Gosvāmē explains that *kāñēa-varēam* means Çré Kāñēa Caitanya. *Kāñēa-varēam* and Kāñēa Caitanya are equivalent. The name *Kāñēa* appears with both Lord Kāñēa and Lord Caitanya Kāñēa. Lord Çré Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kāñēa and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Kāñēa Himself appears as Lord Caitanya to preach the highest gospel. *Varēayati* means 'utters' or 'describes.' Lord Caitanya always chants the holy name of Kāñēa and describes it also, and because He is Kāñēa Himself, whoever meets Him will automatically chant the holy name of Kāñēa and later describe it to others. He injects one with transcendental Kāñēa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kāñēa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kāñēa. One may therefore accept Him as *viñēu-tattva*. In other words, Lord Caitanya is Lord Kāñēa Himself.

"*Sāi gopāi gāstra-pāriadam* further indicates that Lord Caitanya is Lord

Kāñëa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Çréla Jéva Gosvāmé explains that His beauty is His *astra*, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the *saī kértana* movement, He attracted many great scholars and *ācāryas*, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Çrévāsa.

"Çréla Jéva Gosvāmé cites a verse from the Vedic literature that says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kāñëa to worship Lord Caitanya. *Kāñëa-varëaà tviñākāñëam* [SB 11.5.32] indicates that prominence should be given to the name Kāñëa. Lord Caitanya taught Kāñëa consciousness and chanted the name of Kāñëa. Therefore, to worship Lord Caitanya, everyone should together chant the *mahā-mantra*—Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kāñëa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

"Çréla Sārvabhauma Bhaōōācārya, a famous disciple of Lord Caitanya, said: 'The principle of transcendental devotional service having been lost, Çré Kāñëa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kāñëa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower.' "

The incarnation of Caitanya Mahāprabhu is also described in the *Ṣṛé Viñēu-sahasra-nāma*, which appears in Chapter 189 of the *Dāna-dharma-parva* of *Mahābhārata*. Ṣṛéla Jēva Gosvāmé has quoted this reference as follows: *suvarēa-varēo hemāi go varāi gaṣ candanāi gadé*. "In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold." He has also quoted, *sannyāsa-kāc chamaù ṣānto niñhā-ṣānti-parāyāēaù*: "In His later pastimes He accepts the *sannyāsa* order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

TEXT 33

DyaeyaM s\$ad"A pair"BavaḥamaBalí"d"AehM"
 taITaARs\$padM" izAvaivair"iĀanautaM zAr"Nyama,
 Ba{tyaAitaRhM" 'aNAtpaAla BavaAibDapaAetaM
 vande" mah"Apauṣ&Sa tae car"NAAr"ivand"ma,

dhyeyaà sadā paribhava-ghnam abhēñā-dohaà
térthāspadaà ṣiva-virīi'ci-nutaà ṣaraēyam
bhātyārti-haà praēata-pāla bhavābdhi-potaà
vande mahā-puruṇa te caraēāravindam

WORD-FOR-WORD MEANINGS

dhyeyam—fit to be meditated upon; *sadā*—always; *paribhava*—the insults of material existence; *ghnam*—which destroy; *abhēñā*—the true desire of the soul; *doham*—which amply reward; *tértha*—of all the holy places and great saintly personalities; *āspadam*—the abode; *ṣiva-virīi'ci*—by the greatest of demigods, Lord Ṣiva and Brahmā; *nutam*—which are bowed down to; *ṣaraēyam*—most worthy of taking shelter of; *bhātya*—of Your servants; *ārti-ham*—which relieve the distress; *praēata-pāla*—O protector of all who simply offer respects to You; *bhava-abdhi*—of the ocean of birth and death; *potam*—which are a suitable boat (for crossing); *vande*—I offer my homage; *mahā-puruṇa*—O Lord Mahāprabhu; *te*—to Your; *caraēā-aravindam*—lotus

feet.

TRANSLATION

My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet."

PURPORT

The incarnation of the Personality of Godhead in Kali-yuga is described and worshiped in this verse. The sage Karabhājana, after describing the incarnation of Godhead in each of the three previous *yugas*-Satya, Tretā and Dvāpara—presented suitable prayers which are utilized for glorifying the Lord in each particular age. After describing the Lord's manifestation in Kali-yuga with the verse *kāñēa-varēaṁ tviñākāñēam* [SB 11.5.32], this and the next verse are now presented to glorify the Lord's appearance in Kali-yuga as Caitanya Mahāprabhu, *kāñēa-varēam*. Caitanya Mahāprabhu appears in Kali-yuga and teaches everyone to chant the holy name of Kāñēa. The members of the ISKCON movement are so much absorbed in *kāñēa-varēam*, or chanting the holy names of Kāñēa, that sometimes ordinary persons refer to them as "the Kāñēas." Thus whoever comes into contact with Caitanya Mahāprabhu's movement immediately begins to worship Kāñēa by chanting His holy name.

The words *dhyeyaṁ sadā*, or "always to be meditated upon," indicate that

there are no hard-and-fast rules in this age for chanting the holy names of Kāñëa. In Kali-yuga the authorized process of meditation is to chant the holy names of the Lord, especially the *mantra* Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process is to be executed constantly and always (*sadā*). Similarly, Caitanya Mahāprabhu stated, *nāmnām akāri bahudhā nija-sarva-çaktis tatrārpitā niyamitau smaraëe na kālaù*: in Kali-yuga, the Supreme Lord has kindly invested all of His potencies in His holy name, and there are no hard-and-fast rules for chanting such names. The mention of such rules refers to *kāla-deça-niyama*, or regulations of time and place. Normally there are strict regulations governing the time, season, place, conditions, etc., under which one may execute a particular Vedic ceremony or chant a particular *mantra*. However, one should chant the holy name of Kāñëa everywhere and at all times, twenty-four hours a day. Thus there is no restriction in terms of time and place. This is the meaning of Caitanya Mahāprabhu's statement.

The word *paribhava-ghnam* is significant in this verse. In Kali-yuga human society is infected with enviousness. There is great envy, even among members of the same family, who constantly quarrel in this age. Similarly, neighbors are envious of each other and of each other's possessions and status. And entire nations, burning with envy, go to war unnecessarily at the risk of genocide caused by terrible modern weapons. But all of these harassments caused by family members, strangers, so-called friends who are unfaithful, opposing nations, financial competition, social disgrace, cancer, etc., can be relieved by taking shelter of the lotus feet of Caitanya Mahāprabhu. It is not possible to save the material body, but one who takes shelter of Caitanya Mahāprabhu loosens the hard knot of the heart that psychologically binds him to the hallucination of identifying with the external body or the subtle material mind. Once this false identification is broken, one can be blissful in any adverse material condition. Those who foolishly try to make the temporary body eternal are wasting their time and neglecting the actual process for making life permanent, which is to take shelter of the lotus feet of Caitanya Mahāprabhu, who is Kāñëa Himself.

In this verse the word *térthāspadam* means that the lotus feet of Caitanya

Mahāprabhu are the shelter of all holy places. As the Kāñëa consciousness movement spreads all over the world, we often find, especially in poor third-world countries, that it is very difficult for people to travel to India to visit the most exalted holy places such as Vāndāvana and Māyāpur. Especially in South America it is very difficult for a large number of devotees to visit such places in India and purify themselves. But Caitanya Mahāprabhu is so merciful that simply by worshiping Him, Vaiñëavas throughout the world receive the benefit of having visited the supreme holy place, namely the lotus feet of Caitanya Mahāprabhu. Thus there is no loss for the followers of the Kāñëa consciousness movement, despite their external situation.

In this regard, Çréla Viçvanātha Cakravarté Öhäkura has stated, *kalau dravya-deça-kriyādi-janitaà durvāram apāvitryam api nāçaì kanéyam iti bhāvaù*. In this age the world is so polluted by sinful life that it is very difficult to become free from all of the symptoms of Kali-yuga. Still, one who is faithfully serving in the missionary work of Caitanya Mahāprabhu need not fear occasional, unavoidable symptoms of Kali-yuga. The followers of Caitanya Mahāprabhu strictly follow the four regulative principles of no illicit sex, no intoxication, no meat-eating and no gambling. They try to always chant Hare Kāñëa and engage in the service of the Lord. However, it may happen that by accident an occasional symptom of Kali-yuga such as envy, anger, lust, greed, etc., may momentarily appear in the life of a devotee. But if such a devotee is actually surrendered at the lotus feet of Caitanya Mahāprabhu, by His mercy such an unwanted symptom, or *anartha*, will quickly disappear. Therefore, a sincere follower of the Lord should never be discouraged in the execution of his prescribed duty but should be confident that he will be protected by Caitanya Mahāprabhu.

It is also mentioned in this verse, *çiva-virīci-nutam*. Lord Çiva and Lord Brahmā are undoubtedly the two most powerful personalities within this universe. Still, they meticulously worship the lotus feet of Caitanya Mahāprabhu. Why? *çaraëyam*. Even Lord Çiva and Lord Brahmā are not safe without the shelter of the lotus feet of the Lord.

The words *bhātyārti-haà praëata-pāla* indicate that if one simply bows

down without duplicity at the lotus feet of the Lord (*praëata*), then the Lord will give such a sincere candidate all protection. This verse does not mention that one need be an exalted devotee of the Lord. Rather, it is stated that if one simply bows down at the Lord's lotus feet he will get all protection, and this also applies to anyone who is trying to serve the mission of Caitanya Mahāprabhu. Even the neophyte will get all protection by the mercy of the Lord.

In regard to the words *bhavāb̥dhi-potam*, or "a suitable boat for crossing the ocean of material existence," there is the following statement by Lord Brahmā and other demigods in the *Çrémad-Bhāgavatam*: *tvat-pāda-potena mahat-kātena kurvanti go-vatsa-padaḥ bhavāb̥dhim*. "By accepting Your lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of the *mahājanas* and can cross that ocean as easily as one steps over the hoofprint of a calf." According to Çréla Rūpa Gosvāmé, a follower of Caitanya Mahāprabhu is *jēvan-mukta*, or a liberated soul. Thus the devotee is not worried about his future destination, for he is confident that the Lord will quickly take him across the ocean of material existence. Such confidence is referred to in the *Upadeçāmāta* by the word *niçcayāt*, meaning firm conviction about the potency of the process of devotional service. According to Çréla Viçvanātha Cakravarté Ōhākura, the statement *çiva-virii ci-nutam* is also understood to indicate that Caitanya Mahāprabhu is worshiped by Lord Çiva's incarnation Advaita Ācārya and by Lord Brahmā's incarnation Haridāsa Ōhākura.

Caitanya Mahāprabhu is addressed in this verse as *mahā-puruṇa*, meaning *puruṇottama*, the Supreme Personality of Godhead. Similarly, there is reference to *mahāprabhu* in the *Çvetāçvatara Upaniṇad* (3.12), *mahān prabhur vai puruṇaḥ sattvasya iṇa pravartakaḥ*: "The supreme *prabhu* is the Personality of Godhead, who is the initiator of the entire cosmos." Similarly, Lord Çré Gaurakāṇēa is addressed by the word *mahāpuruṇa* in this verse, and the whole intention of this verse is to offer obeisances at His lotus feet. Such lotus feet are the actual eternal object of meditation because they cut off the bondage of material life and fulfill the desires of the devotees. Although the conditioned souls laboring arduously under illusion pursue many temporary goals in life, there is no possibility of their achieving actual bliss or

knowledge. Such eternal bliss and knowledge is actually wealth. One should not neglect the lotus feet of Caitanya Mahāprabhu, taking Him to be an ordinary person, and instead accept the temporary, useless shelter offered by the illusory energy of the Lord.

Those *yogés* who falsely select some other object of meditation besides the lotus feet of the Lord are simply creating obstructions to their own eternal life. When the meditator, the meditation and the object of meditation are all on the eternal platform of the Lord, then actual shelter has been achieved. Generally the conditioned souls are engaged in *bhoga-tyāga*. Sometimes they run madly after material prestige and sense gratification, and sometimes they desperately try to renounce these things. However, beyond this vicious cycle of alternating sense gratification and renunciation are the lotus feet of the Lord, which constitute the ultimate abode of peace and happiness for the living entity.

The following are additional notes on this verse given by Çrēla Bhaktisiddhānta Sarasvatī Ōhākura.

dhyeyam—the object indicated by the word *dhémahi* in the Gāyatrī *mantra*.

térthāspadam—the original shelter of holy places headed by Çré Gauḍakṣetra and Vraja-maēḍala; or the original shelter, namely the lotus feet of the Lord, of the great devotees of the Brahma-sampradāya following in the succession of faithful hearing. The succession of faithful hearing begins with Çrémad Ānandatértha (Madhvācārya) and is continued by the *rūpānuga mahā-bhāgavatas*, the highly elevated followers of Rūpa Gosvāmī and Caitanya Mahāprabhu.

çiva-virīci-nutam—He who is worshiped by the incarnation of Lord Çiva, Çrémad Advaitācārya Prabhu, and by the incarnation of Lord Virīci, Çrémān Ācārya Haridāsa Prabhu.

bhātyārti-ham—He who destroyed by His causeless mercy the misery of His own servant, the *brāhmaēa* Vāsudeva, who was afflicted with leprosy in *caitanya-lēlā*.

bhavābdhi-potam—the means of crossing over the ocean of *saṁsāra*; or

the shelter of those who are freeing themselves from material existence, which afflicts the living entity in the form of hankering for liberation or material enjoyment. Such persons who took advantage of this transcendental boat of the Lord's lotus feet are Sārvabhauma Bhaññācārya, who was saved from *mukti-kāma*, or desire for liberation, and Pratāparudra Mahārāja, who was saved from *bhukti-kāma*, or the desire for material opulence.

TEXT 34

tyaftvaA s\$auäu"styajas\$aure"ips\$atar"Ajyala°mal%M
DaimaRi" @AyaRvacas\$aA yad"gAAAd"r"Nyama,
maAyaAma{gAM d"iyatayaeips\$atamanvaDaAvaä,"
vande" mah"Apauç&Sa tae car"NAAr"ivand"ma,

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīḥ
dharmīṇōha ārya-vacasā yad agād araēyam
māyā-māgaḥ dayitayepsitam anvadhāvat
vande mahā-puruṇa te caraēāravindam*

WORD-FOR-WORD MEANINGS

tyaktvā—abandoning; *su-dustyaja*—most difficult to give up; *sura-ēpsita*—anxiously desired by the demigods; *rājya-lakṣmīm*—the goddess of fortune and her opulence; *dharmīṇōha*—most perfectly fixed in religiousness; *ārya-vacasā*—according to the words of a *brāhmaēa* (who had cursed Him to be deprived of all the happiness of family life); *yat*—He who; *agāt*—went; *araēyam*—to the forest (taking to the renounced order of life); *māyā-māgam*—the conditioned soul, who is always searching out illusory enjoyment; *dayitayā*—out of sheer mercy; *ēpsitam*—His desired object; *anvadhāvat*—running after; *vande*—I offer my homage; *mahā-puruṇa*—O Lord Mahāprabhu; *te*—to Your; *caraēa-aravindam*—lotus feet.

TRANSLATION

O Mahā-puruṇa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaëa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Çyāmasundara.

PURPORT

According to the Vaiṇëava *äcäryas*, this important verse of the *Çrémad-Bhāgavatam* is understood to describe Caitanya Mahāprabhu, Lord Kāṇëa and also Lord Çré Rāmacandra. This verse appears within the discussion by the sage Karabhājana of the *yugāvatāras*, or the different incarnations of the Personality of Godhead who deliver the conditioned souls of each age. The prayers ending with the words *vande mahāpuruṇa te caraëäravindam* are understood to glorify the incarnation of Lord Kāṇëa in Kali-yuga known as Caitanya Mahāprabhu. Caitanya Mahāprabhu lived for twenty-four years in Navadvëpa as a householder and enjoyed immense popularity among both scholars and ordinary persons. His *saì kértana* movement was completely supported by the local government, even though it was Muslim. And Caitanya Mahāprabhu had the pleasure of marrying the goddess of fortune. No ordinary woman of the material world, no matter how gorgeous she may be, can in any way compare with the beautiful goddess of fortune. Everyone in the universe, including Lord Brahmā, is searching after the goddess of fortune. Therefore it is stated here, *surepsita*.

However, Caitanya Mahāprabhu is Lord Kāṇëa appearing as a *brāhmaëa*, and therefore He is certainly *dharmiṇōhaù*, or the most religious. Actually the Supreme Personality of Godhead is always *dharmiṇōhaù*, whether He appears as a cowherd boy, a great king or a *brāhmaëa*, because the Lord Himself is the original source and personification of all religious principles. However, in the pastimes of Caitanya Mahāprabhu there are very few political or economic activities. Caitanya Mahāprabhu appeared as a great

philosopher—*brāhmaëa*, and thus He is certainly *dharmiṇōhaù*. In *Caitanya-caritāmāta*, in the Seventeenth Chapter of the *Ādi-līlā*, it is described that a certain *brāhmaëa*, who was well known for being harsh and cursing others, could not enter the *kértana* hall where Caitanya Mahāprabhu was performing *kértana* because the door was locked. Being very agitated and breaking his *brāhmaëa*'s thread, he cursed Caitanya Mahāprabhu the next day on the bank of the Ganges, saying, "I shall now curse You, for Your behavior has greatly aggrieved me. You shall be bereft of all material happiness." However, Caitanya Mahāprabhu felt great jubilation within Himself, since His mission was *vairāgya-vidyā-nija-bhakti-yoga* [Cc. *Madhya* 6.254]—to give up the illusion of material sense gratification and staunchly engage twenty-four hours a day in the devotional service of the Lord. Therefore, Caitanya Mahāprabhu took this curse as a blessing, and soon after, the Lord took *sannyāsa*. Thus it is stated in this verse that by the words of the Āryan, the *brāhmaëa* (*ārya-vacasā*), Caitanya Mahāprabhu took *sannyāsa* (*yad agād araëyam*) and went traveling through the different forests of India on the way to Våndāvana, and later South India. Caitanya Mahāprabhu wanted especially to preserve the prestige of the *brāhmaëa* class, and therefore He decided to keep the *brāhmaëa*'s curse intact.

Çréla Viçvanātha Cakravarté Ōhākura has explained the word *māyā-māgam* as follows. *Māyā* means one's so-called wife, children and bank account, which keep one firmly bound up in the material bodily concept of life. The word *māgam* indicates *māgyati*, or "to search out." Thus, *māyā-māgam* indicates the conditioned living entity, who is always frantically searching for the latest up-to-the-minute sense gratification in the material bodily concept of society, friendship and love. *Anvadhāvat* indicates that Caitanya Mahāprabhu was always visibly going here and there, searching after the fallen conditioned souls. Caitanya Mahāprabhu would sometimes embrace the conditioned souls on the pretext of religious friendship or ecstasy. But actually, the Lord was touching the bodies of the conditioned souls to pull them out of the ocean of material existence and hurl them into the ocean of ecstatic love of Godhead. Thus Caitanya Mahāprabhu was the most merciful and munificent incarnation of the Lord, whose mercy surpassed the bounds of mundane discrimination in the matter

of caste, color and creed.

The word *dayitayā* can be explained as follows. The Sanskrit word *dayā* means "mercy." Thus, by grammatical derivation, the word used in this verse, *dayitayā*, indicates that because of being the most merciful, Caitanya Mahāprabhu was busily engaged in rescuing the fallen conditioned souls, who are completely distracted and bewildered by the external illusory energy of the Lord. The quality of being the most merciful is part and parcel of the character of the *mahā-puruṣa*, or the Supreme Personality of Godhead.

According to Ćrēla Jēva Gosvāmē, this verse also describes the incarnation of Lord Kāṇēa Himself in His original blackish form. Thus the words *surepsita-rājya-lakṣmēm* indicate *ćrē-mathurā-sampattim*, or the opulence of Mathurā. Mathurā is described in Vedic literature as the reservoir of all opulence because of the touch of the Lord's lotus feet in that precinct. But Kāṇēa, although taking birth in the opulent city of Mathurā, transferred Himself to the forest village of Vāṇḍāvana. In this case the word *ārya-vacasā* indicates the order of Lord Kāṇēa's original parents, Vasudeva and Devakē. In *Ćrēmad-Bhāgavatam* (10.3.22, 29) both Vasudeva and Devakē express their fear at the threat of Kaṇṇasa, who had already killed all of Kāṇēa's elder brothers. The word *ārya-vacasā* thus indicates that with great love they requested Kāṇēa to kindly make some arrangement to avoid Kaṇṇasa. And Kāṇēa, to obey their order, transferred Himself to the forest village of Vāṇḍāvana (*yad agād araēyam*).

In this context, the words *māyā-māgam* indicate the special, exalted relationship between Ćrēmatē Rādhārāēē and Ćrē Kāṇēa. *Māyā* also indicates the internal potency of Kāṇēa, *yoga-māyā*. The original form of Kāṇēa's internal potency is Ćrēmatē Rādhārāēē. Due to the inconceivable love of Ćrēmatē Rādhārāēē, Lord Kāṇēa becomes easily controlled by Her. Thus, *māgam*, or "animal" in this case indicates *krēḍā-māgam*, or "a toy animal." Just as a beautiful young girl may play with so many dolls or stuffed animals, similarly Lord Kāṇēa becomes just like a doll in the hands of the most beautiful young girl, Ćrēmatē-Rādhārāēē. According to Ćrēla Jēva Gosvāmē, Ćrēmatē Rādhārāēē performed innumerable types of worship in order to bind

Kāñëa more and more to Her because Çrématé Rādhārāëé cannot live without Kāñëa. Thus, due to Çrématé Rādhārāëé's *ārādhana*, or worship, Kāñëa can never leave Vāndāvana. He runs here and there in Vāndāvana, protecting the cows, playing with His friends and engaging in countless intrigues of love with Çrématé Rādhārāëé and the *gopés*. Thus the word *anvadhāvat* indicates Kāñëa's boyish activities, His running throughout the transcendental land of Vāndāvana, tightly under the control of the love of Çrématé Rādhārāëé.

Çréla Çrédhara Svāmé has explained how this verse also describes the incarnation of Lord Çré Rāmacandra. Although the Lord is completely independent and detached from everything, He becomes attached to His pure devotees due to their love for Him. In the great capital of Ayodhyā all of the citizens loved Rāmacandra more than can be described. In this context *ārya-vacasā* means that by the order of His father, who was just like His *guru*, Rāmacandra gave up everything and went to the forest. There He exhibited His great affection for mother Sētā and chased after *māyā-māgam*, or the illusory deer that had been created by the trick of Rāvaëa. That this golden deer was especially desired by Çrématé Sētādevé is indicated by the word *dayitayepsitam*.

All of the limbs of the Lord's transcendental body are nondifferent and interchangeable, as stated in *Brahma-saàhitā* (5.32):

*aì gāni yasya sakalendriya-vāttimanti
paçyanti pänti kalayanti ciraà jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruñaà tam ahaà bhajāmi*

All of the limbs (*aì gāni*) of the Supreme Lord are *sakalendriya-vāttimanti*, or possessing all of the functions of all of the other limbs. Thus the two lotus feet of the Personality of Godhead are a plenary representation of the Supreme Personality of Godhead, and worshiping the Lord's lotus feet immediately places the worshiper in the ocean of transcendental bliss. There is no factual difference in spiritual quality between the incarnations of Caitanya Mahāprabhu, Lord Kāñëa and Lord Çré Rāmacandra. As stated

in Vedic literatures, *advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. Therefore there is no contradiction in the opinions of the *ācāryas* that this verse wonderfully glorifies three different manifestations of the one Absolute Truth. Caitanya Mahāprabhu is undoubtedly the Supreme Personality of Godhead. His transcendental attributes fulfill in every sense of the term the descriptions of the Absolute Truth as given in Vedic literature. In *Caitanya-caritāmāta*, in the Third Chapter of the *Ādi-līlā*, Kāñēadāsa Kavirāja Gosvāmī and Ṣṛēla Prabhupāda have given elaborate explanations of the transcendental status of Ṣṛē Caitanya Mahāprabhu, which the reader can refer to for further information.

Everyone should follow the example of the sage Karabhājana and worship the lotus feet of the Mahāprabhu, the *mahā-puruṇa*, Ṣṛē Caitanya Mahāprabhu. One should not rot on the platform of mental speculation and whimsical interpretation but should actually revive his lost relationship with the Absolute Truth by surrendering to Caitanya Mahāprabhu. Those who are worshiping Caitanya Mahāprabhu are deriving wonderful spiritual results and are tasting the fruit of love of Kāñēa. Therefore, *vande mahā-puruṇa te caraēāravindam*: let us humbly bow down at the lotus feet of the original Personality of Godhead, Ṣṛē Caitanya Mahāprabhu, who is the *mahā-puruṇa* glorified within *Ṣṛēmad-Bhāgavatam*.

Corroborating the explanation of this verse, the followers of Caitanya Mahāprabhu also worship Him in His six-armed form of *ṇāò-bhuja*. Two arms carry the waterpot and *daēòā* of the *sannyāsē* Caitanya Mahāprabhu, two arms carry the flute of Lord Kāñēa, and two arms carry the bow and arrow of Ṣṛē Rāmacandra. This *ṇāò-bhuja* form is the actual purport of this verse of *Ṣṛēmad-Bhāgavatam*.

TEXT 35

WvaM yaugAAnauè&paAByaAM
 BagAvaAna, yaugAvaitaRiBa:
 manaujaEir"jyatae r"Ajana,
 ™aeyas\$aAmalir"Ae h"ir":

*evaà yugānurūpābhyāà
bhagavān yuga-vartibhiù
manujair ijjate rājan
çreyasām èçvaro hariù*

WORD-FOR-WORD MEANINGS

evam—thus; *yuga-anurūpābhyām*—(by particular names and forms) suitable for each age; *bhagavān*—the Supreme Personality of Godhead; *yuga-vartibhiù*—by those living in each of the different ages; *manujaiù*—human beings; *ijjate*—is worshiped; *rājan*—O King; *çreyasām*—of all spiritual benefit; *èçvaraù*—the controller; *hariù*—Lord Hari.

TRANSLATION

Thus, O King, the Supreme Lord Hari is the giver of all desirable benefits of life. Intelligent human beings worship the particular forms and names that the Lord manifests in different ages.

PURPORT

The word *yugānurūpābhyām* is significant here. *Anurūpa* means "suitable" or "appropriate." The Supreme Personality of Godhead, Kāñëa, anxiously desires that all conditioned living entities come back home, back to Godhead, for an eternal life of bliss and knowledge. Thus, the Lord reveals Himself in each of the four ages—Satya, Tretā, Dvāpara and Kali—in a form appropriate for worship by the human beings of that age. In his *Laghu-bhāgavatāmāta* (*Pūrva-khaëòa* 1.25), Çréla Rūpa Gosvāmé states:

*kathyate varëa-nāmābhyāà
çuklaù satya-yuge hariù
raktaù çyāmaù kramāt kāñëas
tretāyāà dvāpare kalau*

"The Supreme Lord Hari is described in terms of His color and names as

çukla [white, or the most pure] in Satya-yuga, and as red, dark blue and black respectively in Tretä, Dväpara and Kali." Thus, although in each age various names suitable for glorifying the Lord are given, such as Haàsa and Suparëa in Satya-yuga, Viñëu and Yajï a in Tretä-yuga, and Väsudeva and Saï karñaëa in Dväpara-yuga, similar names are not given for Kali-yuga, although such names exist, in order to avoid disclosing cheaply the truth of the incarnation of Çré Caitanya Mahäprabhu.

In Kali-yuga human society is infested with hypocrisy and superficiality. There is a strong tendency toward imitation and fraud in this age. Therefore the incarnation of Çré Caitanya Mahäprabhu is revealed in Vedic literature in a confidential, discrete way, so that it will be known to the authorized persons who can then propagate the mission of the Lord on the earth. We actually see in this modern age that many foolish and ordinary persons claim to be God or incarnations, *avatāras*, etc. There are many cheap philosophies and academies that promise, for a moderate fee, to make one God in a short time. In America one famous religious group promises its followers that they will all become the Supreme Lord in heaven. Such bogus preaching goes on in the name of Christianity. Thus, were Caitanya Mahäprabhu's name widely spoken of in Vedic literature, there would soon be a veritable plague of imitation Caitanya Mahäprabhus infesting the world.

Therefore, to prevent this pandemonium, discretion is exercised in the Vedic literatures in Kali-yuga, and in a sober, concealed way the actual followers of Vedic culture are informed through the Vedic *mantras* of the descent of Çré Caitanya Mahäprabhu. This discrete system, selected by the Lord Himself for His appearance in Kali-yuga, is proving to be greatly successful on the earth planet. And throughout the world millions of people are chanting the holy names of Kāñëa without the unbearable harassment of hundreds and thousands of imitation Caitanya Mahäprabhus. Those who seriously desire to approach the Supreme Personality of Godhead can easily understand the Lord's mission, whereas cynical materialistic rascals, puffed up by false prestige and madly considering their insignificant intelligence to be greater than the intelligence of Lord Kāñëa, cannot understand the beautiful arrangements made by the Lord for His graceful descent into the

material world. Thus, although Kāñëa is *çreyasām éçvaraù*, or the Lord of all benedictions, such foolish persons turn away from the Lord's mission and in this way deprive themselves of their own true benefit in life.

TEXT 36

k(ilaM s\$aBaAjayantyaAyaAR
gAuNA ÁaA: s\$aAr"BaAigAna:
yaṭa s\$aÆyLtaR"naenaEva
s\$avaRsvaATaAeR'iBalaByatae

*kalià sabhājayanty āryā
guëa jī aù sāra-bhāginaù
yatra saì kērtanenaiva
sarva-svārtho 'bhilabhyate*

WORD-FOR-WORD MEANINGS

kalim—the age of Kali; *sabhājayanti*—they praise; *āryäù*—progressive souls; *guëa-jī aù*—who know the true value (of the age); *sāra-bhāginaù*—who are able to pick out the essence; *yatra*—in which; *saì kērtanena*—by the congregational chanting of the holy names of the Supreme Lord; *eva*—merely; *sarva*—all; *sva-arthaù*—desired goals; *abhilabhyate*—are attained.

TRANSLATION

Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saì kērtana*.

PURPORT

It is stated here that among the four ages—Satya, Tretä, Dväpara and

Kali—Kali-yuga is actually the best because in this age the Lord mercifully distributes the highest perfection of consciousness, namely Kāñëa consciousness, very freely. The word *ärya* has been defined by Çrëla Prabhupäda as "one who is advancing spiritually." The nature of an advanced person is to search for the essence of life. For example, the essence of the material body is not the body itself but the spirit soul that is within the body; therefore an intelligent person gives more attention to the eternal spirit soul than to the temporary body. Similarly, although Kali-yuga is considered to be an ocean of contamination, there is also an ocean of good fortune in Kali-yuga, namely the *saì kërtana* movement. In other words, all of the degraded qualities of this age are completely counteracted by the process of chanting the holy names of the Lord. Thus it is stated in the Vedic language,

*dhyäyan kâte yajan yajï ais
tretäyâ dväpare 'rcayan
yad äpnoti tad äpnoti
kalau saì kërtya keçavam*

"Whatever is achieved in Satya-yuga by meditation, in Tretä by offering ritual sacrifices and in Dväpara by temple worship is achieved in Kali-yuga by chanting the names of Lord Keçava congregationally."

The Vedic process gradually lifts the conditioned entity out of the darkness of *ahaì kära*, or false identification with the gross material body, and brings him to the platform of self-realization, or *aha à brahmäsmi*(95), "I am spirit soul. I am eternal." One has to make further progress to discover that although one is eternal, there is a superior eternal entity, who is the Lord Himself within one's own heart and within every atom in the material universe. Beyond this second phase of self-realization there is the third and final stage of perfection, which is realization of Bhagavän, or the Supreme Personality of Godhead, in His own abode.

The Supreme Personality of Godhead is not primarily the superintendent of this world but rather the enjoyer of His own world, which is beyond the most fantastic dreams of the conditioned living entity. In other words,

although the king or president of a country is ultimately the controller of the prison department, the king or president derives actual pleasure within his own palace and not in administering justice to the foolish prisoners. Similarly, the Lord appoints the demigods to administer the material creation on His behalf while He Himself personally enjoys the ocean of transcendental bliss in His own transcendental kingdom. Thus, realization of the Lord within His own kingdom is far superior to the primitive understanding that the Lord is the "creator" of the prison of the material world. This realization of Bhagavān begins with understanding that there are innumerable Vaikuṇṭha planets in the spiritual sky and that on each of them a particular expansion of Nārāyaṇa dwells with His innumerable devotees who are attached to that particular form. The central and chief planet in the spiritual sky is called Kāṇṭhaloka, and there the Personality of Godhead exhibits His supreme and original form of Govinda. As confirmed by Lord Brahmā, *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi* **. Lord Brahmā also states:

*īṣvaraṁ paramaṁ kāṇṭhaṁ
 sac-cid-ānanda-vigrahaṁ
 anādir ādir govindaṁ
 sarva-kāraṇa-kāraṇam
 (Bs. 5.1)*

Thus, love of Kāṇṭha and entrance into Kāṇṭha's planet in the spiritual sky is the most supremely perfect and exalted status of life available anywhere, at any time, throughout the totality of existence. That perfection is available in Kali-yuga simply by chanting the holy names of God: Hare Kāṇṭha, Hare Kāṇṭha, Kāṇṭha Kāṇṭha, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Therefore every sane man, woman or child should deeply understand the unprecedented opportunity offered by Caitanya Mahāprabhu and seriously take up this chanting process. Only the most unfortunate and irrational person will neglect this transcendental opportunity.

TEXT 37

na ÷ta: par"maAe laABaAe
de"ih"naAM "aAmyataAimah"
yataAe ivande"ta par"maAM
zAAintaM nazyaita s\$ams\$a{ita:

*na hy ataù paramo lābho
dehināà bhrāmyatām iha
yato vindeta paramāà
çāntià naçyati saàsātiù*

WORD-FOR-WORD MEANINGS

na—there is no; *hi*—indeed; *ataù*—than this (process of *saì kértana*); *paramaù*—greater; *lābhaù*—thing to be gained; *dehinām*—for embodied souls; *bhrāmyatām*—who are being forced to wander; *iha*—throughout this material universe; *yataù*—from which; *vindeta*—one obtains; *paramām*—the supreme; *çāntim*—peace; *naçyati*—and is destroyed; *saàsātiù*—the cycle of repeated birth and death.

TRANSLATION

Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's *saì kértana* movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death.

PURPORT

In the *Skanda Puräëa*, as well as in other *Puräëas*, there is the following statement: *mahā-bhāgavatā nityaà kalau kurvanti kértanam*. "During Kali-yuga the great devotees of the Lord always engage in *kértana*, chanting the Lord's holy names." It is the nature of the Supreme Personality of Godhead to be merciful, and He is especially merciful to those who, in a helpless condition, take complete shelter of His lotus feet. One can immediately take shelter of the lotus feet of the Lord by chanting His holy

names. According to Çrédhara Svämé, even in previous ages such as Satya-yuga it was not possible for the living entities to achieve the perfection that is available in Kali-yuga. Çréla Jéva Gosvämé has explained this as follows. In former ages such as Satya-yuga human beings were perfectly qualified and easily performed even the most difficult spiritual processes, meditating for many thousands of years practically without eating or sleeping. Thus, although in any age one who completely takes shelter of the Lord's holy name gets all perfection, the highly qualified inhabitants of Satya-yuga do not consider that merely moving the tongue and lips, chanting the Lord's holy name, is a complete process and that the Lord's holy name is the only shelter within the universe. They are more attracted to the difficult and elaborate *yoga* system of meditation, complete with sophisticated sitting postures, painstaking control of the breath and deep, extended meditations in trance on the Personality of Godhead within the heart. In Satya-yuga sinful life is practically unheard of, and therefore people are not afflicted with the terrible reactions seen in Kali-yuga, such as world war, famine, plague, drought, insanity, etc. Although in Satya-yuga people always worship the Personality of Godhead as the ultimate goal of life and meticulously follow His laws, called *dharma*, they do not feel themselves to be in a helpless condition, and thus they do not always experience intense love for the Lord.

However, in Kali-yuga living conditions are so unbearable, modern governments are so obnoxious, our bodies are so ridden by physical and mental disease, and even self-preservation is so troublesome, that the conditioned souls intensely cry out the holy name of Kãñëa, begging for relief from the onslaught of this age. The members of the Kãñëa consciousness movement have vivid and unforgettable experiences of the terrible contradictions inherent in human society in this age, and thus they are firmly convinced that there is nothing to be achieved except the mercy of the Supreme Lord. In ISKCON centers throughout the world we observe wonderfully ecstatic *kértana* performances in which men, women and children from all walks of life chant with startling enthusiasm the holy names of Kãñëa and dance in ecstasy, becoming completely indifferent to so-called public opinion. In America a prominent professor from Oberlin

College visited a Hare Kāñëa center in California and was astonished by the enthusiasm with which the devotees chant the holy name of Kāñëa in their congregational performances.

Thus, due to their helpless and pathetic condition, the living entities in Kali-yuga have great impetus to surrender fully to the holy name of Kāñëa, putting all of their hope and faith in the Lord's holy name. Kali-yuga is therefore the best age because in this age, more than in Satya-yuga or other ages, the conditioned souls become disgusted with the kingdom of illusion and surrender fully to the Lord's holy name. This status of full surrender is called *paramāñ çāntim*, or supreme peace.

Çréla Madhvācārya has quoted a passage from the book called *Svābhāvya* to the effect that a bona fide spiritual master in disciplic succession is able to understand the mentality and capability of his disciples and engage them in worshiping the particular form of the Lord suitable for them. In this way the spiritual master destroys all obstacles in the path of his disciples. The general rule is that one must worship the particular form of the Lord that appears in the current *yuga*. One may also offer his love and worship to other forms of the Lord that appear in other ages, and specifically one is recommended to chant the holy names of Lord Nāsiñha-deva to get all protection. Practically all of these injunctions are being carried out within the ISKCON movement. Within the Kāñëa consciousness society, men, women and children are all being engaged in worshiping the Lord according to their particular natures. In addition, according to Caitanya Mahāprabhu's order, we are worshiping Balarāma and Kāñëa, who appeared in Dvāpara-yuga, because They are the original Supreme Personality of Godhead. Similarly, by chanting the *Daçāvatāra-stotra*, *jaya jagad-ēça hare*, and by reading *Çrémad-Bhāgavatam*, the members of ISKCON worship all of the plenary expansions of the Personality of Godhead. And after every *ārati* performance devotional prayers are duly chanted to Lord Nāsiñha-deva for protection of this movement, which is so essential to human society.

TEXTS 38-40

k{(taAid"Sau 'ajaA r"Ajana,

k(laAivacC\$inta s\$amBavama,
k(laAE Kalau BaivaSyainta
naAr"AyaNApar"AyaNAA:
,(icat,(icanmah"Ar"Aja
%"ivaxe"Sau ca BaUir"zA:

taA•apaNAI= nad"I yaṭa
k{(tamaAlaA payaisvanal
k(Avaer"I ca mah"ApauNyaA
'atalcal ca mah"Anad"I

yae ipabainta jalaM taAs\$aAM
manaujaA manaujaeir"
'aAyaAe Ba·(A BagAvaita
vaAs\$aude"vae'malaAzAyaA:

*kâtādiṇu prajā rājan
kalāv icchanti sambhavam
kalau khalu bhaviṇyanti
nārāyaṇa-parāyaṇau
kvacit kvacin mahā-rāja
draviḍeṇu ca bhūriṇau

tāmraparēṇa nade yatra
kātamālā payasvinī
kāverī ca mahā-puṇyā
pratīcī ca mahā-nadī

ye pibanti jalaṁ tāsāṁ
manujā manujeṣvara
prāyo bhaktā bhagavati
vāsudeve 'malāṇyau*

WORD-FOR-WORD MEANINGS

kāta-ādiṇu—of Satya and the other earlier ages; *prajāu*—the inhabitants;
rājan—O King; *kalau*—in Kali-yuga; *icchanti*—they want;

sambhavam—birth; *kalau*—in Kali; *khalu*—certainly; *bhaviṇyanti*—there will be; *nārāyaṇa-parāyaṇāṁ*—devotees who dedicate their lives to the service of Lord Nārāyaṇa; *kvacit kvacit*—here and there; *mahā-rāja*—O great monarch; *draviḍeṇu*—in the provinces of South India; *ca*—but; *bhūriṇāṁ*—especially plentifully; *tāmraparē*—named Tāmraparē; *nadī*—the river; *yatra*—where; *kātamālā*—Kātamālā; *payasvinī*—Payasvinī; *kāverī*—Kāverī; *ca*—and; *mahā-puṇyā*—extremely pious; *pratīcī*—named Pratīcī; *ca*—and; *mahā-nadī*—the Mahānadī; *ye*—those who; *pibanti*—drink; *jalam*—the water; *tāsām*—of these; *manujāṁ*—humans; *manuja-īśvara*—O lord of men (Nimi); *prāyaṇāṁ*—for the most part; *bhaktāṁ*—devotees; *bhagavati*—of the Personality of Godhead; *vāsudeva*—Lord Vāsudeva; *amala-āçayāṁ*—having spotless hearts.

TRANSLATION

My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deça, such as the Tāmraparē, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.

PURPORT

The *Vedas* contain information of past, present and future living conditions throughout the universe. This is not very wonderful. For example, although at present time in India we are experiencing spring weather, we know that in the future the torrid summer will come, followed by the rainy season, autumn and eventually winter and a new spring. Similarly, we know that these seasons have occurred repeatedly in the past. Thus, just as ordinary human beings can understand the past, present and future seasons of the earth, the liberated followers of Vedic culture can easily understand the past, present and future conditions of the seasonal

ages of the earth and other planets. The inhabitants of Satya-yuga are certainly aware of the conditions of Kali-yuga. They know that in Kali-yuga the difficult material situation forces the living entity to take complete shelter of the Supreme Personality of Godhead and that the inhabitants of Kali-yuga therefore develop a high degree of love of Godhead. Therefore although the inhabitants of Satya-yuga are far more sinless, truthful and self-controlled than the people of other ages, they desire to take birth in Kali-yuga in order to taste pure love of Kāñëä.

Without associating with the devotees of the Lord no one can become an advanced devotee of the Lord. Therefore, since in Kali-yuga other Vedic processes collapse due to the unfavorable condition, and since the only authorized Vedic process is the devotional chanting of the Lord's holy name, which is available to everyone, there will undoubtedly be innumerable Vaiñëavas, or devotees of the Lord, in this age. Birth in this age is very favorable for one who is eager to associate with the devotees. In fact, the Kāñëä consciousness movement is establishing authorized Vaiñëava temples throughout the world so that in innumerable areas one may avail himself of association with pure Vaiñëavas.

Association with the devotees of the Lord is far more valuable than any amount of association with persons who are merely self-controlled, sinless or expert in Vedic scholarship. Therefore it is stated in *Çrémad-Bhägavatam* (6.14.5):

*muktänäm api siddhänäà
näräyaëa-paräyaëaù
su-durlabhaù praçäntätmä
koöiñv api mahä-mune*

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Näräyaëa, or Kāñëä. Such devotees, who are fully peaceful, are extremely rare." Similarly, it is stated in *Caitanya-caritämâta* (Madhya 22.54):

'sädhv-saì ga ', 'sädhv-saì ga '-sarva-çästre kaya

lava-mātra sādhu-sai ge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."

According to Çréla Jéva Gosvāmé the words *kvacit kvacit* in the verses under discussion indicate that in Kali-yuga Lord Çré Kāñëa Caitanya will appear in Gauḍa-deça, in the district of Nadia. And from this pivotal point, He will gradually expand the flood of love of Godhead to cover the entire earth. Many exalted devotees such as Çré Advaitäcärya also take birth in Gauḍa-deça.

The process of chanting the holy name of Kāñëa, *kāñëa-kértana*, is not limited to Kali-yuga. In the *Viñëu-dharma*, in relation to the story of the fallen son of a *kñatriya*, it is stated,

*na deça-niyamas tatra
na kälä-niyamas tathä
nocchiññädaù niñedhaç ca
çré-harer nāmni lubdhakaù*

"There is no restriction of place or time, nor any injunction forbidding the accepting of remnants of foods, etc., when one has become greedy to chant the name of Çré Hari." Similarly, it is stated in the *Skanda Puräëa*, the *Viñëu-dharma* and the *Vaiçäkha-mähätmya* section of the *Padma Puräëa*, *cakräyudhasya nāmāni sadä sarvatra kértayet*: "The names of the Supreme Lord who has the disc as His weapon should be glorified always and everywhere." Similarly, the *Skanda Puräëa* states,

*na deça-kälävasthätma-
çuddhy-ädikam apekñate
kintu svatantram evaitaà
näma kāmīta-käma-dam*

"The name of the Lord need not be chanted with regard to place, time, circumstantial conditions, preliminary self-purification or any other factors. Rather, it is completely independent of all other processes and rewards all

the desires of those who eagerly chant it." Similarly, it is stated in the *Viiñeu-dharma*,

*kalau kâta-yugaà tasya
kalis tasya kâte yuge
yasya cetasi govindo
hâdaye yasya nâcyutaù*

"For one who has Lord Govinda in his heart, Satya-yuga becomes manifest in the midst of Kali, and conversely even Satya-yuga becomes Kali-yuga for one who does not have the infallible Lord in his heart." The holy name of Kâñëa is potent everywhere, at all times and in all circumstances; therefore one should always chant the holy names of the Lord, either in Kali-yuga, Satya-yuga, in heaven, in hell or in Vaikuëöha. Kâñëa's holy name is eternally nondifferent from Him, and Kâñëa is eternally the Supreme Personality of Godhead. Thus, it is not that the holy name is powerful in this age only because other processes are not effective.

It is also stated in the *Çré Viñëu Puräëa* that chanting the holy names of the Lord is far more potent than simply trying to remember the Lord through meditation. In *Çrémad-Bhägavatam* (2.1.11), Çukadeva Gosvämé has stated,

*etan nirvidyamänänäm
icchatäm akuto-bhayam
yoginäà nâpa nirëëtaà
harer nāmānukértanam*

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge." In his commentary on this verse in the *Bhägavatam*, Çréla Prabhupäda has written: "According to Çré Çukadeva Gosvämé, this way of attaining success [chanting the holy name] is an established fact, concluded not only by him, but also by all other previous

ācāryas. Therefore there is no need of further evidence." The reader may consult Çréla Prabhupāda's purport to this verse for a detailed explanation of the chanting of the holy name of the Lord and the offenses to be avoided in such chanting.

In the *Vaiñëava-cintāmaëi* there is the following statement:

*agha-cchit smaraëaà viñëor
bahv-äyäsena sādhyate
oñõha-spandana-mātreëa
kértanaà tu tato varam*

"Although capable of destroying all sins, the remembrance of Lord Viñëu is achieved only with extraordinary effort. On the other hand, one may perform *kāñëa-kértana* simply by moving one's lips, and thus this process is superior." Çréla Jéva Gosvāmé has also quoted the following verse:

*yena janma-çataiù pürvaà
väsudevaù samārcitaù
tan-mukhe hari-nāmāni
sadā tiñõhanti bhārata*

"O descendant of Bharata, the holy names of Lord Viñëu are always vibrating in the mouth of one who has previously worshiped Väsudeva perfectly for hundreds of lifetimes." The same idea is conveyed in the *Çrémad-Bhāgavatam* by Çrématé Devahüti in her statement to her son, Kapila:

*aho bata çva-paco 'to garéyān
yaj-jihvägre vartate nāma tubhyam
tepus tapas te juhuvuù sasnur äryä
brahmānūcur nāma gāëanti ye te*

"Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of

the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required." (SB 3.33.7)

Therefore, Çréla Jéva Gosvämé has concluded that it is possible to perform *kértana* equally in all ages. In Kali-yuga, however, the Supreme Personality of Godhead, by His causeless mercy, personally induces the living entities to take the holy name. Bhaktivinoda Öhäkura has thus quoted the Lord as follows:

*enechi auñadhi mäsya näçibära lägi'
hari-näma mahä-mantra lao tumi mägi'*

"O conditioned souls who are foolishly sleeping on the lap of the witch Mäsya, I have brought an excellent medicine to cure the disease of your illusion. This medicine is called *hari-näma*. It is My holy name, and by taking this medicine you will get all perfection in life. Therefore, I sincerely request you to please take this medicine that I have personally brought for you."

In verse 32 of this chapter it was stated, *yajñi aiù sañ kértana-präyair yajanti hi su-medhasaù*. According to Çréla Jéva Gosvämé the words *sañ kértana-präyair*, which mean "mainly by the process of *sañ kértana*," indicate that although other processes such as Deity worship may be performed to some extent in Kali-yuga, such processes, in order to be successful, must be favorably connected with the chanting of the holy names of the Lord. One who is performing worship of the Kåñëa Deity should know that the most essential part of such Deity worship is constant chanting of the holy names of the Lord. On the other hand, one who has perfectly chanted the holy name of the Lord need not depend on other processes, as expressed in the following famous *mantra*:

*harer näma harer näma
harer nämaiva kevalam
kalau nästy eva nästy eva
nästy eva gatir anyathä*

[Cc. Ādi 17.21]

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress other than the holy name, the holy name, the holy name of the Lord." (*Bāhan-nāradēya Purāṇa* 38.126) As proved by all of these evidences, the statement in the *Bhāgavatam* (*kaliṁ sabhājayanty āryāu*) that spiritually advanced persons worship the age of Kali due to the facilities offered in this age by the Lord is not at all contradictory.

At the end of verse 40 in this chapter it is stated, *prāyo bhaktā bhagavati vāsudeve 'malāṣayāu*: in general those who are able to regularly drink the waters of the holy rivers of South India will be pure-hearted devotees of Lord Vāsudeva. The word *prāyaū*, or "in general" indicates that those who are offensive to the Lord's devotees, although claiming themselves to be devotees, are not included within the list of *amalāṣayāu*, or purehearted souls. Ṣṛēla Bhaktisiddhānta Sarasvatē Ōhākura has pointed out that one should not be bewildered by seeing the apparently poverty-stricken condition of the inhabitants of South India. Even nowadays the inhabitants of the places mentioned in this verse generally spend their days with meager eating and clothing and live as great renounced devotees of the Supreme Lord. In other words, clothes do not make the man. To live as a polished animal, dressing oneself luxuriously and gratifying the tongue with rich foodstuffs, is not the actual symptom of an advanced transcendentalist. Although the residents of South India are generally Ṣṛē Vaiṇēavas, or devotees in the Lakṣmē-sampradāya, they are recognized as devotees of the Lord by the followers of Caitanya Mahāprabhu. According to Ṣṛēla Bhaktisiddhānta Sarasvatē Ōhākura, their austere living conditions should be taken as a good qualification, not a disqualification.

TEXT 41

de"vaiSaRBaUtaAæana{NAAM ipata|NAAM
na ik(Æÿr"Ae naAyama{NAI ca r"Ajana,
s\$avaARtmanaA ya: zAr"NAM zAr"NyaM

gAtaAe mauku(ndM" pair"ô\$tya k(taRma,

devarñi-bhütäpta-nâëääà pitèëääà
na kiì karo näyam âëé ca räjan
sarvätmanä yaù çaraëääà çaraëyaà
gato mukundaà parihâtya kartam

WORD-FOR-WORD MEANINGS

deva-of the demigods; *ânî*-of the sages; *bhüta*-of ordinary living entities; *äpta*-of friends and relatives; *nâëäm*-of ordinary men; *pitèëäm*-of the forefathers; *na*-not; *kiì karaù*-the servant; *na*—nor; *ayam*—this one; *âëé*—debtor; *ca*—also; *räjan*—O King; *sarva-ätmanä*—with his whole being; *yaù*—a person who; *çaraëam*—shelter; *çaraëyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataù*—approached; *mukundam*—Mukunda; *parihâtya*—giving up; *kartam*—duties.

TRANSLATION

O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

PURPORT

One who has not fully surrendered to the devotional service of the Lord undoubtedly has many material duties to perform. Every ordinary conditioned soul is the recipient of innumerable benefits given by the demigods, who provide sun and moonshine, rain, wind, food and, ultimately, one's own material body. In *Bhagavad-gétä* it is stated, *stena eva saù*: [Bg. 3.12] one who does not reciprocate with the demigods by offering them sacrifice is *stena*, or a thief. Similarly, other living entities such as cows are

providing us with innumerable delicious and nutritious foodstuffs. When we wake up in the morning our mind is refreshed by the sweet singing of birds, and on a hot day we enjoy the cool shade and breeze of the forest trees. We are accepting service from innumerable living entities, and we are obligated to repay them. *Āpta* means one's own family members, to whom one is certainly obligated according to normal morality, and *nâëäm* means human society. Until one becomes a devotee of the Supreme Personality of Godhead, one is certainly a product of his society. We receive mundane education, culture, tradition and protection from the society in which we live, and thus we owe a great debt to society. Of course, our debt to society is not simply to the present order but to all of our forefathers and ancestors who carefully preserved moral and social customs so that we, their descendants, could live peacefully. Therefore the word *pitëëäm*, or "forefathers," indicates our debt to previous generations.

In fact, the members of the Kâñëa consciousness society are sometimes criticized by materialistic persons for giving too much attention to Kâñëa rather than working to fulfill all of the above-mentioned obligations. In reply to this, the *Bhāgavatam* (4.31.14) states, *yathā taror mūla-niñecanena tāpyanti tat-skandha-bhujopaçākhāu*. If one waters the root of a tree, automatically all of the branches, twigs, leaves, etc., are also nourished. There is no need for, nor any effectiveness in, separately pouring water on the branches, twigs and leaves of a tree. The water has to be placed on the root. Similarly, *prāëopahārāc ca yathendriyāëäm*: food must be placed in the stomach, from where it is automatically distributed to all of the limbs of the body. It is foolish to try to nourish the whole body by rubbing food separately on all the bodily limbs. Similarly, the Supreme Personality of Godhead, Kâñëa, is the source of all existence. Everything is emanating from Kâñëa, everything is maintained by Kâñëa, and at the end, everything will merge to rest in Kâñëa. The Supreme Personality of Godhead, Kâñëa, is the supreme benefactor, friend, protector and well-wisher of every living entity, and if He is satisfied, then automatically the whole world will become satisfied, just as all of the bodily limbs are strengthened and satisfied when food is duly remitted to the stomach.

The example can be given that a man who is working as the personal

secretary to a great king has no further obligation to petty minor kings. Undoubtedly an ordinary person has many obligations within this material world. But according to *Bhagavad-gētā*, *mayāiva vihitān hi tām*: it is actually the Supreme Lord who is giving all benedictions. For example, one receives one's body by the mercy of one's parents. However, sometimes we find that a particular man or woman may become impotent at a given moment. Sometimes a deformed child is born, and sometimes a child is born dead. Often the sexual act fails to produce pregnancy at all. So although all parents desire a beautiful, highly qualified child, this is often not the case. Thus it can be understood that ultimately it is by the mercy of the Supreme Lord that a man and woman are able to produce a child by the sexual act. It is by the Lord's mercy that the man's seminal injection is potent and the woman's ovum is fertile. Similarly, it is only by the mercy of the Lord that the child is born in a healthy condition and reaches physical maturity to pursue his own life. If at any stage in the evolution of a human being the Lord's mercy is withdrawn, sudden death or crippling disease occurs.

The demigods are also not independent. The words *parihātya kartam*, "giving up other duties," indicate that one should give up any concept that the demigods are separate from Kāñēa. It is clearly stated in Vedic literature that the demigods are different limbs of the universal body of the Supreme Lord. Further, it is stated in *Bhagavad-gētā* that the Supreme Lord is situated in everyone's heart and that He only is giving intelligence and memory. Thus, our forefathers who carefully preserved cultural traditions were acting with intelligence provided by the Supreme Lord. They certainly were not acting with their own independent intelligence. No one can be intelligent without a brain, and it is only by Kāñēa's mercy that we receive a human brain. Therefore, if we carefully analyze all of our multifarious obligations toward different classes of living entities, we shall find that in each and every case it is ultimately by the mercy of the Supreme Personality of Godhead that we have received a particular benediction in life. So although an ordinary person must methodically fulfill all of his various obligations by executing different types of sacrifices and charitable activities for the satisfaction of those who have benefited him, one who is directly serving the Supreme Personality of Godhead, Kāñēa, at once fulfills all such

obligations because all benedictions ultimately have come from the Lord through the agency of family, forefathers, demigods, etc.

The example may be given that sometimes a state government may distribute benefits originally provided by the federal government. So one who becomes the personal secretary or minister to the chief executive of the federal government has no further obligation to the less important representatives of the state government. Therefore, it is stated in *Çrémad-Bhāgavatam* (11.20.9):

*tāvat karmāëi kurveta
na nirvidyeta yāvatā
mat-kathā-çravaëädau vä
çraddhā yāvan na jāyate*

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by hearing and chanting about the Supreme Lord, one has to act according to the regulative principles of the Vedic injunctions." The conclusion is that one who has fully surrendered to the devotional service of the Supreme Lord is a first-class human being.

People in general are only eager to receive benedictions from demigods, family members and society because such benedictions are conducive to material sense gratification. Less intelligent persons consider such material progress to be the only goal of life and thus cannot appreciate the exalted position of pure devotional service to the Lord. *Bhakti-yoga*, or pure devotional service, is meant to directly please the senses of the Supreme Personality of Godhead. Envious materialistic persons propose various arguments to deny that the Supreme Lord even has transcendental senses. The devotees, however, do not waste time doubting the inconceivable beauty, strength, wealth and geniality of the Supreme Personality of Godhead, but directly please the Lord's senses through loving service and thus receive the supreme benediction of going back home, back to Godhead. The devotees return to the Lord's abode, where life is eternal, full of bliss and knowledge. No demigod, family member or forefather can give one an eternal life of bliss and knowledge. However, if one foolishly neglects the

lotus feet of the Supreme Lord and instead accepts the temporary material body to be everything, then one must certainly perform elaborate sacrifices, austerities and charity and fulfill all of the obligations mentioned above. Otherwise, one becomes completely sinful and condemned, even from the material point of view.

TEXT 42

svapaAd"maUlamBajata: i'ayasya
tya·(AnyBaAvasya h"ir": pare"zA:
ivak(maR ya»aAetpaitataM k(TaiÂä,"
DaunaAeita s\$ava< ô\$id" s\$ai^aaivaí":

*sva-pāda-mūlam bhajataù priyasya
tyaktānya-bhāvasya hariù pareṣaù
vikarma yac cotpatitaà kathai' cid
dhunoti sarvaà hādi sanniviñāaù*

WORD-FOR-WORD MEANINGS

sva-pāda-mūlam—the lotus feet of Kāñēa, the shelter of the devotees; *bhajataù*—who is engaged in worshiping; *priyasya*—who is very dear to Kāñēa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariù*—the Supreme Personality of Godhead; *para-ēṣaù*—the Supreme Lord; *vikarma*—sinful activities; *yac*—whatever; *ca*—and; *utpatitam*—occurred; *kathai' cit*—somehow; *dhunoti*—removes; *sarvam*—all; *hādi*—in the heart; *sanniviñāaù*—entered.

TRANSLATION

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

PURPORT

In the previous verse it was clearly described that a fully surrendered devotee of the Supreme Lord has no need to perform ordinary, worldly duties. Now in this verse it is revealed that devotional service is so pure and potent that a surrendered devotee of the Lord has no need to perform any other purificatory process. As described in the Sixth Canto of *Çrémad-Bhāgavatam*, a surrendered devotee has no need to perform *prāyaścitta*, or atonement for an accidental falldown into sinful activity. Since devotional service is itself the most purifying process, a sincere devotee who has accidentally stumbled on the path should immediately resume his pure devotional service at the lotus feet of the Lord. And thus the Lord will protect him, as stated in *Bhagavad-gētā* (9.30):

*api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaù
samyag vyavasito hi saù*

The word *tyaktānya-bhāvasya* in this verse is very significant. As stated in the previous verse, a pure devotee realizes clearly that all living entities, including Brahmā and Çiva, are part and parcel of the Supreme Personality of Godhead and thus have no separate or independent existence. Realizing that everything and everyone is part and parcel of the Lord, a devotee automatically is not inclined to commit sinful activities by violating the order of God. However, due to the powerful influence of material nature, even a sincere devotee may be temporarily overwhelmed by illusion and deviate from the rigid path of pure devotional service. In such a case, Lord Kāñëa Himself, acting within the heart, removes such sinful activities. Even Yamarāja, the lord of death, has no power to punish a surrendered devotee who has accidentally committed sinful activities. As stated here, Kāñëa is *pareça*, or the Supreme Lord, and all secondary lords such as the demigods cannot threaten the Lord's personal devotees. In his youth Ajāmila had been a pious *brāhmaëa* engaged in the service of the Lord. Then, by bad

association with a prostitute, he became practically the most degraded man in the world. At the end of his life, Yamarāja sent his Yamadūtas to drag away the soul of the sinful Ajāmila, but the Personality of Godhead immediately sent His personal associates to save Ajāmila and demonstrate to Yamarāja that no secondary personality can disturb the personal devotees of the Supreme Personality of Godhead. As stated in *Bhagavad-gētā*, *kaunteya pratijānēhi na me bhaktaṁ praëaṣyati* [Bg. 9.31].

The argument may be raised that the *smāti-çāstra* states, *çruti-smāti mamaivāji'e*: the Vedic scriptures are the direct orders of the Personality of Godhead. Therefore, one may ask, how can the Lord tolerate that His orders be occasionally neglected, even by His devotees? To answer this possible objection, the word *priyasya* is used in this verse. The devotees of the Lord are very dear to the Lord. Although the beloved child may accidentally commit an abominable activity, the loving father forgives the child, taking into consideration the actual good intentions of the child. Thus, although the devotee of the Lord does not try to exploit the Lord's mercy by requesting the Lord to free him from any future suffering, the Lord, by His own initiative, frees the devotee from the reactions to accidental falldowns.

This causeless mercy of the Lord upon His devotee is His *paramaiçvaryam*, or supreme opulence. Gradually the faithful devotee becomes free, even from accidental falldown, because simply by remembering the lotus feet of the Lord, what to speak of by actively rendering service to Him, his heart is purified. Although the surrendered devotees of the Personality of Godhead may sometimes appear to be affected by mundane attitudes, they are inevitably protected by the merciful Lord and are never actually defeated in life.

TEXT 43

™alNaAr"d" ovaAca
DamaARna, BaAgAvataAinatTaM
™autvaATa imaiTalaer":
jaAyantaeyaAnmaunaIna, 'alta:

s\$AepaADyaAyaAe ÷paUjayata,

çré-nārada uvāca
dharmān bhāgavatān itthaṇ
çrutvātha mithileçvaraù
jāyanteyān munén prētaù
sopādhyāyo hy apūjayat

WORD-FOR-WORD MEANINGS

çré-nāradaù uvāca—Nārada Muni said; *dharmān bhāgavatān*—the science of devotional service to the Supreme Personality of Godhead; *ittham*—in this manner; *çrutvā*—having heard; *atha*—then; *mithilā-ēçvaraù*—the master of the kingdom of Mithilā, King Nimi; *jāyanteyān*—to the sons of Jayanté; *munén*—sages; *prētaù*—being satisfied; *sa-upādhyāyaù*—along with the priests; *hi*—indeed; *apūjayat*—he offered worship.

TRANSLATION

Nārada Muni said: Having thus heard the science of devotional service, Nimi, the King of Mithilā, felt extremely satisfied and, along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayanté.

PURPORT

The word *jāyanteyān* indicates the nine Yogendras, who were born from the womb of Jayanté, the wife of Ānabhadeva.

TEXT 44

tataAe'ntadR"iDare" is\$aÜ"A:
s\$avaRlaAek(sya pazyata:
r"AjaA DamaARnaupaAitaï"ªa,
@vaApa par"maAM gAitama,

*tato 'ntardadhire siddhäu
sarva-lokasya paçyataù
rājā dharmān upātinōhann
avāpa paramāḥ gatim*

WORD-FOR-WORD MEANINGS

tataù—then; *antardadhire*—they disappeared; *siddhäu*—the perfect sages headed by Kavi; *sarva-lokasya*—all those present; *paçyataù*—as they were watching; *rājā*—the King; *dharmān*—these principles of spiritual life; *upātinōhan*—faithfully following; *avāpa*—he achieved; *paramām*—the supreme; *gatim*—destination.

TRANSLATION

The perfect sages then disappeared before the eyes of everyone present. King Nimi faithfully practiced the principles of spiritual life he had learned from them, and thus he achieved the supreme goal of life.

TEXT 45

tvamapyetaAnmah"ABaAgA
DamaARna, BaAgAvataAna, TMautaAna,
@AisTata: TMaÜ"yaA yau.(Ae
ina:s\$aËÿAe yaAsyas\$ae par"ma,

*tvam apy etān mahā-bhāga
dharmān bhāgavatān çrutān
āsthitaù çraddhayā yukto
niūsai go yāsyase param*

WORD-FOR-WORD MEANINGS

tvam—you (Vasudeva); *api*—also; *etān*—these; *mahā-bhāga*—O most fortunate one; *dharmān*—principles; *bhāgavatān*—of devotional service; *çrutān*—which you have heard; *āsthitaù*—situated in; *çraddhayā*—with

faith; *yuktaù*—endowed; *niùsaì gaù*—free from material association; *yäsyase*—you will go; *param*—to the Supreme.

TRANSLATION

O greatly fortunate Vasudeva, simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme.

PURPORT

Nārada Muni related to Kāñëa's father, Vasudeva, the story of the enlightenment of King Nimi. Now Nārada reveals that Vasudeva himself will also achieve the supreme perfection of life by practicing the same principles spoken long ago by the nine Yogendras. Actually, Vasudeva was already a personal associate of the Supreme Lord, but due to his natural humility as a great devotee, he was determined to perfect his love of Kāñëa. Thus we can observe the exalted status of the parents of the Supreme Personality of Godhead.

Ordinary persons feel that the Supreme Lord is always to be worshiped as the supreme father who supplies everything for the living entities. Such an attitude is not the perfection of love of Godhead, because when a son is young he is incapable of giving much service to his mother and father. When the child is very young, it is rather the parents who are constantly serving the child. So when the devotee takes the role of mother or father of Kāñëa, there is unlimited opportunity for rendering loving service to the Lord, whom the devotee ecstatically accepts as his son. It was Vasudeva's good fortune that Nārada Muni personally revealed to him the wonderful teachings given by the *nava-yogendras* long, long ago to the saintly King Nimi.

TEXT 46

yauvayaAe: Kalau d"mpatyaAer,"

yazAs\$aA paUir"taM jagAta,
pauṭataAmagAmaâ"AM
BagAvaAnalir"Ae h"ir":

*yuvayoù khalu dampatyor
yaçasä pūritaà jagat
putratām agamad yad vāà
bhagavān ēçvaro hariù*

WORD-FOR-WORD MEANINGS

yuvayoù—of the two of you; *khalu*—indeed; *dam-patyò*—of the husband and wife; *yaçasä*—by the glories; *pūritam*—has become full; *jagat*—the earth; *putratām*—the state of being the son; *agamat*—assumed; *yat*—because; *vām*—your; *bhagavān*—the Personality of Godhead; *ēçvaraù*—the Supreme Lord; *hariù*—Hari.

TRANSLATION

Indeed, the whole world has become filled with the glories of you and your good wife because the Supreme Personality of Godhead, Lord Hari, has taken the position of your son.

PURPORT

In this verse Nārada Muni hints at the glories of Vasudeva and Devaké, the parents of Kāñëa and Balarāma, by the words *yaçasä pūritaà jagat*, "the whole world is now filled with your glories." In other words, although Vasudeva inquired from Nārada about spiritual advancement, Nārada here states, "You are already completely glorious due to your extraordinary devotion to the Supreme Personality of Godhead."

TEXT 47

d"zARnaAilaËÿnaAlaApaE:

zAyanaAs\$anaBaAejanaE:
@AtmaA vaAM paAivata: k{(SNAe
pauṭaṁaehM" 'aku(vaRtaAe:

darṣanāliḥ ganālāpaiu
ṣayanāsana-bhojanaiu
ātmā vām pāvitaū kâñēe
putra-snehaà prakurvatoū

WORD-FOR-WORD MEANINGS

darṣana—by seeing; *āliḥ gana*—embracing; *ālāpaiu*—and conversing; *ṣayana*—in taking rest; *āsana*—sitting; *bhojanaiu*—and eating; *ātmā*—the hearts; *vām*—of you two; *pāvitaū*—have become purified; *kâñēe*—for Lord Kâñēa; *putra-sneham*—the affection toward a son; *prakurvatoū*—who were manifesting.

TRANSLATION

My dear Vasudeva, you and your good wife Devaké have manifested great transcendental love for Kâñēa, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect.

PURPORT

The words *ātmā vām pāvitaū* in this verse are very significant. Ordinary conditioned souls are required to purify their existence by practicing the regulative principles of *bhakti-yoga* and learning how to offer all of their activities in the devotional service of the Lord. Such a regulative, gradual process, however, cannot be applied to those exalted souls who are personally attending the Lord as His parents, boyfriends, girl friends, advisors, sons, etc. Due to Vasudeva and Devaké's intense love for Kâñēa as

their son, they had already achieved the highest perfectional stage of life. Although in the previous verse Çré Nārada Muni informed Vasudeva that he and his wife had become glorious by Kāñëa's taking birth as their son, Vasudeva might have argued that other personal associates of the Lord, such as Jaya and Vijaya, had fallen down due to offending the *brāhmaëa* class. Therefore, in the present verse Nārada has used the word *pāvitaù*: "You are completely purified, and therefore you are completely free from the slightest trace of discrepancy in your devotional service, due to your intense love for Kāñëa."

It is understood from the commentary of Çréla Viçvanātha Cakravarté Ōhākura that Çré Vasudeva, Kāñëa's pastime father, is actually an eternally liberated *nitya-siddha* associate of the Personality of Godhead. Vasudeva has a spiritual body, just as Kāñëa does, and he is always merged in the overwhelming ecstatic desire to serve Kāñëa, his beautiful son. However, Nārada could understand that due to extreme humility, Vasudeva considered himself an ordinary human being and was feeling very anxious to receive transcendental instructions on the devotional service of the Lord. Accepting the ecstatic humility of Vasudeva, and to relieve his anxiety, Çré Nārada Muni instructed him in the science of *bhakti-yoga* as one might instruct an ordinary human being. However, at the same time Nārada has revealed that actually Çré Vasudeva and Devaké are already completely glorious by their unprecedented fortune of having Kāñëa and Balarāma as their sons. Therefore, Nārada is telling Vasudeva, "My dear Vasudeva, do not in any way be discouraged or doubtful about your position. Undoubtedly you are immediately going back home, back to Godhead. And actually you and your good wife are the most fortunate persons."

In conclusion, everyone should become fortunate by fully developing his dormant love for Kāñëa. Many terrible demons who opposed Kāñëa eventually achieved a happy state of life by their association with Kāñëa. Therefore there is no doubt about the supreme bliss achieved by the loving devotees of the Lord who day and night can only think of pleasing Kāñëa.

TEXT 48

vaEre"NA yaM na{pataya: izAzAupaAlapaAENx")-
zAAIvaAd"yaAe gAitaivalaAs\$aivalaAek(naAâE:
DyaAyanta @Ak{(taiDaya: zAyanaAs\$anaAd"AE
tats\$aAmyamaApaur"naur".(iDayaAM pauna: ik(ma,

*vaireëa yaà nâpatayaù çicupâla-pauëòra-
çälvâdayo gati-vilâsa-vilokanâdyaiù
dhyâyanta âkâta-dhiyaù çayanâsanâdau
tat-sâmyam âpur anurakta-dhiyâà punaù kim*

WORD-FOR-WORD MEANINGS

vaireëa—with envy; *yaM*—whom (Lord Kâñëa); *nâ-patayaù*—kings;
çicupâla-pauëòra-çälva-âdayaù—like Çicupâla, Pauëòraka, Çälva, etc.;
gati—upon His movements; *vilâsa*—sporting; *vilokana*—glances;
âdyaiù—and so forth; *dhyâyantaù*—meditating; *âkâta*—thus fixed;
dhiyaù—their minds; *çayana*—in the activities of lying down;
âsana-âdau—sitting, and so on; *tat-sâmyam*—a position on the same level
with Him (that is, a position in the eternal, spiritual world); *âpuù*—they
achieved; *anurakta-dhiyâm*—for those whose minds are naturally attached
in a favorable way; *punaù kim*—what to speak of in comparison.

TRANSLATION

Inimical kings like Çicupâla, Pauëòraka and Çälva were always thinking about Lord Kâñëa. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kâñëa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kâñëa in a favorable, loving mood?

PURPORT

On the eve of the disappearance of Lord Kāñëa from this world, Vasudeva became filled with lamentation thinking that he had not properly utilized the opportunity of the Lord's personal presence to become perfectly Kāñëa conscious. However, Nārada Muni assured Çré Vasudeva that the glories of Vasudeva and his good wife Devaké were chanted throughout the universe because even the demigods worshiped the exalted status of the Lord's own parents. Vasudeva was not only concerned about his own spiritual position, but he also lamented for the Yadu dynasty, which had left the world in an apparently inauspicious way, being cursed by great *brāhmaëas* such as Nārada and dying in a fratricidal war. Although the members of the Yadu dynasty were personal associates of the Lord, their disappearance from the earth was apparently inauspicious, and therefore Vasudeva was concerned about their eventual destination. So Nārada here assures Vasudeva that even the demons who opposed Kāñëa, such as Çiçupāla, Pauëòraka and Çälva, achieved promotion to the Lord's own abode because of their constant absorption in thinking of Kāñëa. Therefore what to speak of the exalted members of the Yadu dynasty who actually loved Kāñëa more than anything (*anurakta-dhiyäm punaù kim*)? Similarly, it is stated in the *Garuòa Puräëa*,

*aji' äñinaù sura-varaà samadhikñipanto
yaà päpino 'pi çicupāla-suyodhanādyäù
muktià gatäù smaraëa-mātra-vidhüta-päpäù
kaù saàçayaù parama-bhaktimatäà janänäm*

"Even foolish sinners like Çiçupāla and Duryodhana who showered abuse upon the Lord were cleansed of all sins simply by remembering Lord Kāñëa. Somehow or other their minds were absorbed in the Lord, and thus they attained liberation. What doubt then is there about the destination of those who are overwhelmed with devotional feelings for the Lord?"

Vasudeva was also feeling anxiety because on the one hand he was aware that Kāñëa is the Supreme Personality of Godhead, but at the same time he treated the Lord as his beloved son. In the relationship between the father and son, sometimes the father must chastise the son and restrict him in

various ways. In this way Vasudeva was feeling that undoubtedly he had offended the Lord in his attempt to train Lord Kāñëa as his son. However, Lord Kāñëa is actually pleased when a pure devotee becomes absorbed in parental love for Him and thus devotedly tries to care for Him just as loving parents care for a small child. Kāñëa reciprocates the intense devotional feelings of such devotees by actually appearing before them as a young boy and acting just like their son.

As mentioned in this verse, the demons actually chastised Kāñëa with feelings of enmity. Nevertheless, such demons attained liberation due to their absorption in Kāñëa. Therefore, what to speak of the destination of Vasudeva, who chastised Kāñëa due to his overwhelming parental love for Him? The conclusion is that the devotees of the Lord should never consider Vasudeva and Devaké to be ordinary, conditioned souls. Their relationship with Lord Kāñëa is completely on the transcendental platform of *vātsalya-rasa*, or parental love for the Personality of Godhead. It has nothing to do with the parental love of the material world, which is based on a mood of sense gratification, since the parents see their children as objects of material enjoyment.

TEXT 49

maApatyabauü"mak{(TaA:
k{(SNAe s\$avaARtmanalire"
maAyaAmanauSyaBaAvaena
gAUXE#iyaeR pare"vyayae

māpatya-buddhim akāthāu
kāñëe sarvātmanéçvare
māyā-manuñya-bhāvena
gūòhaiçvare pare 'vyaye

WORD-FOR-WORD MEANINGS

mā—do not; *apatya-buddhim*—the idea of being your son; *akāthāu*—impose;
kāñëe—on Kāñëa; *sarva-ātmani*—the Supreme Soul of all; *éçvare*—the

Personality of Godhead; *māyā*—by His power of illusion; *manuñya-bhāvena*—appearing as if an ordinary person; *gūḍha-aīṣvare*—hiding His opulence; *pare*—the Supreme; *avyaye*—infallible.

TRANSLATION

Do not think of Kāñēa as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being.

PURPORT

Lord Çré Kāñēa is the original source of all plenary incarnations of the Absolute Truth. *Kāñēas tu bhagavān svayam* [SB 1.3.28]. His unlimited transcendental opulences are inexhaustible, and thus He very easily brings the entire creation under His personal control. Lord Kāñēa is the eternal well-wisher of every living entity, so there was no need for Vasudeva to be anxious about his future destination, nor that of the other personal associates of Kāñēa, such as the members of the Yadu dynasty. In verse 46 of this chapter, Nārada Muni told Vasudeva, *putratām agamad yad vāḥ bhagavān eṣvaro hariḥ*: "You and your good wife are now glorified throughout the universe because Lord Kāñēa has personally become your son." In this way Nārada is encouraging Vasudeva to continue to love Kāñēa as his most beloved son, for such ecstatic devotional feelings are never to be given up. But at the same time, Nārada is removing Vasudeva's doubts about the future by assuring him, "Due to your love for Kāñēa you may think that He is an ordinary human being. You are appearing like a human being, and Lord Kāñēa is simply reciprocating with you. In order to encourage you to love Him as your son, He is placing Himself under your control. And thus, His inconceivable power and opulences are being concealed from you. Don't assume, however, that there is actually a dangerous situation because of the events of this material world. Although Kāñēa appears to be under your control, He is eternally the supreme controller. Therefore, do not consider

Him to be a human being. He is always the Supreme Personality of Godhead."

The word *māyā* in this verse indicates that Kāñēa's *manuñya*, or humanlike, activities are actually misleading to the ordinary man because Kāñēa is the Supreme Personality of Godhead. *Māyā* also means "transcendental potencies." As stated in *Bhagavad-gētā, sambhavāmy ātma-māyayā*: [Bg. 4.6] the Lord descends in His own transcendental form filled with transcendental potencies. And thus the words *māyā-manuñya-bhāvena* here also indicate Kāñēa's original transcendental form, which resembles the humanlike forms experienced in this world. *Māyā* also indicates "mercy," or "compassion," according to the Sanskrit dictionary, and thus the Lord's incarnation is understood to be His causeless mercy upon the conditioned souls. The Lord's descent is also His causeless mercy upon the liberated souls, who take immense pleasure in joining the Lord in His pastimes and in chanting and hearing about such exalted spiritual activities (*çravaëaà kērtanaà viñëou* [SB 7.5.23]).

In order to reciprocate the love of Vasudeva for Him, Kāñēa mostly concealed His unlimited opulences. In this way the devotee is fully encouraged in his particular loving relationship with the Lord. However, when Vasudeva was filled with anxiety due to the dangerous situation created by the *brāhmaëa*'s curse, Nārada immediately reminded him that such anxiety was unnecessary, since all these events were under the direct control of the Supreme Personality of Godhead. Thus, the *Vaiñëava paramahaàsas* who take the position of the Lord's parents remain under the shelter of the Lord at all times and never deviate from the loving devotional service of the Lord. They remain fixed in transcendence in all circumstances, unlike ordinary parents of the material world, who are constantly becoming bewildered by illusion due to the bodily concept of life.

TEXT 50

BaUBaAr"As\$aur"r"Ajanya-
h"ntavae gAuæayae s\$ataAma,
@vataINARsya inava{RtyaE

yazAAe laAe(ivatanyatae

*bhü-bhäräsurā-rājanya-
hantave guptaye satām
avatērēasya nirvātyai
yaço loke vitanyate*

WORD-FOR-WORD MEANINGS

bhü-bhärä—who were the burden of the earth; *asura*—demons; *rājanya*—members of the kingly order; *hantave*—in order to kill; *guptaye*—for the protection; *satām*—of the saintly devotees; *avatērēasya*—of Him who has descended; *nirvātyai*—also for awarding liberation; *yaçau*—the fame; *loke*—throughout the world; *vitanyate*—has become spread.

TRANSLATION

The Supreme Personality of Godhead descended to kill the demoniac kings who were the burden of the earth and to protect the saintly devotees. However, both the demons and the devotees are awarded liberation by the Lord's mercy. Thus, His transcendental fame has spread throughout the universe.

PURPORT

A doubt may arise as to how the Supreme Personality of Godhead descends to this material world. And since He is the omnipotent creator of millions of universes, why do the devotees glorify as wonderful the Lord's activities such as His killing a witch named Pūtanā by sucking out her life through her breast? Although such activities are certainly beyond the scope of ordinary human beings, why should they be considered wonderful when executed by the omnipotent Personality of Godhead? The answer is given in this verse by the word *nirvātyai*. The Lord killed the demons not because He was envious of them, but in order to give them spiritual liberation. Thus the

causeless mercy of the Personality of Godhead in liberating both the devotees and the demons by His inconceivable pastimes clearly distinguishes the Lord from any other living entity, either man or demigod. It is stated, *mukti-pradātā sarveṇā viñēur eva na saṅṅayaù*: only Viñēu can give liberation beyond birth and death. Çréla Viçvanātha Cakravartē Ōhākura has pointed out that generally the demons are awarded impersonal liberation in the Brahman effulgence, whereas the devotees are given the superior benediction of love of Godhead in the spiritual planets. Thus, the Lord exhibits His causeless mercy toward all classes of living entities, and His fame is spread throughout the universe. Because Kāñēa is transcendental, His fame is not different from His personal incarnation, so as the Lord's fame expands, the entire universe is gradually liberated. These are some of the unique characteristics of the Supreme Personality of Godhead.

TEXT 51

™alzAuk(ovaAca
WtacC_\$tvaA mah"ABaAgAAe
vas\$aude"vaAe'itaivaismata:
de"vak(L ca mah"ABaAgAA
jah"taumaAeRh"maAtmana:

çré-çuka uvāca
etac chrutvā mahā-bhāgo
vasudevo 'ti-vismitaù
devaké ca mahā-bhāgā
jahatur moham ātmanaù

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmē said; *etat*—this; *çrutvā*—having heard; *mahā-bhāgaù*—the greatly fortunate; *vasudevaù*—King Vasudeva; *ati-vismitaù*—extremely amazed; *devaké*—mother Devaké; *ca*—and; *mahā-bhāgā*—the greatly fortunate; *jahatuù*—they both gave up;

moham—the confusion; *ätmanaù*—their own.

TRANSLATION

Çré Çukadeva Gosvämé continued: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devaké gave up all illusion and anxiety that had entered their hearts.

TEXT 52

witah"As\$aimamaM pauNyaM
DaAr"yaeâ: s\$amaAih"ta:
s\$a ivaDaUyaeh" zAmalaM
“aöBaUyaAya k(lpatae

itihäsam imaà puëyaà
dhärayed yaù samähitaù
sa vidhüyeha çamalaà
brahma-bhüyäya kalpate

WORD-FOR-WORD MEANINGS

itihäsam—historical account; *imam*—this; *puëyam*—pious;
dhärayet—meditates upon; *yaù*—who; *samähitaù*—with fixed attention;
saù—he; *vidhüya*—cleaning off; *iha*—in this very life;
çamalam—contamination; *brahma-bhüyäya*—the supreme spiritual
perfection; *kalpate*—achieves.

TRANSLATION

Anyone who meditates on this pious historical narration with fixed attention will purify himself of all contamination in this very life and thus achieve the highest spiritual perfection.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Fifth Chapter, of the
Çrémad-Bhāgavatam, entitled "Nārada Concludes His Teachings to
Vasudeva."*

6. The Yadu Dynasty Retires to Prabhāsa

This chapter describes how Brahmā and other demigods, after offering prayers to Lord Çré Kāñëa, requested the Lord to return to His own abode and how Uddhava, anticipating separation from the Supreme Personality of Godhead, was very distressed and prayed to Çré Kāñëa that he might accompany Him on His return to that abode.

Desiring to see Çré Kāñëa in His humanlike form, which enchants all the worlds, the Gandharvas, Apsarās, Nāgas, Āñis, Pitās, Vidyādhara, Kinnaras and other demigods, all headed by Brahmā, Çiva and Indra, arrived at the city of Dvārakā. Covering the body of Kāñëa with flower garlands from the Nandana gardens of heaven, they praised Him with statements about His transcendental power and qualities.

All living entities, beginning with Brahmā, are subordinate to Lord Çré Kāñëa. Kāñëa creates the universe by empowering His expansion Mahā-viñëu. Although Kāñëa creates, maintains and destroys this world through His material energy, He remains transcendental to the material energy and perfectly self-satisfied. Even in the midst of His sixteen thousand queens, Lord Kāñëa is undisturbed.

Performers of fruitive sacrifices and *yogés* desiring mystic power contemplate the lotus feet of Lord Çré Kāñëa to attain their materialistic objectives. But the most elevated devotees, who desire liberation from the bondage of material work, lovingly contemplate the Lord's lotuslike feet

because those feet are the fire that destroys all desires for sense gratification. One cannot actually purify the mind by ordinary worship, penance and other such processes. One can purify the mind contaminated by sense gratification only through mature faith in the mode of goodness, which arises by hearing the glories of Kāñëa. Therefore, intelligent persons situated in the *varëäçrama* system serve the two kinds of holy places: the nectarean rivers of the topics of Kāñëa and the nectarean rivers flowing from the Lord's lotus feet.

By incarnating within the Yadu dynasty, Kāñëa performed the highest welfare work for the entire universe by displaying His transcendental pastimes. Simply by hearing and chanting about these pastimes, pious persons in Kali-yuga can definitely cross over the ocean of material illusion. When the Lord had fulfilled the purpose of His descent and the Yadu dynasty was facing imminent destruction from the *brähmaëas'* curse, the Lord desired to wind up His pastimes. When Brahmä prayed to the lotus feet of Lord Kāñëa for the deliverance of himself and all the other demigods, Çré Kāñëa revealed in His reply that after the destruction of the Yadu dynasty He would return to His own abode.

Observing terrible disturbances indicating the imminent destruction of the world, Lord Kāñëa called together the wise members of the Yadu dynasty and reminded them of the *brähmaëas'* curse. The Lord convinced them to go to Prabhäsa-tërtha, where they could save themselves by the performance of ritual bathing, charity, and so on. The Yadus, in obedience to Kāñëa's desire, prepared to journey to Prabhäsa.

Upon seeing and hearing the Lord's conversation with the Yadu dynasty, Uddhava approached Lord Çré Kāñëa in a secluded place, offered Him full obeisances and, with folded hands, expressed his inability to tolerate separation from the Lord. He begged Kāñëa to carry him to His own abode.

If one tastes the nectar of Kāñëa's pastimes with his ears, one loses all hankering for other things. Persons who engage constantly in Kāñëa's service-while eating, sporting, sleeping, sitting, etc.-cannot tolerate separation from Kāñëa. They honor all kinds of remnants from Çré Kāñëa and thus conquer the Lord's illusory energy. Peaceful members of the

renounced order attain Brahmaloĳa after exhaustive and painful exertion, whereas the devotees of the Lord simply discuss Lord Kāñĳea among themselves, chant and remember His various pastimes and instructions, and thus automatically cross beyond the insurmountable material energy.

TEXT 1

™alzAuk(ovaAca
@Ta “aöAtmajaE: de"vaE:
'ajaezAEr"Ava{taAe'ByagAAta,
Bavaê BaUtaBavyaezAAe
yayaAE BaUtagANAEva{Rta:

çré-çuka uvāca
atha brahmātma-jaiù devaiù
prajeçair āvāto 'bhyagāt
bhavaç ca bhūta-bhavyeço
yayau bhūta-gaëair vātaù

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *atha*—then; *brahmā*—Lord Brahmā; *ātma-jaiù*—by his sons (headed by Sanaka); *devaiù*—by the demigods; *prajā-ëçaiù*—and by the progenitors of universal population (headed by Maréci); *āvātaù*—surrounded; *abhyagāt*—went (to Dvārakā); *bhavaù*—Lord Çiva; *ca*—also; *bhūta*—to all living beings; *bhavya-ëçaù*—the bestower of auspiciousness; *yayau*—went; *bhūta gaëaiù*—by the hordes of ghostly creatures; *vātaù*—surrounded.

TRANSLATION

Çré Çukadeva Gosvāmé said: Lord Brahmā then set off for Dvārakā, accompanied by his own sons as well as by the demigods and the great Prajāpatīs. Lord Çiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

TEXTS 2-4

wn%"Ae maç&ià"BaRgAvaAna,
@Aid"tyaA vas\$avaAe'iinaAE
[%BavaAe'iËÿr"s\$aAe ç&%"A
ivaie s\$aADyaAê de"vataA:

gAnDavaARps\$ar"s\$aAe naAgAA:
is\$aÜ"caAr"NAgAu÷k(A:
[%Saya: ipatar"êEva
s\$aivaâADar"ik(²ar"A:

ã"Ar"k(Amaupas\$aÃagmau:
s\$avaeR k{(SNAid"ä{"°ava:
vapauSaA yaena BagAvaAna,
nar"laAek(manaAer"ma:
yazAAe ivataenae laAeke(Sau
s\$avaRlaAek(malaApah"ma,

*indro marudbhir bhagavān
ādityā vasavo 'çvinau
ābhavo 'ì giraso rudrā
viçve sādhyāç ca devatāu*

*gandharvāpsaraso nāgāu
siddha-cāraëa-guhyakāu
āñayaù pitaraç caiva
sa-vidyādhara-kinnarāu*

*dvārakām upasai jagmuù
sarve kâñëa-didākñavaù
vapuñā yena bhagavān
nara-loka-manoramaù
yaço vitene lokeñu
sarva-loka-malāpaham*

WORD-FOR-WORD MEANINGS

indrau—Lord Indra; *marudbhiu*—along with the wind-gods; *bhagavan*—the powerful controller; *ädityäu*—the twelve principal demigods, all sons of Aditi; *vasavau*—the eight Vasu demigods; *açvinau*—the two Açviné-kumāras; *ābhavau*—the Ābhus; *aī girasaū*—the descendants of Aī girā Muni; *rudräu*—the expansions of Lord Çiva; *viçve sādhyäu*—known as Viçvedevas and Sādhyas; *ca*—also; *devatäu*—other demigods; *gandharva-apsarasaū*—the heavenly musicians and dancing girls; *nāgäu*—the celestial snakes; *siddha-cāraëa*—the Siddhas and Cāraëas; *guhyakäu*—and the hobgoblins; *āñayaū*—the great sages; *pitaraū*—the departed forefathers; *ca*—also; *eva*—indeed; *sa*—along with; *vidyādhara-kinnaräu*—the Vidyādharas and Kinnaras; *dvārakām*—to Dvārakā; *upasai jagmuū*—they arrived together; *sarve*—all of them; *kāñëa-didākñavaū*—eager to see Lord Kāñëa; *vapuñā*—by the transcendental body; *yena*—which; *bhagavan*—the Supreme Personality of Godhead; *nara-loka*—to all human society; *manaū-ramaū*—enchanted; *yaçaū*—His fame; *vitene*—He expanded; *lokeñu*—throughout all the universe; *sarva-loka*—of all planets; *mala*—the impurities; *apaham*—which eradicates.

TRANSLATION

The powerful Lord Indra, along with the Maruts, Ädityas, Vasus, Açvinés, Ābhus, Aī giräs, Rudras, Viçvedevas, Sādhyas, Gandharvas, Apsaräs, Nāgas, Siddhas, Cāraëas, Guhyakas, the great sages and forefathers and the Vidyādharas and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kāñëa. By His transcendental form, Kāñëa, the Supreme Lord, enchanted all human beings and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe.

PURPORT

The Personality of Godhead descends within the material world to assist

the demigods in the cosmic management; thus the demigods can normally see such forms of the Lord as Upendra. However, here it is indicated that although accustomed to seeing various Viñëu expansions of the Lord, the demigods were specifically eager to see the most beautiful form of the Lord as Kâñëa. *Deha-dehi-vibhāgaç ca neçvare vidyate kvacit:* there is no distinction between the Supreme Lord and His personal body. The *jéva* soul is different from his body, but the beautiful, transcendental form of the Lord is identical with the Lord in all respects.

TEXT 5

tasyaAM iva”aAjamaAnaAyaAM
s\$ama{Ü"AyaAM mah"iÜR"iBa:
vyaca°ataAivata{æaA°aA:
k{(SNAmaàu"tad"zARnama,

tasyäà vibhrājamānāyāà
samāddhāyāà maharddhibhiù
vyacakñatāvitāptākñäù
kāñëam adbhuta-darçanam

WORD-FOR-WORD MEANINGS

tasyām—in that (Dvārakā); *vibhrājamānāyām*—resplendent;
samāddhāyām—very rich; *mahā-āddhibhiù*—with great opulences;
vyacakñata—they saw; *avitāpta*—unsatisfied; *akñäù*—whose eyes;
kāñëam—Lord Kâñëa; *adbhuta-darçanam*—wonderful to behold.

TRANSLATION

In that resplendent city of Dvārakā, rich with all superior opulences, the demigods beheld with unsatiated eyes the wonderful form of Çré Kâñëa.

TEXT 6

svagAAeRâAnaAepagAEmaARlyaEzA,
C\$Ad"yantaAe yauäU"Ôamama,
gAliBaRiêṭapad"ATaARiBas\$a,
tauī]"vaujaRgAd"lir"ma,

*svargodyānopagair mālyaiḥ
chādayanto yudūttamam
gērbhiḥ citra-padārthābhis
tuñōuvur jagad-ēçvaram*

WORD-FOR-WORD MEANINGS

svarga-udyāna—from the gardens of the heavenly planets of the demigods;
upagaiu—obtained; *mālyaiu*—with flower garlands; *chādayantaù*—covering;
yadu-uttamam—the best of the Yadus; *gērbhiu*—with verbal expressions;
citra—charming; *pada-arthābhiu*—the words and ideas comprising which;
tuñōuvuù—they praised; *jagat-ēçvaram*—the Lord of the universe.

TRANSLATION

The demigods covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised Him, the best of the Yadu dynasty, with statements containing charming words and ideas.

TEXT 7

™alde"vaA Ocau:
nataA: sma tae naATa pad"Ar"ivandM"
bauÜ"lin%"ya'aANAmānaAevacaAeiBa:
yai»antyatae'ntaôR\$id" BaAvayau·E(r,"
maumau°auiBa: k(maRmayaAeç&paAzAAta,

*çré-devā ūcuù
natāu sma te nātha padāravindaà
buddhēndriya-prāëa-mano-vacobhiu*

*yac cintyate 'ntar hâdi bhäva-yuktair
mumukñubhiù karma-mayoru-päçät*

WORD-FOR-WORD MEANINGS

çré-deväù ücuù—the demigods said; *natäù sma*—we are bowed down; *te*—Your; *nätha*—O Lord; *pada-aravindam*—to the lotus feet; *buddhi*—with our intelligence; *indriya*—senses; *präëa*—vital air; *manaù*—mind; *vacobhiù*—and words; *yat*—which; *cintyate*—are meditated upon; *antaù hâdi*—within the heart; *bhäva-yuktaiù*—who are fixed in yoga practice; *mumukñubhiù*—by those striving for liberation; *karma-maya*—of the reactions of fruitive work; *uru-päçät*—from the great bondage.

TRANSLATION

The demigods began to speak: Our dear Lord, advanced mystic yogis, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.

PURPORT

According to Çréla Çrédhara Svämé, the word *sma* in this verse indicates *vismaya*, "astonishment." The demigods were astonished that although great mystic *yogés* are only able to contemplate the lotus feet of the Lord within their hearts, the demigods arriving in the city of Dvārakā were able to see before them the entire body of the Supreme Personality of Godhead. Therefore the powerful demigods fell down like sticks before the Lord. Such full obeisances (called *daëòavat*, "like a stick") are described as follows:

*dorbhyäà padäbhyäà jänubhyäm
urasä çirasä dâçä
manasä vacasä ceti
praëämo 'ññäi ga éritaù*

"The obeisances offered with eight limbs are made with the two arms, the two legs, the two knees, the chest, the head, the eyes, the mind and the power of speech."

The currents of material nature are very powerful, and one should therefore cling tightly to the lotus feet of the Lord. Otherwise, the violent waves of sense gratification and mental speculation will undoubtedly sweep one away from one's eternal, constitutional position as the loving servitor of the Supreme Lord, and one will then fall down into the stringent bondage described here as *uru-pāçāt*, "a very powerful illusory network."

TEXT 8

tvaM maAyayaA iṭagAuNAyaAtmaina äu"ivaRBaAvyaM
vya·M(s\$a{jasyavais\$a laumpais\$a taÖ"NAsTa:
naEtaEBaRvaAnaijata k(maRiBar"jyatae vaE
yatsvae s\$auKae'vyavaih"tae'iBar"taAe'navaâ:

*tvaà mäyayä tri-guëayätmani durvibhävyäà
vyaktaà sâjasy avasi lumpasi tad-guëa-sthaù
naitair bhavän ajita karmabhir ajyate vai
yat sve sukhe 'vyavahite 'bhirato 'navadyaù*

WORD-FOR-WORD MEANINGS

tvam—You; *mäyayä*—by the material energy; *tri-guëayä*—made up of the three modes of nature; *ätmani*—within Yourself; *durvibhävyam*—inconceivable; *vyaktam*—the manifest cosmos; *sâjasi*—You create; *avasi*—protect; *lumpasi*—and destroy; *tat*—of that material nature; *guëa*—within the modes (goodness, passion and ignorance); *sthaù*—situated; *na*—not; *etaiù*—by these; *bhavän*—You; *ajita*—O unconquerable Lord; *karmabhiù*—activities; *ajyate*—are entangled; *vai*—at all; *yat*—because; *sve*—in Your own; *sukhe*—happiness; *avyavahite*—unimpeded; *abhirataù*—You are always absorbed; *anavadyaù*—the unimpeachable Lord.

TRANSLATION

O unconquerable Lord, You engage Your illusory energy, composed of three modes, to unleash, maintain and devastate the inconceivable manifest cosmos, all within Your own self. As the supreme superintendent of *māyā*, You appear to be situated in the interaction of the modes of nature; however, You are never affected by material activities. In fact, You are directly engaged in Your own eternal, spiritual bliss, and thus You cannot be accused of any material infection.

PURPORT

The word *durvibhāvya* is significant here. The ultimate cause of the creation, maintenance and annihilation of the material world is certainly inconceivable even for the greatest mundane scientists, who waste their lives in useless and fruitless speculation. Yet Mahā-viñēu, who is the secondary expansion of an expansion of the Supreme Lord, Kāñēa, sees the entire cosmos to be like an insignificant atom. So what hope is there for foolish so-called scientists who try to understand Kāñēa by their ridiculous experimental power? Thus the word *anavadya* is used. No one can find fault or discrepancy in the body, character, activities or instructions of the Supreme Personality of Godhead. The Lord is never materially ignorant; therefore He never exhibits cruelty, laziness, foolishness, blindness or material intoxication. Similarly, because the Lord is never polluted by material passion, He never exhibits material pride, lamentation, yearning or violence. And since the Lord is free from material goodness, He never attempts to peacefully enjoy the material world with a sublime materialistic mentality.

Lord Kāñēa, as stated here (*sve sukhe 'vyavahite 'bhiratau*), is eternally busy, day and night, in His transcendental abode, relishing the inconceivable loving devotion of His innumerable associates. The Lord is being embraced and is embracing. He is joking and is hearing the joking of His loved ones. The Lord is walking through forests full of fruits and flowers, playing in the nectarean river Yamunā and taking part in His most

confidential transcendental loving affairs with the cowherd girls of Våndävana. These pastimes in Kånëaloka and on other Vaikuëöha planets are eternal, faultless and an ocean of spiritual happiness. The Lord never descends to the dry platform of relative material happiness. The infinite Personality of Godhead has nothing to gain from anyone; thus fruitive activity cannot possibly exist within the Lord.

TEXT 9

zAuiÜ"na{RNAAM na tau taTaex"Ya äu"r"AzAyaAnaAM
ivaâA™autaADyayanad"Anatapa:i,(yaAiBa:
s\$âÖvaAtmanaAma{SaBa tae yazAis\$a 'ava{Ü"-
s\$acC)\$Ü"yaA™avaNAs\$amBa{tayaA yaTaA syaAta,

*çuddhir nâëää na tu tattheöya duräçayänää
vidyâ-çrutädhyayana-däna-tapaù-kriyäbhiù
sattvätmanäm āñabha te yaçasi pravâddha-
sac-çraddhayä çravaëa-sambhâtayä yathä syät*

WORD-FOR-WORD MEANINGS

çuddhiù—purification; *nâëäm*—of persons; *na*—is not; *tu*—but; *tathä*—in such a way; *éöya*—O worshipable one; *duräçayänäm*—of those whose consciousness is contaminated; *vidyâ*—by ordinary worship; *çruta*—hearing and obeying the injunctions of the *Vedas*; *adhyayana*—study of various *çästras*; *däna*—charity; *tapaù*—austere penances; *kriyäbhiù*—and ritual activities; *sattva-ätmanäm*—of those who are situated in pure goodness; *āñabha*—O greatest of all; *te*—Your; *yaçasi*—in the glories; *pravâddha*—fully matured; *sat*—transcendental; *çraddhayä*—by faith; *çravaëa-sambhâtayä*—which is reinforced by the process of hearing; *yathä*—as; *syät*—there is.

TRANSLATION

O greatest of all, those whose consciousness is polluted by illusion cannot

purify themselves merely by ordinary worship, study of the *Vedas*, charity, austerity and ritual activities. Our Lord, those pure souls who have developed a powerful transcendental faith in Your glories achieve a purified state of existence that can never be attained by those lacking such faith.

PURPORT

Even if a pure devotee is lacking the above qualifications, such as Vedic study and austerity, if he has unflinching faith in Lord Kāñëa the Lord will save him because of his devotion. On the other hand, if one becomes falsely proud of one's material qualifications, including ordinary piety, but does not devote himself to hearing and chanting the glories of Kāñëa, the result will ultimately be nil. The transcendental spirit soul cannot be purified by any amount of material piety, charity or scholarship. Only the transcendental Supreme Lord can purify the transcendental living entity by bestowing His mercy within the heart. The demigods were astonished at their good fortune. Even by hearing about Kāñëa, one achieves all perfection, but they had entered the Lord's own city and were seeing Him standing before them,

TEXT 10

syaA^aastavaAx.~i,,ar"zAuBaAzAyaDaUmake(tau:
°aemaAya yaAe mauinaiBar"A%oR"ô\$d"Ae÷maAna:
ya: s\$AAtvataE: s\$amaivaBaUtaya @Atmavaià"r,"
vyaUhe""icaRta: s\$avanazA: svar"ita,(maAya

*syān nas tavāi ghrīr aṣubhāçaya-dhūmaketuṁ
kīemāya yo munibhir ārdra-hādohyamānau
yau sātvatāiṁ sama-vibhūtaya ātmavadbhir
vyūhe 'rcitau savanaçau svar-atikramāya*

WORD-FOR-WORD MEANINGS

syāt—may they be; *naṁ*—for Us; *tava*—Your; *aṁ ghrīṁ*—the lotus feet; *aṣubha-āçaya*—of our inauspicious mentality; *dhūma-ketuṁ*—the

annihilating fire; *kñemäya*—for achieving real benefit; *yaù*—which; *munibhiù*—by sages; *ärdrā-hādā*—with melted hearts; *uhyamānaù*—are being carried; *yaù*—which; *sātvataiù*—by the devotees of the Supreme Personality of Godhead; *sama-vibhūtaye*—for gaining opulence like His; *ātma-vadbhiù*—by those who are self-controlled; *vyūhe*—in the four-handed personal expansions of Vāsudeva, Saī karṇāëa, Pradyumna and Aniruddha; *arcitaù*—worshiped; *savanaçaù*—at the three junctions of each day; *svaù-atikramäya*—for crossing beyond the heavenly planets of this world.

TRANSLATION

Great sages, desiring the highest benefit in life, always cherish Your lotus feet within their hearts, which are melted by love for You. Similarly, Your self-controlled devotees, desiring to cross beyond the material kingdom of heaven to achieve opulence equal to Yours, worship Your lotus feet in the morning, at noon and in the evening. Thus, they meditate upon Your Lordship in Your quadruple expansion. Your lotus feet are just like a blazing fire that burns to ashes all the inauspicious desires for material sense gratification.

PURPORT

The conditioned living entity can purify his existence simply by having firm faith in the transcendental glories of the Personality of Godhead. What then can be said of the extraordinary good fortune of the demigods, who were directly seeing Lord Kāṇëa's lotus feet? Although we are presently afflicted by innumerable material desires, these desires are temporary. The eternal living entity is meant to experience a loving relationship with the supreme living entity, the Personality of Godhead; and by rendering pure devotional service to the Lord, the heart of the living entity is completely satisfied.

The word *dhūmaketu* in this verse indicates a flaming comet or fire, which represents Lord Çiva. Lord Çiva is the master of the mode of ignorance, and Lord Kāṇëa's lotus feet are compared to the comet, a symbol

of the potency of Çiva, which can destroy all ignorance within the heart. The word *sama-vibhūṭaye* ("for achieving equal opulence") indicates that the pure devotees go back home, back to Godhead, and enjoy the infinite bliss of the spiritual world. Lord Kāñṛēa is endowed with unlimited opulent paraphernalia for enjoyment, and a liberated soul who goes to Kāñṛēa's abode is awarded all opulence for serving the Lord. According to Çrēla Bhaktisiddhānta Sarasvatē Ōhākura, the word *vyūhe* in this verse indicates the three *puruṇa* incarnations, namely Mahā-viñṛēu, Garbhodakaçāyē Viñṛēu and Kñērodakaçāyē Viñṛēu, as well as Vāsudeva. If we can scientifically understand how Kāñṛēa expands Himself to create the material world, we shall immediately experience that everything is the property of Kāñṛēa and thus become free from the desire to exploit it for our own selfish purposes. Kāñṛēa is the Supreme Lord, the master of everyone and the reservoir of all opulences, and one should remember His lotus feet in the morning, at noon and in the evening. One who always remembers Kāñṛēa and never forgets Him will experience real, blissful life beyond the pale shadow of material illusion.

TEXT 11

yais\$cantyaṭae 'ayatapaAiNAiBar"Dvar"AçāAE
 ‡ayyaA inaç&•(ivaiDanaezA h"ivagA{Rh"ItvaA
 @DyaAtmayaAegA ota yaAeigAiBar"AtmamaAyaAM
 ijaÁaAs\$auBa: par"maBaAgAvataE: par"lí":

*yas cintyate prayata-päëibhir adhvarāgnau
 trayyā nirukta-vidhineça havir gāhētvā
 adhyātma-yoga uta yogibhir ātma-māyāà
 jijī āsubhiù parama-bhāgavataiù parēñōaù*

WORD-FOR-WORD MEANINGS

yaù—which; *cintyate*—are meditated upon; *prayata-päëibhiù*—by those with folded hands; *adhvara-agnau*—in the fire of sacrifice; *trayyā*—of the three *Vedas* (*Āg*, *Yajur* and *Sāma*); *nirukta*—comprising the essential

understanding presented in the *Nirukta*; *vidhinā*—by the process; *éça*—O Lord; *haviù*—the ghee meant for offering; *gāhétvā*—taking; *adhyātma-yoge*—in that *yoga* system meant for realization of one's true self; *uta*—also; *yogibhiù*—by the practitioners of this *yoga*; *ātma-māyām*—about Your bewildering material energy; *jijī'āsubhiù*—who are inquisitive; *parama-bhāgavataiù*—by the most elevated devotees; *parēñāu*—perfectly worshiped.

TRANSLATION

Those about to offer oblations into the fire of sacrifice in accordance with the *Āg, Yajur* and *Sāma Vedas* meditate on Your lotus feet. Similarly, the practitioners of transcendental *yoga* meditate upon Your lotus feet, hoping for knowledge about Your divine mystic potency, and the most elevated pure devotees perfectly worship Your lotus feet, desiring to cross beyond Your illusory potency.

PURPORT

The words *ātma-māyā* à *jijī'āsubhiù* are significant in this verse. The mystic *yogés* (*adhyātma-yoga uta yogibhiù*) are eager to acquire knowledge of the Lord's mystic potencies, whereas the pure devotees (*parama-bhāgavataiù*) are eager to cross beyond the kingdom of illusion so that they can serve Lord Kāñëa's lotus feet in pure loving ecstasy. In any case, everyone is interested in the potency of the Supreme Personality of Godhead. The atheistic material scientists are also fascinated by the external material potency of the Lord, and the gross sense gratifiers are attracted by the physical body, which is also *ātma-māyā*, or an expansion of the Lord's potency. Although all of the Lord's potencies are qualitatively one with the Lord, and therefore with each other, the blissful spiritual potency is nevertheless supreme because it establishes relationships between the Lord and the pure living entities on the platform of eternal happiness. Every living entity is originally a loving servitor of the Lord, and the spiritual energy of the Lord engages the living entity in his pure constitutional

position beyond illusion.

Our dreaming and waking experiences are both activities of the mind; however, the activities we perform while awake are more valuable because they establish us in our permanent situation. Similarly, at every moment every living entity is experiencing one of the innumerable potencies of the Supreme Lord. However, the experience of the spiritual potency is more significant because it establishes the living entity in his eternal, constitutional position as a faithful servitor of the Personality of Godhead.

The demigods are glorifying the Lord's lotus feet because they are personally very eager to be purified by contact with those feet (*tavāi ghrir asmākam aṣubhāçaya-dhūmaketuū syāt*). When a sincere devotee eagerly desires to attain the shelter of the Lord's lotus feet, the Lord brings him to His personal abode, just as the demigods were brought to Dvārakā by Lord Kāñḁa's arrangement.

TEXT 12

payauRí"yaA tava ivaBaAe vanamaAlayaeyaM
s\$ams\$paAiDaRnal BagAvatal 'aitapa¥alvacC)\$I:
ya: s\$au'aNAltamamauyaAhR"NAmAd"d"ªaAe
BaUyaAts\$ad"Ax.~i,,ar"zAuBaAzAyaDaUmake(tau:

*paryuññayā tava vibho vana-mālayeyā
saṁspārdhiné bhagavaté pratipatné-vac chrēu
yau su-praëétam amuyārhaëam ādadan no
bhüyāt sadāi ghrir aṣubhāçaya-dhūmaketuū*

WORD-FOR-WORD MEANINGS

paryuññayā—worn out; *tava*—Your; *vibho*—almighty Lord; *vanamālayā*—by the flower garland; *iyam*—she; *saṁspārdhiné*—feeling competitive; *bhagavaté*—the female counterpart of the Personality of Godhead; *prati-patné-vat*—just like an envious co wife; *chrēu*—Lakīmédevé, the goddess of fortune; *yau*—which Supreme Lord (Yourself); *su-praëétam*—(so that it

may be) properly executed; *amuyä*—by this; *arhaëam*—the offering; *ädadan*—accepting; *naù*—our; *bhüyät*—may they be; *sadä*—always; *aì ghriù*—the lotus feet; *açubha-äçaya*—of our impure desires; *dhüma-ketuù*—the fire of destruction.

TRANSLATION

O almighty Lord, You are so kind to Your servants that You have accepted the withered flower garland that we have placed on Your chest. Since the goddess of fortune makes her abode on Your transcendental chest, she will undoubtedly become agitated, like a jealous co-wife, upon seeing our offering also dwelling there. Yet You are so merciful that You neglect Your eternal consort Lakīmé and accept our offering as most excellent worship. O merciful Lord, may Your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts.

PURPORT

In *Bhagavad-gētä* (9.26) it is stated:

*patraà puñpaà phalaà toyaà
yo me bhaktyä prayacchati
tad ahaà bhakty-upahâtam
açnämi prayatâtmanaù*

Lord Kāñëa gratefully and happily accepts even the most meager offering from His loving devotee. Lord Kāñëa is conquered by the love of His pure devotees, just as a father is easily conquered by the most insignificant gift offered by his loving child. Unless a transcendentalist completely gives up the impersonal conception of life, he cannot make such a loving offering to the Lord. The process of meditation upon the Supersoul within the heart, called *dhyäna-yoga*, is not as pleasing to Kāñëa as *bhakti-yoga*, or devotional service, because in *dhyäna*, or meditation, the *yogë* is trying to satisfy himself (and not the Lord) by attaining mystic powers. Similarly, in order to acquire material benefits from the Lord, ordinary people worship God in temples,

churches and mosques. But one who desires actual spiritual perfection must be enlivened to always chant and hear the glories of the Lord. Such devotional enthusiasm is motivated by love of Godhead and is devoid of any selfish expectation.

The Lord is so kind that He neglects His own eternal consort, Lakṣmī, and gives preference to His humble devotee, just as a man will neglect the loving embrace of his wife when his affectionate child approaches him with a gift. Ćrēla Jēva Gosvāmē has pointed out that any garland worn by the Lord cannot be faded because all of the Lord's personal paraphernalia is completely transcendental and spiritually opulent. Similarly, there is no possibility that mundane jealousy could appear in the character of the goddess of fortune, who is as transcendental as Lord Kāñēa Himself. Therefore the statements of the demigods are to be understood as humorous words inspired by intense love of Godhead. The demigods enjoy the protection of Lakṣmī and, ultimately, of the Supreme Personality of Godhead, Kāñēa, and due to their confidence in their loving relationship with the Lord and His consort they feel free to speak in a joking way.

TEXT 13

ke(tauīñiva,(mayautaiñpatatpataAk(Ae
yastae BayaABayak(r"Ae's\$aur"de"vacamvaAe:
svagAARya s\$aADauSau KalaeiSvatar"Aya BaUmana,
pad": paunaAtau BagAvana, BajataAmaGaM na:

*ketus tri-vikrama-yutas tri-patat-patāko
yas te bhayābhaya-karo 'sura-deva-camvoù
svargāya sādhuñu khaleñv itarāya bhūman
padaù punātu bhagavan bhajatām aghaà nau*

WORD-FOR-WORD MEANINGS

ketuù—a flagpole; *tri-vikrama*—three mighty steps in conquering Bali Mahārāja; *yataù*—adorned by; *tri-patat*—falling into each of the three planetary systems; *patākaù*—the flag upon which; *yaù*—which; *te*—Your

(lotus feet); *bhaya-abhaya*—fear and fearlessness; *karaù*—creating; *asura-deva*—of the demons and the demigods; *camvoù*—for the respective armies; *svargäya*—for the attainment of heaven; *sädhunü*—among the saintly demigods and devotees; *khaleñu*—among the envious; *itaräya*—for just the opposite; *bhüman*—O most powerful Lord; *pädaù*—the lotus feet; *punätu*—may they purify; *bhagavan*—O Supreme Personality of Godhead; *bhajatäm*—who are engaged in worshipping You; *agham*—the sins; *naù*—of us.

TRANSLATION

O omnipotent Lord, in Your incarnation as Trivikrama, You raised Your leg like a flagpole to break the shell of the universe, allowing the holy Ganges to flow down, like a banner of victory, in three branches throughout the three planetary systems. By three mighty steps of Your lotus feet, Your Lordship captured Bali Mahārāja, along with his universal kingdom. Your lotus feet inspire fear in the demons by driving them down to hell and fearlessness among Your devotees by elevating them to the perfection of heavenly life. We are sincerely trying to worship You, our Lord; therefore may Your lotus feet kindly free us from all of our sinful reactions.

PURPORT

In order to reclaim for the demigods the universal kingdom seized by Bali Mahārāja, Lord Kāñëa, as described in the Eighth Canto of this great work, appeared as the beautiful dwarf-*brähmaëa* Vāmana, who extended His foot upward to the outer limits of the universe. When the Lord's leg breached a hole in the universal shell, the holy Ganges water came flowing into the universe. This scene appeared like an upraised flagpole with a wonderfully flowing victory banner.

As stated in the *çruti-mantras*, *caraëaà pavitraà vitataà puräëaà yena pütas tarati duñkätäni*: "The lotus feet of the Personality of Godhead are most pure, all-pervading and the oldest of all. One who is purified by them crosses over all previous sinful activities." Throughout the universe the process of

worshiping the lotus feet of the Lord is most famous.

TEXT 14

nasyaAetagAAva wva yasya vazAe Bavainta
“aöAd"yastanauBa{taAe imaTaur"âRmaAnaA:
k(Alasya tae ‘ak{(itapaUç&SayaAe: par"sya
zAM nastanaAetau car"NA: pauç&SaAeÔamasya

*nasy ota-gäva iva yasya vaçe bhavanti
brahmādayas tanu-bhāto mithur ardyamānāu
kālasya te prakāti-pūruṇayoḥ parasya
çāṇaḥ nas tanotu caraṇau puruṇottamasya*

WORD-FOR-WORD MEANINGS

nasi—through the nose; *ota*—strung; *gävaḥ*—oxen; *iva*—as if; *yasya*—of whose; *vaçe*—under the control; *bhavanti*—they exist; *brahma-ādayaḥ*—Brahmā and all others; *tanu-bhātaḥ*—the embodied living beings; *mithuḥ*—among each other; *ardyamānāu*—struggling; *kālasya*—of the force of time; *te*—of Yourself; *prakāti-pūruṇayoḥ*—both the material nature and the living entity; *parasya*—who is beyond them; *çam*—transcendental fortune; *naḥ*—for us; *tanotu*—may they spread; *caraṇau*—the lotus feet; *puruṇa-uttamasya*—of the Supreme Personality of Godhead.

TRANSLATION

You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses.

PURPORT

Çréla Çrédhara Svāmé states: *nanu yuddhe devāsurādayaù parasparaà jayanti jéyante ca kim ahaà tatrety ata āhuù, naséti. mithur mitho 'rdyamānā yuddhādibhiù péòyamānā brahmādayo 'pi yasya tava vaçe bhavanti na tu jaye parājaye vā svatantrāù.* "In the perpetual battles between the demigods, or devotees of the Lord, and the demons, or nondevotees, each side sometimes conquers and is sometimes apparently defeated. One may argue that all this has nothing to do with the Personality of Godhead since it is based on nothing more than the interaction of opposing living entities. But every living entity is, however, strictly under the control of the Personality of Godhead, and victory and defeat are always in the hands of the Lord." This does not contradict the fact of the living entity's free will, since the Lord awards victory and defeat according to the merit of the living entities. In a legal battle neither the prosecution nor the defense can act independently of the legal system presided over by the authorized judge. Victory and defeat in the court are awarded by the judge, but the judge is acting according to the laws, which do not favor or discriminate against either side.

Similarly, the Personality of Godhead is awarding us the results of our previous activities. In order to discredit God, materialists frequently give the argument that oftentimes innocent people suffer whereas impious rogues enjoy life unimpeded. The fact is, however, that the Personality of Godhead is not a fool, as are the materialistic persons who place such arguments. The Lord can see our many previous lives; therefore He may allow one to enjoy or suffer in this life not only as a result of one's present activities, but also as a result of one's previous activities. For example, by working very hard a man may accumulate a fortune. If such a newly rich man then gives up his work and takes to a degenerate life, his fortune does not immediately disappear. On the other hand, one who is destined to become rich may now be working very hard, with discipline and austerity, and yet be without spending money. So a superficial observer might well be confused upon seeing the moral, hard-working man without funds and the degenerate, lazy man in possession of riches. Similarly, a materialistic fool without knowledge of

past, present and future is unable to understand the perfect justice of the Personality of Godhead.

The example given in this verse to explain Kāñëa's controlling power is appropriate. Although a bull is extremely powerful, he is easily controlled by a slight tug on a rope strung through his pierced nose. Similarly, even the most powerful politicians, scholars, demigods, etc., may immediately be put into an unbearable situation by the omnipotent Personality of Godhead. Therefore the demigods have not come to Dvārakā to proudly display their universal political and intellectual powers but to humbly surrender at the lotus feet of the Personality of Godhead.

TEXT 15

@syaAis\$a he"tauç&d"yaisTaitas\$aMyamaAnaAma,
@vya·(jalvamah"taAmaipa k(AlamaAò":
s\$aAe'yaM iṭaNAAiBar"iKalaApacayae 'ava{Ôa:
k(AlaAe gABalr"r"ya oÔamapaUç&Sastvama,

*asyäsi hetur udaya-sthiti-saàyamänäm
avyakta-jéva-mahatäm api kalam ähuù
so 'yaà tri-ëäbhir akhiläpacaye pravåttau
kalo gabhëra-rayä uttama-püruñas tvam*

WORD-FOR-WORD MEANINGS

asya—of this (universe); *asi*—You are; *hetuù*—the cause; *udaya*—of the creation; *sthiti*—maintenance; *saàyamänäm*—and annihilation; *avyakta*—of the unmanifest material nature; *jéva*—the individual living beings; *mahatäm*—and of the *mahat-tattva*, with the manifest elements evolved from it; *api*—also; *kalam*—the controlling time factor; *ähuù*—You are said to be; *saù ayam*—this same personality; *tri-ëäbhiù*—appearing as a wheel with circumference divided into three parts (the year divided into four-month seasons); *akhila*—of everything; *apacaye*—in effecting the diminution; *pravåttau*—engaged; *kälaù*—the time factor; *gabhëra*—imperceptible; *rayaù*—the movement of which;

uttama-pūruṇiāu—the Supreme Personality of Godhead; *tvam*—You are.

TRANSLATION

You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.

PURPORT

The word *gabhéra-rayau*, or "imperceptible speed and power," is significant. We observe that by the laws of nature all material things, including our own bodies, gradually disintegrate. Although we can perceive the long-term results of this aging process, we cannot experience the process itself. For example, no one can feel how his hair or fingernails are growing. We perceive the cumulative result of their growth, but from moment to moment we cannot experience it. Similarly, a house gradually decays until it is demolished. From moment to moment we cannot perceive exactly how this is happening, but in the course of longer intervals of time we can actually see the deterioration of the house. In other words, we can experience the results or manifestations of aging and deterioration, but as it is taking place the process itself is imperceptible. This is the wonderful potency of the Supreme Personality of Godhead in His form of time.

The word *tri-ëäbhiu* indicates that according to astrological calculation of the sun's movements, the year can be divided into three sections: those represented by Aries, Taurus, Gemini and Cancer; Leo, Virgo, Libra and Scorpio; and Sagittarius, Capricorn, Aquarius and Pisces.

The word *uttama-pūruṇiā*, or *puruṇottama*, is explained in *Bhagavad-gētā* (15.18):

*yasmāt kīaram atīto 'ham
akīarād api cottamau*

*ato 'smi loke vede ca
prathitaù puruñottamaù*

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the *Vedas* as that Supreme Person."

TEXT 16

*tvaÔa: paumaAna, s\$amaiDagAmya yayaAsya valya<
DaÔae mah"Antaimava gABaRmamaAeGavalyaR:
s\$aAe'yaM tayaAnaugAta @Atmana @ANx"k(AezAM
hE"maM s\$as\$aJaR baih"r"Avar"NAEç&paetama,*

*tvattaù pumän samadhigamya yayäsyä véryaà
dhatte mahäntam iva garbham amogha-véryaù
so 'yaà tayänugata ätmana äëòa-koçaà
haimaà sasarja bahir ävaraëair upetam*

WORD-FOR-WORD MEANINGS

tvattaù—from You; *pumän*—the *puruña-avatära*, Mahä-viñëu; *samadhigamya*—obtaining; *yayä*—along with which (material nature); *asya*—of this creation; *véryam*—the potential seed; *dhatte*—He impregnates; *mahäntam*—the *mahat-tattva*, the raw amalgamation of matter; *iva garbham*—like an ordinary fetus; *amogha-véryaù*—He whose semen is never wasted; *saù ayam*—that same (*mahat-tattva*); *tayä*—with the material nature; *anugataù*—joined; *ätmanaù*—from itself; *äëòa-koçam*—the primeval egg of the universe; *haimam*—golden; *sasarja*—produced; *bahiù*—on its outside; *ävaraëaiù*—with several coverings; *upetam*—endowed.

TRANSLATION

My dear Lord, the original *puruña-avatära*, Mahä-viñëu, acquires His

creative potency from You. Thus with infallible energy He impregnates material nature, producing the *mahat-tattva*. Then the *mahat-tattva*, the amalgamated material energy, endowed with the potency of the Lord, produces from itself the primeval golden egg of the universe, which is covered by various layers of material elements.

PURPORT

In the previous verses the supremacy of the Personality of Godhead has been established in relation to the living entity and material nature. In this verse it is clearly stated that Lord Kāñëa is the source of the greatest Viñëu incarnation, Mahä-viñëu, and that Mahä-viñëu acquires His creative potency from Lord Kāñëa. It would therefore be foolish to surmise that Lord Kāñëa is an expansion of Viñëu. In this regard the opinion of the demigods, headed by Brahmä, can be taken as final.

TEXT 17

taÔasTaUSaê jagAtaê BavaAnaDalzAAe
yanmaAyayaAetTagAuNAivai,(yayaAepanaltaAna,
@TaARÃauSa^aaipa ô\$Salk(patae na ilææaAe
yae'nyae svata: pair"ô\$taAd"ipa ibaByaita sma

*tat tasthüñaç ca jagataç ca bhavän adhëço
yan mäyayottha-guëa-vikriyayopanëtän
arthäi' juñann api hñëka-pate na lipto
ye 'nye svataù parihâtäd api bibhyati sma*

WORD-FOR-WORD MEANINGS

tat—therefore; *tasthüñaù*—of everything stationary; *ca*—and; *jagataù*—mobile; *ca*—as well; *bhavän*—You (are); *adhëçaù*—the ultimate controller; *yat*—because; *mäyayä*—by material nature; *uttha*—raised; *guëa*—of (nature's) modes; *vikriyayä*—by the transformation (i.e. by the activity of the sense organs of the living beings); *upanëtän*—gathered

together; *arthān*—the sense objects; *juñān*—engaging with; *api*—even though; *hāñēka-pate*—O master of everyone's senses; *na liptaù*—You are never touched; *ye*—those who; *anye*—others; *svataù*—on their own strength; *parihātāt*—on account of (objects of sense gratification); *api*—even; *bibhyati*—they fear; *sma*—indeed.

TRANSLATION

O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hāñēkeṣa, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other hand, other living entities, even *yogés* and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

PURPORT

The Supreme Lord Kāñēa is within the heart of every conditioned soul and guides the living entity in the pursuit and experience of sense gratification. The disappointing results of such activities gradually convince the conditioned soul to reject material life and surrender again to the Lord within his heart. Lord Kāñēa is never affected by the futile attempts of the living entities to enjoy His illusory energy. For the Personality of Godhead there is no possibility of fear or disturbance, because nothing is ultimately separate from Him.

TEXT 18

smaAyaAvalaAek(lavad"izARtaBaAvah"Air"-
 "aUmaNx"la'aih"tas\$AAEr"tamanṭazAAENxE":
 patnyastau SaAex"zAs\$ah">amanaĒybaANAEr,"
 yasyaein%o"yaM ivamaiTatauM k(r"NAEnaR ivaBvya:

*smäyāvaloka-lava-darçita-bhāva-hāri-
bhrū-maëðala-prahita-saurata-mantra-çauëðaiù
patnyas tu ñòðaça-sahasram anaì ga-bäëair
yasyendriyaà vimathituà karaëair na vibhvyaù*

WORD-FOR-WORD MEANINGS

smäya—smiling; *avaloka*—of a glance; *lava*—by fractions; *darçita*—having shown; *bhāva*—their feelings; *hāri*—enchanting; *bhrū-maëðala*—by which arch of the eyebrows; *prahita*—launched; *saurata*—of conjugal love; *mantra*—messages; *çauëðaiù*—by the impudent advances; *patnyaù*—wives; *tu*—but; *ñòðaça-sahasram*—sixteen thousand; *anaì ga*—of Cupid; *bäëaiù*—by the arrows; *yasya*—whose; *indriyam*—senses; *vimathitum*—to agitate; *karaëaiù*—with all their devices; *na vibhvyaù*—they were not able.

TRANSLATION

My Lord, You are living with sixteen thousand exquisitely beautiful, aristocratic wives. By their irresistible coy and smiling glances and by their lovely arching eyebrows, they send You messages of eager conjugal love. But they are completely unable to disturb the mind and senses of Your Lordship.

PURPORT

In the previous verse it was clearly stated that no material object can attract the senses of the Lord. Now in this verse it is demonstrated that the Lord has no desire to enjoy even spiritual sense gratification. Kāñëa is complete in Himself. He is the reservoir of all pleasure, and He does not lust after anything material or spiritual. The argument may be given that Kāñëa, in order to please His wife Satyabhāmā, stole a *pārijāta* flower from heaven and thus appeared to be a henpecked husband under the control of His loving wife. But although Kāñëa is sometimes conquered by the love of His devotees, He is never influenced by the desire to enjoy like an ordinary, lusty materialistic person. The nondevotees cannot understand the overwhelming loving feelings exchanged between the Lord and His pure

devotees. Kāñëa may be conquered by our intense love for Him, and thus pure devotees can control the Lord. For example, the elderly *gopés* in Våndävana would clap their hands in different rhythms to make Kāñëa dance, and in Dvärakä Satyabhämä ordered Kāñëa to bring her a flower as proof of His love for her. As stated in Çréniväsa Ācärya's song to the six Gosvämés, *gopé-bhäva-rasämätäbdhi-laharé-kallola-magnau muhuù*: the love between the Lord and His pure devotee is an ocean of spiritual bliss. But at the same time, Kāñëa remains completely self-satisfied. Kāñëa indifferently gave up the company of the incomparable young damsels of Vraja-bhümi, the *gopés*, and went to Mathurä at the request of His uncle, Akrüra. Thus neither the *gopés* of Våndävana nor the queens of Dvärakä could arouse an enjoying spirit in Kāñëa. When all is said and done, pleasure in this world means sex. But this mundane sexual attraction is simply a perverted reflection of the transcendental loving affairs between Kāñëa and His eternal associates in the spiritual world. The *gopés* of Våndävana are unsophisticated village girls, whereas the queens in Dvärakä are aristocratic young ladies. But both the *gopés* and the queens are overwhelmed with love for Kāñëa. As the Supreme Personality of Godhead, Kāñëa displays the highest perfection of beauty, strength, wealth, fame, knowledge and renunciation and is thus completely satisfied by His own supreme position. He reciprocates spiritual loving affairs with the *gopés* and queens simply for their sake. Only fools think that Lord Kāñëa could be attracted by the perverted illusory pleasures to which we poor conditioned souls are so blindly attached. Therefore everyone should recognize the supreme transcendental position of the Personality of Godhead and surrender to Him. That is the clear implication of this statement by the demigods.

TEXT 19

ivaBvyastavaAma{tak(TaAed"vah"AiñlaAefyaA:
 paAd"Avanaejas\$air"ta: zAmalaAina h"ntauma,
 @Anau™avaM™auitaiBar"x.~i,,ajamaËÿs\$äËËÿs\$a,
 taITaRã"yaM zAuicaSad"sta opas\$pa{zAinta

*vibhvyas tavāmāta-kathoda-vahäs tri-lokyäù
pädävane-ja-saritaù çamaläni hantum
änuçravaà çrutibhir aì ghri-jam aì ga-saì gais
tértha-dvayaà çuci-ñadas ta upaspâçanti*

WORD-FOR-WORD MEANINGS

vibhvyäù—are able; *tava*—Your; *amāta*—nectarean; *kathä*—of the topics; *uda-vahäù*—the water-bearing rivers; *tri-lokyäù*—of the three worlds; *päda-avane*—from the bathing of Your lotus feet; *ja*—born; *saritaù*—rivers; *çamaläni*—all contamination; *hantum*—to destroy; *änuçravam*—consisting of the process of hearing from bona fide authority; *çrutibhiù*—with the ears; *aì ghri-jam*—consisting of (the holy rivers) generated from Your lotus feet; *aì ga-saì gaiù*—by direct physical contact; *tértha-dvayam*—these two kinds of holy places; *çuci-ñadaù*—those who are striving for purification; *te*—Your; *upaspâçanti*—they approach to associate with.

TRANSLATION

The nectar-bearing rivers of discussions about You, and also the holy rivers generated from the bathing of Your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of Your glories by hearing them with their ears, and they associate with the holy rivers flowing from Your lotus feet by physically bathing in them.

PURPORT

Çréla Viçvanātha Cakravarté Öhākura states, *änuçravaà guror uccäraëam anuçrüyante*: "One should hear about Kāñëa by hearing from the spiritual master." The bona fide spiritual master describes the pastimes, potencies and incarnations of the Personality of Godhead to his disciple. If the spiritual master is bona fide and if the disciple is sincere and obedient, then the communication between *guru* and disciple is just like nectar, both for the *guru* and the disciple. Ordinary persons cannot even imagine the special

pleasure experienced by the devotees of the Lord. Such nectarean speaking and hearing destroys all contamination within the heart of a conditioned soul, the primary contamination being the desire to live without serving Kāñëa.

The other nectar described here is *caraëämâta*, the nectarean waters that bathe the Lord's feet. Lord Vāmanadeva bathed His own lotus foot by kicking a hole in the universal covering so that the sacred Ganges water washed His toes and fell into the universe. The Yamunā River also washed Kāñëa's lotus feet when the Lord appeared on this planet five thousand years ago. Kāñëa sported daily with His boyfriends and girl friends in the Yamunā River, and consequently that river is also *caraëämâta*. One should therefore try to take bath in the Ganges or Yamunā.

Every morning in ISKCON temples, the lotus feet of the Deity of Kāñëa are bathed, and the water thus sanctified is also called *caraëämâta*, the nectar of Kāñëa's lotus feet. Çrëla Prabhupāda taught his disciples and followers to come before the Deities each morning and drink three drops of the *caraëämâta* from the Deities' bathing.

In all these ways one can purify his heart and relish spiritual bliss. When one is fixed on the platform of spiritual bliss, then one does not take another birth in the material world. In this verse the word *çuci-ñadau* is significant: one must engage in the purified activities of Kāñëa consciousness. One must learn to serve the Lord from the bona fide spiritual master, whose instructions one should accept without speculation. Those who are attached to the phantasmagoria of this world sometimes concoct their own whimsical concepts of God. But only from the bona fide spiritual master can we get perfect and pure knowledge about the Supreme Personality of Godhead and devotional service to Him. Such knowledge may be found in all the books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

TEXT 20

™albaAd"r"AyaiNAç&vaAca
wtYaiBaí^"ya ivabauDaE:
s\$aezA: zAtaDa{itahR"ir"ma,

@ByaBaASata gAAeivandM"
'aNAmYaAmbar"maAi™ata:

*çré-bādarāyaëir uvāca
ity abhiñōüya vibudhaiù
seçaù çata-dhâtir harim
abhyabhāñata govindaà
praëamyāmbaram āçritaù*

WORD-FOR-WORD MEANINGS

çré-bādarāyaëiù uvāca—Çré Çukadeva Gosvāmé said; *iti*—thus; *abhiñōüya*—praising; *vibudhaiù*—along with all the demigods; *sa-éçaù*—and also Lord Çiva; *çata-dhâtîù*—Lord Brahmä; *harim*—the Supreme Lord; *abhyabhāñata*—spoke; *govindam*—to Govinda; *praëamyā*—offering obeisances; *ambaram*—in the sky; *āçritaù*—situated.

TRANSLATION

Çré Çukadeva Gosvāmé continued: After Brahmä, along with Lord Çiva and the other demigods, thus offered prayers to the Supreme Lord, Govinda, Lord Brahmä situated himself in the sky and addressed the Lord as follows.

TEXT 21

™al“aöAevaAca
BaUmaeBaARr"AvataAr"Aya
paur"A ivaÁaAipata: 'aBaAe
tvamasmaAiBar"zAeSaAtmana,
taÔaTaEvaAepapaAid"tama,

*çré-brahmovāca
bhümer bhārāvatārāya
purā vijî äpitaù prabho
tvam asmābhir açñātman*

tat tathaivopapāditam

WORD-FOR-WORD MEANINGS

çré-brahmā uvāca—Çré Brahmā said; *bhūmeu*—of the earth; *bhāra*—the burden; *avatārāya*—for the sake of diminishing; *purā*—previously; *viji'āpitaù*—were requested; *prabho*—O Lord; *tvam*—You; *asmābhiù*—by us; *açeña-ātman*—O unlimited Soul of all; *tat*—that (request); *tathā eva*—just as expressed by us; *upapāditam*—was fulfilled.

TRANSLATION

Lord Brahmā said: My dear Lord, previously we requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has certainly been fulfilled.

PURPORT

Lord Kāñëa might have said to the demigods, "Actually, you requested Kñérodakaçäyë Viñëu to come down, so why are you saying that you requested Me? After all, I am Govinda." Therefore Brahmā has addressed the Lord here as *açeñātmā*, or the unlimited Personality of Godhead from whom all plenary expansions of Viñëu emanate. This is the opinion of Çréla Viçvanātha Cakravarté Öhākura.

TEXT 22

DamaRê sTaAipata: s\$ats\$au
s\$atyas\$anDaeSau vaE tvayaA
k(LitaRê id"°au ivai°aæaA
s\$avaRlaAek(malaApah"A

dharmaç ca sthāpitaù satsu
satya-sandheñu vai tvayā
kértiç ca dikñu vikñiptā

sarva-loka-malāpahā

WORD-FOR-WORD MEANINGS

dharmau—the principles of religion; *ca*—and; *sthāpitaū*—established; *satsu*—among the pious; *satya-sandheṇu*—among those who seek after truth; *vai*—indeed; *tvayā*—by You; *kērtiū*—Your glories; *ca*—and; *dikṇu*—in all the directions; *vikṇiptā*—disseminated; *sarva-loka*—of all planets; *mala*—the contamination; *apahā*—which remove.

TRANSLATION

My Lord, You have reestablished the principles of religion among pious men who are always firmly bound to the truth. You have also distributed Your glories all over the world, and thus the whole world can be purified by hearing about You.

TEXT 23

@vatalyaR yad"Aeva<zAe
iba"aåU"pamanauÔamama,
k(maARNyauÚ"Amava{ÔaAina
ih"taAya jagAtaAe'k{(TaA:

avatērya yador vaàçe
bibhrat rūpam anuttamam
karmāëy uddāma-vāttāni
hitāya jagato 'kāthāu

WORD-FOR-WORD MEANINGS

avatērya—descending; *yadoū*—of King Yadu; *vaàçe*—into the dynasty; *bibhrat*—bearing; *rūpam*—a transcendental form; *anuttamam*—unexcelled; *karmāëi*—activities; *uddāma-vāttāni*—comprised of magnanimous deeds; *hitāya*—for the benefit; *jagataū*—of the universe; *akāthāu*—You performed.

TRANSLATION

Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe You have executed magnanimous transcendental activities.

TEXT 24

yaAina tae cair"taAnalzA
manauSyaA: s\$aADava: k(laAE
Za{Nvanta: k(LtaRyantaê
tair"SyantyaÃas\$aA tama:

*yäni te caritänéça
manuñyäu sädhavaù kalau
çâëvantaù kértayantaç ca
tariñyanti ai jasä tamaù*

WORD-FOR-WORD MEANINGS

yäni—which; *te*—Your; *caritäni*—pastimes; *éça*—O Supreme Lord; *manuñyäu*—humans; *sädhavaù*—saintly persons; *kalau*—in the degraded age of Kali; *çâëvantaù*—hearing; *kértayantaù*—chanting; *ca*—and; *tariñyanti*—they will cross over; *ai jasä*—easily; *tamaù*—darkness.

TRANSLATION

My dear Lord, those pious and saintly persons who in the age of Kali hear about Your transcendental activities and also glorify them will easily cross over the darkness of the age.

PURPORT

Unfortunately, in Kali-yuga many persons are not attracted to the authorized Vedic literatures. Minimizing the transcendental process of

hearing and chanting the glories of the Personality of Godhead, they prefer to listen to useless and whimsical vibrations on the radio and television, in newspapers and magazines, and so on. Rather than hear about Kāñëa from the bona fide spiritual master, they endlessly give their own opinions about everything, until they are dragged away by the force of time. After studying the temporary, limited forms of the material world, they impatiently conclude that the Absolute Truth is formless. Such persons are actually worshiping Kāñëa's illusory energy, *māyā*, who has been authorized to kick their stubborn heads. If instead people hear directly about Kāñëa from the bona fide sources, they will very easily solve all the problems of their lives. In Kali-yuga people are constantly suffering from many psychological, social, economic, historical, political and existential problems. But all these nightmarish problems can be removed as soon as one awakens to the transcendental reality of the Personality of Godhead, who is eternal, full of bliss and knowledge and beyond the bewildering manifestations of the material energy. The Lord appears within this universe so that people can observe, hear about and glorify His actual activities. In this difficult age of Kali we should all seriously take advantage of this opportunity.

TEXT 25

yaäu"vaMzAe'vataINARsya
 Bavata: pauç&SaAeÔama
 zAr"cC\$taM vyatalyaAya
 paÂaivaMzAAiDakM('aBaAe

yadu-vaàçe 'vatêrëasya
bhavataù puruñottama
çarac-chataà vyatëyâya
pai ca-viàçâdhikaà prabho

WORD-FOR-WORD MEANINGS

yadu-vaàçe—in the family of the Yadus; *avatêrëasya*—who has descended;
bhavataù—of Yourself; *puruña-uttama*—O Supreme Person;

çarat-çatam—one hundred autumns; *vyatēyāya*—having passed;
pañca-viṅśa—by twenty-five; *adhikam*—more; *prabho*—O Lord.

TRANSLATION

O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred twenty-five autumns with Your devotees.

TEXTS 26-27

naADaunaA tae'iKalaADaAr"
de"vak(AyaARvazAeiSatama,
ku(laM ca iva'azAApaena
naí""aAyamaBaUid"d"ma,

tata: svaDaAma par"maM
ivazAsva yaid" manyas\$ae
s\$alaAek(AéaAek(paAlaA^aa:
paAih" vaEku(NQ&ik(Æÿr"Ana,

nādhunā te 'khilādhāra
deva-kāryāvaçēñitam
kulaṁ ca vipra-çāpena
nañña-prāyam abhūd idam

tataṁ sva-dhāma paramaṁ
viçasva yadi manyase
sa-lokāl loka-pālān naṁ
pāhi vaikuṇṭha-kīṁ karān

WORD-FOR-WORD MEANINGS

na adhunā—no longer; *te*—for You; *akhila-ādhāra*—O basis of everything;
deva-kārya—duty on behalf of the demigods; *avaçēñitam*—remaining part;
kulam—Your dynasty; *ca*—and; *vipra-çāpena*—by the curse of the

brāhmaëas; nañña-prāyam—virtually annihilated; *abhūt*—has become; *idam*—this; *tataù*—therefore; *sva-dhāma*—Your own abode; *paramam*—supreme; *viçasva*—please enter; *yadi*—if; *manyase*—You are so disposed; *sa-lokān*—with the inhabitants of all the planets; *loka-pālān*—the protectors of the planets; *naù*—us; *pāhi*—please continue to protect; *vaikuëöha*—of Lord Viñëu, Vaikuëöha; *kiñ karān*—the servants.

TRANSLATION

My dear Lord, there is nothing remaining at this time for Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the *brāhmaëas*. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection.

TEXT 28

™alBagAvaAnauvaAca
@vaDaAir"tamaetanmae
yad"AtTa ivabauDaeir"
k{(taM va: k(AyaRmaiKalaM
BaUmaeBaARr"Ae'vataAir"ta:

çré-bhagavān uvāca
avadhāritam etan me
yad āttha vibudheçvara
kātaā vaù kāryam akhilaā
bhūmer bhāro 'vatāritaù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said;
avadhāritam—is understood; *etat*—this; *me*—by Me; *yat*—that which;

ättha—you have said; *vibudha-ēçvara*—O controller of the demigods, Brahmä; *kâtam*—is completed; *vaù*—your; *käryam*—work; *akhilam*—all; *bhümeù*—of the earth; *bhâraù*—the burden; *avatäritaù*—is removed.

TRANSLATION

The Supreme Lord said: O lord of the demigods, Brahmä, I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

TEXT 29

taid"dM" yaAd"vaku(laM
valyaRzAAEyaRi™ayaAeÜ"tama,
laAekM(ijaGa{°aâu"ÜM" mae
velayaeva mah"ANARva:

tad idaà yädava-kulaà
vérya-çaurya-çriyoddhatam
lokaà jighâkñat ruddhaà me
velayeva mahärëavaù

WORD-FOR-WORD MEANINGS

tat idam—this very; *yädava-kulam*—Yädava dynasty; *vérya*—by their power; *çaurya*—courage; *çriyā*—and opulence; *uddhatam*—magnified; *lokam*—the whole world; *jighâkñat*—threatening to devour; *ruddham*—has been checked; *me*—by Me; *velayā*—by the shore; *iva*—just as; *mahā-arëavaù*—a great ocean.

TRANSLATION

That very Yädava dynasty in which I appeared became greatly magnified in opulence, especially in their physical strength and courage, to the extent that they threatened to devour the whole world. Therefore I have stopped

them, just as the shore holds back the great ocean.

PURPORT

The heroes of the Yadu dynasty were so powerful that even the demigods could not check them. The enthusiasm of the Yadus was unlimitedly increased by their victories in dangerous battles, and they could not be killed. Due to their martial spirit they naturally desired to establish their power over the whole world; therefore the Lord checked them and withdrew them from the earth.

TEXT 30

yaâs\$aMô\$tya ä{"æaAnaAM
yaäU"naAM ivapaulaM ku(lama,
gAntaAsmyanaena laAek(Ae'yama,
oãe"laena ivanaÉYaita

*yady asaàhâtya dâptänäà
yadünäà vipulaà kulam
gantäsmy anena loko 'yam
udvelena vinaì kñyati*

WORD-FOR-WORD MEANINGS

yadi—if; *asaàhâtya*—without withdrawing; *dâptänäm*—of the overly proud; *yadünäm*—Yadus; *vipulam*—the vast; *kulam*—dynasty; *gantä asmi*—I go; *anena*—for that reason; *lokaù*—the world; *ayam*—this; *udvelena*—by the overflow (of the Yadus); *vinaì kñyati*—will be destroyed.

TRANSLATION

If I were to leave this world without withdrawing the overly proud members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

PURPORT

Just as a tidal wave overwhelms the boundary of the shore and wreaks havoc on innocent people, similarly, there was imminent danger that the powerful Yadu dynasty might expand beyond all boundaries of social and political control. The members of the Yadu dynasty had become proud because of their apparent familial relationship with the Personality of Godhead. Although they were very religious and devoted to brahminical culture, they had become, as indicated by the word *dāptānām*, affected by pride due to their relationship with Kāñëa. Furthermore, due to their intense love for Kāñëa, they would certainly feel such intense separation after the Lord's departure to the spiritual world that they would become maddened and thus become an unbearable burden on the earth. Çréla Viçvanātha Cakravarté Öhäkura has pointed out, however, that the earth herself, due to attachment for Kāñëa, would never consider Kāñëa's own family members to be anything but a welcome burden. Still, Kāñëa wanted to remove this burden. The example is given that for the pleasure of her husband a beautiful young wife may decorate herself with many golden ornaments. These ornaments constitute a painful burden for the delicate wife, but although she is willing to bear this burden, the loving husband removes the ornaments for the pleasure of his wife. So the Lord, desiring to apply the wisdom of "An ounce of prevention is worth a pound of cure," took precautions to remove from the earth the burden of the Yadu dynasty.

TEXT 31

wd"Anal%M naAzA @Ar"bDa:
ku(lasya iā"jazAApaja:
yaAsyaAima BavanaM "aö^aa,
Wtad"ntae tavaAnaGa

idānéà nāça ārabdhau
kulasya dvija-çäpa-jau
yäsyämi bhavanaà brahmann

etat-ante tavānagha

WORD-FOR-WORD MEANINGS

idānēṁ—just now; *nāṇaṁ*—the annihilation; *ārabdhaṁ*—has begun; *kulasya*—of the dynasty; *dvija-ṇapa-jaṁ*—due to the curse of the *brāhmaēas*; *yāsyāmi*—I will go; *bhavanam*—to the place of residence; *brahman*—O Brahṁā; *etat-ante*—after this; *tava*—your; *anagha*—O sinless one.

TRANSLATION

Now due to the brāhmaēas' curse, the annihilation of My family has already begun. O sinless Brahṁā, when this annihilation is finished and I am enroute to Vaikuēōha, I will pay a small visit to your abode.

PURPORT

The members of the Yadu dynasty are eternal servants of the Lord; therefore Ṇrēla Jēva Gosvāmē has explained the word *nāṇaṁ*, or "destruction," as *nigūḥāyāṁ dvārakāyāṁ praveṇanam ity arthaṁ*: the members of the Yadu dynasty entered into the hidden or confidential Dvārakā in the spiritual world, which is not manifested here on the earth. In other words, Dvārakā, the Lord's abode, is manifest on the earth, and when the earthly Dvārakā is apparently removed, the eternal Dvārakā in the spiritual world remains as it is. Since the members of the Yadu dynasty are eternal associates of the Lord, there is no question of their destruction. Only our conditioned vision of their manifestation was destroyed. This is the meaning of the word *nāṇaṁ*.

TEXT 32

™alZauk(ovaAca
wtyau.(Ae laAek(naATaena
svayamBaU: 'aiNApatya tama,
s\$ah" de"vagANAEdeR"va:

svaDaAma s\$amapaâta

*çré-çuka uväca
ity ukto loka-näthena
svayam-bhüù praëipatya tam
saha deva-gaëair devaù
sva-dhâma samapadyata*

WORD-FOR-WORD MEANINGS

çré-çukaù uväca—Çukadeva Gosvämé said; *iti*—thus; *uktaù*—being addressed; *loka-näthena*—by the Lord of the universe, Çré Kāñëa; *svayam-bhüù*—self-born Brahmä; *praëipatya*—falling down to offer obeisances; *tam*—unto Him; *saha*—along with; *deva-gaëaiù*—all the different demigods; *devaù*—the great Lord Brahmä; *sva-dhâma*—to his personal abode; *samapadyata*—returned.

TRANSLATION

Çré Çukadeva Gosvämé said: Thus addressed by the Lord of the universe, the self-born Brahmä fell down in obeisances at the lotus feet of the Lord. Surrounded by all the demigods, the great Brahmä then returned to his personal abode.

TEXT 33

@Ta tasyaAM mah"AetpaAtaAna,
ã"Ar"vatyaAM s\$amauitTataAna,
ivalaAefya BagAvaAnaAh"
yaäu"va{Ü"Ana, s\$amaAgAtaAna,

*atha tasyäà mahotpätän
dväravatyäà samutthitän
vilokya bhagavän äha
yadu-vâddhän samägatän*

WORD-FOR-WORD MEANINGS

atha—thereafter; *tasyām*—in that city; *mahā-utpātān*—serious disturbances; *dvāravatyām*—in Dvārakā; *samutthitān*—developed; *vilokya*—observing; *bhagavān*—the Supreme Personality of Godhead; *āha*—said; *yadu-vāddhān*—to the elder Yadus; *samāgatān*—assembled.

TRANSLATION

Thereafter, the Personality of Godhead observed that tremendous disturbances were taking place in the holy city of Dvārakā. Thus the Lord spoke to the assembled senior members of the Yadu dynasty as follows.

PURPORT

Muni-vāsa-nivase kiā ghaṇetāriṇṇā-darṣanam: there is no possibility of actual disturbances or inauspicious events in holy places inhabited by saintly persons. Thus the so-called disturbances in Dvārakā were directly enacted by the Personality of Godhead for His own auspicious purpose.

TEXT 34

™alBagAvaAnauvaAca
Wtae vaE s\$aumah"AetpaAtaA
vyauīÔāī"ntalh" s\$avaRta:
zAApaê na: ku(lasyaAs\$alä,"
“aAöNAeByaAe äu"r"tyaya:

çré-bhagavān uvāca
ete vai su-mahoṭpātā
vyuttiṇṇohantéha sarvataù
çāpaç ca naù kulasyāséd
brāhmaëebhyo duratyayaù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Personality of Godhead said; *ete*—these; *vai*—indeed; *su-mahā-utpātāu*—very great disturbances; *vyuttiññhanti*—are rising up; *iha*—here; *sarvatau*—on all sides; *çāpaù*—the curse; *ca*—and; *naù*—our; *kulasya*—of the family; *āsēt*—there has been; *brāhmaëebhyaù*—by the *brāhmaëas*; *duratyayaù*—impossible to counteract.

TRANSLATION

The Supreme Personality of Godhead said: Our dynasty has been cursed by the brāhmaëas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.

TEXT 35

na vastavyaimah"AsmaAiBar,"
ijajalivaSauiBar"AyaRk(A:
'aBaAs\$aM s\$aumah"tpauNyaM
yaAsyaAmaAe'âEva maA icar"ma,

na vastavyam ihāsmābhir
jijéviñubhir äryakāu
prabhāsaà su-mahat-puëyaà
yāsyāmo 'dyaiva mā ciram

WORD-FOR-WORD MEANINGS

na vastavyam—should not reside; *iha*—here; *asmābhiù*—we; *jijéviñubhiù*—desiring to live; *äryakāu*—O venerable ones; *prabhāsam*—to the holy place called Prabhāsa; *su-mahat*—very much; *puëyam*—pious; *yāsyāmaù*—let us go; *adya*—today; *eva*—even; *mā ciram*—without delay.

TRANSLATION

My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.

PURPORT

Many demigods, coming to the earth to assist Lord Kāṇḍa in His pastimes, took birth within the Yadu dynasty and appeared as Lord Kāṇḍa's associates. When the Lord had completed His earthly pastimes He wanted to send these demigods back to their previous service in universal administration. Each demigod was to return to his respective planet. The transcendental city of Dvārakā is so auspicious that whoever dies there immediately goes back home, back to Godhead, but because the demigod members of the Yadu dynasty, in many cases, were not yet prepared to go back to Godhead, they had to die outside the city of Dvārakā. Thus Lord Kāṇḍa, pretending to be an ordinary living being, said, "We are all in danger. Let us all immediately go to Prabhāsa." In this way, by His *yoga-māyā* Kāṇḍa bewildered such demigod members of the Yadu dynasty and led them away to the holy place Prabhāsa.

Since Dvārakā is *parama-maṇi gala*, the most auspicious place, not even an imitation of inauspiciousness can take place there. Actually, Lord Kāṇḍa's pastime of removing the Yadu dynasty is ultimately auspicious, but since it outwardly appeared inauspicious, it could not take place in Dvārakā; therefore Lord Kāṇḍa led the Yadus away from Dvārakā. After having sent the demigods back to their planets, Lord Kāṇḍa planned to return to the spiritual world, Vaikuṇṭha, in His original form and remain in the eternal city of Dvārakā.

Çréla Bhaktisiddhānta Sarasvatī Ōḥakura has made the following important comments on this verse. Prabhāsa is a famous holy place located near the Veraval railway station, within the region of Junagarah. In Chapter Thirty of the Eleventh Canto of *Çrémad-Bhāgavatam* it is written that after hearing the words of Çré Kāṇḍa, the Yādavas went to the mainland from the island city of Dvārakā by means of boats and then traveled to Prabhāsa in chariots. At Prabhāsa-kṣētra they drank a beverage called *maireya* and became engaged in a mutual quarrel. A great battle ensued, and killing each

other with hard stalks of cane, the members of the Yadu dynasty acted out the pastime of their own annihilation.

Lord Çré Kâñëa, manifesting His four-armed form, sat down under a *pippala* tree, placing His left foot, the heel of which was colored red like the red *koka-nada* lotus, upon His right thigh. A hunter named Jarä, watching from the shore of the ocean at Prabhäsa, mistook the Lord's red-colored foot to be the face of a deer and shot his arrow at it.

At the base of that same *pippala* tree under which Lord Kâñëa had sat there is now a temple. One mile away from the tree, on the seashore, is the Véra-prabhai jana Maöha, and it is said that from this point the hunter Jarä fired his arrow.

In the conclusion to his work *Mahäbhärata-tätöarya-nirëaya*, Çré Madhväcärya-päda has written the following purport to the *mauñala-lélä*. The Supreme Personality of Godhead, in order to bewilder the demons and ensure that the word of His own devotees and of the *brähmaëas* be maintained, created a body of material energy into which the arrow was shot. But the Lord's actual four-armed form was never touched by the arrow of Jarä, who is actually the Lord's devotee Bhägu Äñi. In a previous age Bhägu Muni had placed his foot on the chest of Lord Viñëu. In order to counteract the offense of improperly placing his foot on the Lord's chest, Bhägu had to take birth as a degraded hunter. But even though a great devotee willingly accepts such a low birth, the Personality of Godhead cannot tolerate seeing His devotee in such a fallen condition. Thus the Personality of Godhead arranged that at the end of Dväpara-yuga, when the Lord was winding up His manifest pastimes, His devotee Bhägu, in the form of the hunter Jarä, would cast the arrow into a material body created by the Lord's illusory energy. Thus the hunter would become remorseful, gain release from his degraded birth and go back to Vaikuëöha-loka.

Therefore, to please His devotee Bhägu and to confuse the demons, the Supreme Lord manifested His *mauñala-lélä* at Prabhäsa, but it should be understood that this is an illusory pastime. The Personality of Godhead, Lord Kâñëa, from His very appearance on the earth, did not manifest any of the material qualities of ordinary human beings. The Lord did not appear

from the womb of His mother. Rather, by His inconceivable power He descended into the maternity room. At the time of His giving up this mortal world, He similarly manifested an illusory situation for the sake of bewildering the demons. To bewilder the nondevotees, the Lord created an illusory body out of His material energy while simultaneously remaining personally in His own *sac-cid-ānanda* body, and thus He manifested the downfall of an illusory, material form. This pretense effectively bewilders foolish demons, but Lord Çré Kāñëa's actual transcendental, eternal body of bliss never experiences death.

Also at Prabhāsa-kñetra there is the holy place known as Bhāgu-tértha, which was manifested by Lord Paraçurāma. The place at which the two rivers Sarasvaté and Hiraëyā flow together into the ocean is named Bhāgu-tértha, and there the hunter cast his arrow. There is an elaborate description of Prabhāsa-tértha in the *Prabhāsa-khaëòa* of the *Skanda Purāëa*. There are also many *phala-çrutis* given within the *Mahābhārata* in connection with Prabhāsa-tértha. *Phala-çrutis* are scriptural statements that promise various auspicious results for one who performs a particular pious activity. In the following verses the Lord Himself will explain the particular benefits to be derived from visiting Prabhāsakñetra and performing religious activities there.

TEXT 36

yaṭa maAtvaA d"°azAApaAä,"
gA{h"ltaAe ya°maNAeäu"r"Aq%.
ivamau·(: ik(ilbaSaAts\$aâAe
Baejae BaUya: k(laAed"yama,

*yatra snātvā dakñā-çäpād
gāhéto yakñmaëodu-räi
vimuktaù kilbiñāt sadyo
bheje bhüyaù kalodayam*

WORD-FOR-WORD MEANINGS

yatra—where; *snātvā*—taking bath; *dakṣa-ṣāpāt*—because of the curse of Prajāpati Dakṣa; *gāhetau*—seized; *yakīmaëä*—by consumptive lung disease; *uou-räö*—the king of stars, the moon; *vimuktau*—freed; *kilbiñāt*—from his sinful reaction; *sadyau*—immediately; *bheje*—he assumed; *bhūyaù*—once again; *kalā*—of his phases; *udayam*—the increasing.

TRANSLATION

Once, the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa-kīetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.

TEXTS 37-38

vayaM ca taisma^aaAplautya
tapaRiyatvaA ipata|na, s\$aur"Ana,
BaAejaiyatvaAeiSajaAe iva'aAna,
naAnaAgAuNAvataAnDas\$aA

taeSau d"AnaAina paAṭaeSau
™aÜ"yaAeptvaA mah"Ainta vaE
va{ijanaAina tair"SyaAmaAe
d"AnaEnaAE=#iBair"vaANARvama,

vayaà ca tasminn äplutya
tarpayitvä pitèn surān
bhojayitvoñijo viprān
nānā-guëavatāndhasā

teñu dānāni pātreñu
ṣraddhayoptvä mahānti vai
vājināni tariṇyāmo
dānair naubhir ivārëavam

WORD-FOR-WORD MEANINGS

vayam—we; *ca*—also; *tasmin*—at that place; *äplutya*—bathing; *tarpayitvä*—satisfying by offerings; *pitèn*—the departed forefathers; *surän*—and the demigods; *bhojayitvä*—feeding; *uñijaù*—worshipable; *viprän*—the *brähmaëas*; *nänä*—various; *guëa-vatä*—having tastes; *andhasä*—with foodstuffs; *teñu*—in them (the *brähmaëas*); *dänäni*—gifts; *pätreñu*—as fitting candidates for charity; *çraddhayä*—faithfully; *uptvä*—sowing (i.e. offering to them); *mahänti*—great; *vai*—indeed; *väjinäni*—the dangers; *tariñyämaù*—we will cross over; *dänaiù*—by our charity; *naubhiù*—with boats; *iva*—as if; *arëavam*—the ocean.

TRANSLATION

By bathing at Prabhäsa-kñetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable *brähmaëas* with various delicious foodstuffs and by bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

TEXT 39

™alzAuk(ovaAca
WvaM BagAvataAid"i"A
yaAd"vaA: ku(ç&nand"na
gAntauM k{(taiDayastaITa<
syand"naAna, s\$amayaUyaujana,

çré-çuka uväca
evaà bhagavatädiñöä
yädaväù kuru-nandana
gantuà kâta-dhiyas tërthaà
syandanän samayüyujan

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva said; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *ādiññāù*—instructed; *yādavāù*—the Yādavas; *kuru-nandana*—O favorite of the Kurus; *gantum*—to go; *kāta-dhiyaù*—having made up their minds; *tértham*—to the holy place; *syandanān*—to their chariots; *samayūyujan*—they yoked their horses.

TRANSLATION

Çukadeva Gosvāmé said: O favorite son of the Kurus, thus advised by the Personality of Godhead, the Yādavas made up their minds to go to that holy place, Prabhāsa-kñetra, and thus yoked their horses to their chariots.

TEXTS 40-41

tai^aar"l^oyaAeÜ"vaAe r"Ajana,
TMautvaA BagAvataAeid"tama,
 ä{"î"Air"î"Aina GaAer"AiNA
 inatyaM k{(SNamanauñata:

ivaiva·(opas\$aËÿmya
 jagAtaAmaIire"ir"ma,
 ‘aNAmya izAir"s\$aA paAd"AE
 ‘aAÃailastamaBaASata

tan nirékñyoddhavo rājan
çrutvā bhagavatoditam
dāñvāriññāni ghorāēi
nityaà kññēam anuvrataù

vivikta upasāi gamya
jagatām éçvareçvaram
praëamya çirisā pādaù
prāi jalis tam abhññata

WORD-FOR-WORD MEANINGS

tat—that; *nirékñya*—seeing; *uddhavaù*—Uddhava; *räjan*—O King; *çrutvä*—hearing; *bhagavatä*—by the Lord; *uditam*—what had been said; *dāñvā*—observing; *ariññāni*—evil omens; *ghoräëi*—fearful; *nityam*—always; *kāñëam*—of Lord Kāñëa; *anuvrataù*—a faithful follower; *vivikte*—in privacy; *upasaì gamya*—approaching; *jagatām*—of all the moving creatures within the universe; *éçvara*—of the controllers; *éçvaram*—the one supreme controller; *praëamyä*—bowing down; *çirasä*—with his head; *pädaù*—at His feet; *präi'jaliù*—with hands folded in submission; *tam*—to Him; *abhäñata*—spoke.

TRANSLATION

My dear King, Uddhava was a constantly faithful follower of Lord Kāñëa. Upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions and taking note of the fearful omens, he approached the Personality of Godhead in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed Him as follows.

PURPORT

According to Çréla Jéva Gosvämé there cannot be any actual disturbance in the Lord's own abode. The great disasters apparently occurring in Dvārakä were an external show created by the Lord to facilitate His pastimes. We can understand the pastimes of Kāñëa only by hearing from the recognized *äcäryas*. Lord Kāñëa is not a mundane historical figure, and His activities cannot be confined within the tiny limits of material logic. Lord Kāñëa's pastimes are an exhibition of His *acintya-çakti*, or inconceivable potency, which functions according to higher, spiritual laws, unknown to the blind conditioned souls and their petty material logic.

TEXT 42

™aloÜ"va ovaAca
de"vade"vaezA yaAegAezA
pauNya™avaNAk(LtaRna

s\$amô\$tyaEtatku(laM naUnaM
laAekM(s\$antya°yatae BavaAna,
iva'azAApaM s\$amaTaAeR'ipa
'atyah"ªa yad"lir":

çré-uddhava uvāca
deva-deveça yogeça
puëya-çravaëa-kértana
saàhātyaitat kulaà nūnaà
lokaà santyakñyate bhavān
vipra-çāpaà samartho 'pi
pratyahan na yad éçvaraù

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *deva-deva*—of the greatest among the demigods; *éça*—O ultimate God; *yoga-éça*—O master of all mystic power; *puëya*—which are pious; *çravaëa-kértana*—O You, hearing and chanting the glories of whom; *saàhātya*—withdrawing; *etat*—this; *kulam*—dynasty; *nūnam*—is it not so; *lokam*—this world; *santyakñyate*—are about to give up once and for all; *bhavān*—You; *vipra-çāpam*—the curse of the *brähmaëas*; *samarthaù*—capable; *api*—although; *pratyahan na*—You did not counteract; *yat*—because; *éçvaraù*—the Supreme Lord.

TRANSLATION

Çré Uddhava said: O my Lord, O supreme God among all the demigods, real piety is invoked simply by hearing and chanting Your transcendental glories. My Lord, it appears that You will now withdraw Your dynasty, and thus You Yourself will finally give up Your pastimes within this universe. You are the supreme controller and the master of all mystic power. But although You are fully capable of counteracting the *brähmaëas*' curse against Your dynasty, You are not doing so, and Your disappearance is imminent.

PURPORT

As previously mentioned, Kāṇḍya's own dynasty can never be destroyed; therefore the word *saṅhātya* means that Kāṇḍya was taking the Yādavas with Him as He left this material world. However, in the eyes of ordinary, unenlightened persons the withdrawal of the Yadu dynasty appears to be its destruction. Ćrēla Viṇvanātha Cakravartē Ōhākura has very nicely explained the statement of Uddhava as follows.

Kāṇḍya is addressed as *deva-deva*, or the supreme God among the gods, because He expertly solved all of the problems of the demigods by His incarnation within the universe. The Lord rid the world of demons and firmly established both His devotees and religious principles. Lord Kāṇḍya is addressed here as *yogeṇa* because He not only performed work on behalf of the demigods, but also revealed His beautiful, transcendental form, full of transcendental qualities and ecstasies, for the pleasure of His pure devotees. Kāṇḍya is called *puṇya-ṇravaṇa-kṛtana* because when by His internal mystic potency He exhibited His humanlike activities, the Lord stimulated the writing of innumerable Vedic scriptures about His pastimes. Thus persons who would be born in the future, like ourselves would be able to hear and chant about the Lord's activities and also go back home, back to Godhead.

Having insured the transcendental bliss and liberation of all of His devotees, even those who would be born in the future, Kāṇḍya decided the time had come for Him to leave this material universe. Uddhava could understand the Lord's desire and said to Kāṇḍya, "You have instructed the Yādavas to counteract the *brāhmaṇas*' curse by taking bath at Prabhāsakṇetra, but how could mere bathing in a holy place be of greater value than seeing You, the Personality of Godhead, face to face? Since the Yādavas are always seeing Your transcendental form, and since You are the Supreme Lord, what is the use of their taking bath in a so-called holy place? Therefore You obviously have some other purpose. If You actually wanted to counteract the curse, You could simply say, 'Let this curse not act,' and the curse would immediately be neutralized. Therefore You must be preparing to leave this universe, and that is why You have not counteracted the curse."

TEXT 43

naAhM" tavaAx.~i,,ak(malaM
°aNAADaRmaipa ke(zAva
tya-uM(s\$amauts\$ahē" naATa
svaDaAma naya maAmaipa

*nāhaà tavāi ghri-kamalaà
kñāëārdham api keçava
tyaktuà samutsahe nātha
sva-dhāma naya mām api*

WORD-FOR-WORD MEANINGS

na—am not; *aham*—I; *tava*—Your; *aī ghri-kamalam*—lotus feet; *kñāëa*—of a moment; *ardham*—for half; *api*—even; *keçava*—O killer of the demon Keçi; *tyaktum*—giving up; *samutsahe*—am I able to tolerate; *nātha*—O master; *sva-dhāma*—to Your own abode; *naya*—please take; *mām*—me; *api*—also.

TRANSLATION

O Lord Keçava, my dear master, I cannot tolerate giving up Your lotus feet even for a fraction of a moment. I urge You to take me along with You to Your own abode.

PURPORT

Uddhava understood that Kāñëa was going to withdraw the Yadu dynasty, and thus he begged the Lord to take him along to the Lord's abode. He had no desire to merge into Kāñëa's impersonal effulgence; instead he wanted to go to the Lord's spiritual abode and continue associating with Kāñëa as His dearest friend. Kāñëa is the Personality of Godhead and can do whatever He likes, but the devotee begs the Lord for the chance to serve Him. Although the Lord manifests within the material world His various abodes, such as Våndāvana, Dvārakā and Mathurā, and although these are certainly nondifferent from their counterparts in the spiritual world, the

most advanced devotees, overwhelmed with desire to personally serve the Lord, are very eager to go to the Lord's original spiritual planet. As stated by Lord Kapila in the Third Canto of *Çrémad-Bhāgavatam*, the pure devotees have no desire for liberation. Because of their eagerness to render service, they urge the Lord to appear before them. The six Gosvāmés, due to their intense eagerness to serve Rādhā and Kāñëa, urgently searched after Them, calling out Their names in the forests of Vāndāvana. Similarly, Uddhava is urging the Lord to take him to His own abode so that Uddhava's personal service to the Lord's lotus feet will not be interrupted even for a moment.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has pointed out that immature conditioned souls think that Lord Kāñëa is an ordinary *jéva* soul engaged in material activities and was thus unable to protect His own dynasty from the curse of the *brāhmaëas*. Uddhava's statement corrects such unfortunate persons. It is Lord Kāñëa Himself who awarded pious living entities birth in brahminical families, and then Lord Kāñëa further awarded them the potency to curse His dynasty. And finally, Lord Kāñëa personally kept the curse intact, although He was capable of neutralizing it. Therefore in the beginning, middle and end, directly and indirectly, in the past, present and future, Lord Kāñëa is the Absolute Truth, the Supreme Personality of Godhead, and He is completely transcendental to even the slightest touch of material illusion or impotence.

TEXT 44

tava iva,(Lix"taM k{(SNA
na{naAM par"mamaËylama,
k(NARpalyaUSamaAs\$aAâ
tyajantyanyas\$pa{h"AM janaA:

*tava vikréòitaà kãñëa
nãnäà parama-maì galam
karëa-péyüñam äsädya
tyajanty anya-spâhãà janäù*

WORD-FOR-WORD MEANINGS

tava—Your; *vikrëòitam*—pastimes; *kāñëa*—O Kāñëa; *nãëäm*—for men; *parama-maì galam*—supremely auspicious; *karëa*—for the ears; *péyüñam*—nectar; *äsädya*—having tasted; *tyajanti*—they reject; *anya*—for other things; *spâhäm*—their desires; *janäù*—persons.

TRANSLATION

O my dear Kāñëa, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.

PURPORT

Anyas-spâhäm, or "desire for things other than Kāñëa," indicates the material desire to enjoy wife, children, money, and so on. Ultimately, the materialist may desire religious salvation for his personal comfort and satisfaction, but all such desires are mundane, because on the spiritual platform the pure soul thinks only of the Lord's pleasure and the Lord's service. Therefore, a pure devotee can never give up Kāñëa, even for a moment, although for Kāñëa's pleasure he can give up the entire universe.

TEXT 45

zAyyaAs\$anaAq%nasTaAna-
µaAna,(Lx"AzAnaAid"Sau
k(TaM tvaAM i'ayamaAtmaAnaM
vayaM Ba·(Astyajaema ih"

çayyāsanāōana-sthāna-
snāna-kreōāçanādiñu
kathaà tväà priyam ätmānaà
vayaà bhaktäs tyajema hi

WORD-FOR-WORD MEANINGS

sayyā—in lying down; *āsana*—sitting; *aāna*—walking; *sthāna*—standing; *snāna*—bathing; *krēṇā*—taking recreation; *āsana*—eating; *ādīñu*—and other activities; *katham*—how; *tvām*—You; *priyam*—dear; *ātmānam*—Self; *vayam*—we; *bhaktāu*—Your devotees; *tyajema*—can reject; *hi*—indeed.

TRANSLATION

My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You even for a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating or doing anything else, we are constantly engaged in Your service.

PURPORT

One should be constantly engaged in the service of Lord Kāñēa. By hearing about Kāñēa and by serving Him, we can give up the illusion of trying to enjoy something separately from the Supreme Lord. If we neglect such hearing and serving, our minds will become bewildered by the illusory energy of the Lord, and seeing the world as separate from Kāñēa, we will take it as a place meant for our own sense gratification. This gross ignorance brings nothing but trouble to the living entity.

TEXT 46

tvayaAepaBau-(ṽaggAnDa-
vaAs\$aAe'la/ĒyAr"caicaRtaA:
oicC\$ī"BaAeijanaAe d"As\$aAs\$a,
tava maAyaAM jayaema ih"

*tvayopabhukta-srag-gandha-
vāso-'laṇ kāra-carcitāu*

*ucchiñña-bhojino dāsās
tava māvāṇa jayema hi*

WORD-FOR-WORD MEANINGS

tvayā—by You; *upabhukta*—already enjoyed; *srak*—with the garlands; *gandha*—fragrances; *vāsaṇ*—garments; *alāṇ kara*—and ornaments; *carcitāṇ*—adorned; *ucchiñña*—the remnants of Your food; *bhojinaṇ*—eating; *dāsāṇ*—Your servants; *tava*—Your; *māvām*—illusory energy; *jayema*—we will conquer; *hi*—indeed.

TRANSLATION

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

PURPORT

It is clear from this verse that Uddhava is not approaching the Lord for liberation from the illusory energy. As a personal, confidential associate of Lord Kāṇḍa, Uddhava was undoubtedly a completely liberated soul. He is praying to the Lord because he cannot bear the thought of living without Kāṇḍa even for a moment. This feeling is called love of God. Uddhava is addressing the Lord as follows: "Even if Your illusory energy tries to attack us, my Lord, we will very easily conquer her by our powerful weapons, which are the remnants of Your foodstuffs, clothes, ornaments, and so on. In other words, we will easily conquer over *māvā* by *kāṇḍa-prasādam*, and not by useless speculation and mental concoction."

TEXT 47

vaAtavas\$anaA ya [%Saya:
™amaNAA O'aRmainTana:
“aöAKyaM DaAma tae yaAinta

zAAntaA: s\$^ayaAs\$alnaAe'malaA:

vāta-vasanā ya āñayaù
çramaëä ürdhva-manthinaù
brahmākhyā dhāma te yānti
çāntāù sannyāsēno 'malāù

WORD-FOR-WORD MEANINGS

vāta-vasanāù—dressed by the air (naked); *ye*—those who are; *āñayaù*—sages; *çramaëäù*—strict observers of spiritual practices; *ürdhva-manthinaù*—who have conserved their semen to the point that it has risen up to their heads; *brahma-ākhyam*—known as Brahman; *dhāma*—the (impersonal) spiritual abode; *te*—they; *yānti*—to go; *çāntāù*—peaceful; *sannyāsinaù*—members of the renounced order of life; *amalāù*—sinless.

TRANSLATION

Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

PURPORT

In Chapter Twelve of *Bhagavad-gētā* it is stated, *kleṣo 'dhikataras teñām avyaktāsakta-cetasām*: those who are attached to the impersonal feature of the Personality of Godhead must endure grueling penances in order to achieve impersonal liberation in the realm of Brahman. Also it is stated in the *Bhāgavatam*, *āruhya kâcchreëa paraà padaà tataù/ patanty adho 'nâdâta-yuimad-aì ghrayaù* [SB 10.2.32]. *Kâcchreëa*: with great struggle and trouble the *yogés* climb their way up into the impersonal effulgence called *brahma-jyotir*, but again they slip out of the *jyoti* and fall back into the material world because they do not take shelter of the Personality of Godhead.

Envious fools object to the "paternalism" of the Personality of Godhead, but these fools cannot take credit for the creation of their own body, brain or energy, nor can they claim credit for the air, rain, vegetables, fruits, sun, moon, and so on. In other words, they are totally dependent on the mercy of God at every second, and yet they arrogantly state that they do not want to accept the shelter of the Lord, because they are self-sufficient. In fact, some bewildered living entities even think that they themselves are God, although they cannot explain why "God" has to struggle and toil to achieve meager success in the *yoga* system. Therefore Uddhava is pointing out that, unlike the impersonalists and meditators, the pure devotees very easily cross over the illusory energy because they are totally attached to the lotus feet of Kåñëa. Lord Kåñëa is always transcendental, and if one is firmly attached to the Lord's lotus feet, then he is also transcendental. The causeless mercy of Kåñëa is more valuable than millions and billions of years of one's own struggling and straining. One should try to get the Lord's mercy, and then everything will become very easy on the path of spiritual realization. In this age one can achieve the mercy of Lord Kåñëa by constantly chanting His holy name, as recommended in the *çästra*:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]
(Bāhan-nāradēya Purāëa)*

If one constantly chants Lord Kåñëa's holy names, avoiding offenses against the names, then surely one will achieve the same result as Uddhava. Uddhava was not interested in so-called Brahman realization, but rather he wanted to go on drinking the maddening nectar of the beautiful smiling of the Lord's moonlike face.

TEXTS 48-49

vayaM itvah" mah"AyaAeigAna,

"amanta: k(maRvatmaRs\$au
tvaã"AtaRyaA tair"SyaAmas\$a,
taAvakE(äuR"starM" tama:

smar"nta: k(LtaRyantastae
k{(taAina gAid"taAina ca
gAtyauitsmatae°aNA°vaeila
ya²a{laAek(ivax"mbanama,

*vayaà tv iha mahä-yogin
bhramantaù karma-vartmasu
tvad-värtayä tariṇyāmas
tävakair dustaraà tamaù
smarantaù kértayantas te
kâtäni gaditāni ca
gaty-utsmitekñāëa-kñveli
yan nâ-loka-viòambanam*

WORD-FOR-WORD MEANINGS

vayam—we; *tu*—on the other hand; *iha*—in this world; *mahä-yogin*—O greatest of yogés; *bhramantaù*—wandering; *karma-vartmasu*—on the paths of material work; *tvat*—of You; *värtayä*—by discussion of the topics; *tariṇyāmaù*—will cross over; *tävakaiù*—along with Your devotees; *dustaram*—insurmountable; *tamaù*—darkness; *smarantaù*—remembering; *kértayantaù*—glorifying; *te*—Your; *kâtäni*—deeds; *gaditāni*—words; *ca*—also; *gati*—movements; *utsmita*—widely smiling; *ékñāëa*—glances; *kñveli*—and loving pastimes; *yat*—which are; *nâ-loka*—of human society; *viòambanam*—a clever imitation.

TRANSLATION

O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of

Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world.

PURPORT

In this verse Uddhava, by stating *bhramantaù karma-vartmasu*, humbly presents himself as one of the conditioned souls entangled in fruitive activities. Still, Uddhava is confident that he will certainly cross over the illusory energy because he is addicted to chanting and remembering the glorious activities and words of Lord Kåñëa. Similarly, Rûpa Gosvämé has stated:

*éhä yasya harer däsye
karmaëä manasä girä
nikhiläsv apy avasthäsu
jévan-muktaù sa ucyate*

Although one may outwardly appear to be involved in this material world, if one is always engaged, twenty-four hours a day, in the service of Lord Kåñëa, then one is considered to be a liberated soul. Uddhava states here that hearing and chanting the holy name and pastimes of Kåñëa is infinitely more effective than becoming a naked *yogé* in the forest and running the constant risk of becoming, due to lusty desires and sex indulgence, a naked monkey in the forest. Uddhava is begging the Lord for the mercy of His Sudarçana *cakra*, whose effulgence is represented by the process of remembering and chanting the pastimes of the Lord. One who absorbs himself in the incomparable bliss of thinking of the Lord's abode easily becomes free from all lamentation, illusion and fear. That is the recommendation of Çré Uddhava.

TEXT 50

™alZAuk(ovaAca
WvaM ivaÁaAipataAe r"Ajana,
BagAvaAnde"vak(Ls\$auta:
Wk(AintanaM i'ayaM Ba{tyama,
oÜ"vaM s\$amaBaASata

çré-çuka uvāca
evaà viji āpito rājan
bhagavān devaké-sutaù
ekāntinaà priyaà bhātyam
uddhavaà samabhāñata

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çukadeva Gosvāmé said; *evam*—in this way; *viji āpitaù*—requested; *rājan*—O King; *bhagavān*—the Supreme Personality of Godhead; *devaké-sutaù*—the son of Devaké; *ekāntinam*—in private; *priyam*—dear; *bhātyam*—to the servant; *uddhavam*—Uddhava; *samabhāñata*—He spoke at length.

TRANSLATION

Çukadeva Gosvāmé said: O King Parékñit, thus addressed, the Supreme Personality of Godhead, Kāñëa, the son of Devaké, began to reply confidentially to His dear, unalloyed servant Uddhava.

PURPORT

According to Çréla Bhaktisiddhānta Sarasvaté, the conditioned living entities, by their movements, laughter, activities and words, simply bind themselves more and more in material existence. But if they engage in hearing and chanting about the pastimes of the Personality of Godhead, the conditioned souls will achieve liberation from the bondage of repeated birth and death. This process of supreme liberation will now be elaborately described by Lord Çré Kāñëa to His dearmost devotee Çré Uddhava.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Sixth Chapter, of the Çrémad-Bhāgavatam, entitled "The Yadu Dynasty Retires to Prabhāsa."

7. Lord Kāñëa Instructs Uddhava

As described in this chapter, the Supreme Lord, Kāñëa, replied to Uddhava's prayerful entreaty that he be allowed to return with Him to His abode. Kāñëa advised Uddhava to take to the renounced order of *sannyāsa*, and when Uddhava showed interest in more elaborate instructions, the Lord further described the *avadhūta*'s account of his twenty-four spiritual masters.

After hearing Uddhava's prayerful request to be taken back with Him to the spiritual world, Lord Kāñëa informed him that He was indeed desirous of returning to His own personal abode because the purpose of His descent had been successfully fulfilled and the misfortunes of Kali-yuga would soon beset the earth. He thus advised Uddhava to take up *sannyāsa* by fixing his mind upon Him and establishing himself in theoretical and realized transcendental knowledge. The Lord further instructed Uddhava that while remaining untouched by contamination and compassionately disposed to all beings, he should begin wandering throughout this temporary world, which is simply the combined manifestation of the Lord's illusory energy and the imagination of the living entities.

Uddhava then stated that renouncing material things in a spirit of detachment is the source of the highest auspiciousness, but such renunciation is certainly extremely difficult to accomplish for living entities other than the devotees of the Supreme Lord, because they are very attached to sense gratification. Uddhava expressed the need for some

instruction by which foolish persons who misidentify the body as the self can be convinced to carry out their duties in accordance with the order of the Supreme Lord. Even great demigods like Brahmā are not completely surrendered to the Lord, but Uddhava declared that he himself had taken shelter of the only true instructor of the Absolute Truth-Lord Nārāyaṇa, the all-perfect, all-knowing master of Vaikuṇṭha and the only real friend of all living entities. Hearing this, the Supreme Lord replied that actually the *jīva* soul is his own *guru*. Within this human body, the living beings can search out the Supreme Lord by positive and negative means and ultimately achieve Him. For this reason the human form of life is most dear to the Supreme Personality of Godhead. In this regard, Lord Kāṇḍa began to describe an ancient conversation between a *brāhmaṇa avadhūta* and the great king Yadu.

The son of Yayāti, Mahārāja Yadu, once encountered an *avadhūta* who was traveling about, here and there, in great transcendental ecstasy and was acting unpredictably, just like someone who has become haunted by a ghost. The King inquired from the holy man about the cause of his wandering and his ecstatic condition, and the *avadhūta* replied that he had received various instructions from twenty-four different *gurus*-the earth, the wind, the sky, the water, fire, and so on. Because of the knowledge he had gained from them, he was able to travel about the earth in a liberated state.

From the earth he had learned how to be sober, and from the two manifestations of earth, namely the mountain and the tree, he had learned, respectively, how to serve others and how to dedicate one's whole life to the benefit of others. From the wind, manifesting in the form of the vital air within the body, he had learned how to be satisfied with merely keeping oneself alive, and from the external wind he had learned how to remain uncontaminated by the body and the objects of the senses. From the sky he had learned how the soul, which pervades all material substances, is both indivisible and imperceptible, and from the water he had learned how to be naturally clear and purifying. From the fire he had learned how to devour all things without becoming dirtied and how to destroy all the inauspicious desires of those who make offerings to him. He had also learned from fire how the spirit soul enters into every body and gives illumination and how

the birth and death of those who are embodied cannot be discerned. From the moon he had learned how the material body undergoes growth and dwindling. From the sun he had learned how to avoid entanglement even while coming into contact with sense objects, and he had also learned about the two different modes of perception based on seeing the real form of the soul and seeing false designative coverings. From the pigeon he had learned how too much affection and excessive attachment are not good for one. This human body is the open door to liberation, but if one becomes attached to family life like the pigeon, one is compared to a person who has climbed up to a high place just to fall down again.

TEXT 1

™alBagAvaAnauvaAca
yad"AtTa maAM mah"ABaAgA
tai»ak(LiSaRtamaeva mae
"aöA BavaAe laAek(paAlaA:
svavaARs\$aM mae'iBak(AiÉÿNA:

çré-bhagavän uväca
yad ättha mää mahä-bhāga
tac-cikérñitam eva me
brahmä bhavo loka-päläù
svar-väsaà me 'bhikāi kñiëaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *yad*—that which; *ättha*—you spoke; *mäm*—to Me; *mahä-bhāga*—O greatly fortunate Uddhava; *tat*—that; *cikérñitam*—the program that I am desiring to execute; *eva*—certainly; *me*—Mine; *brahmä*—Lord Brahmä; *bhavaù*—Lord Çiva; *loka-päläù*—the leaders of all universal planets; *svaù-väsam*—abode in Vaikuëöha; *me*—My; *abhikāi kñiëaù*—they are desiring.

TRANSLATION

The Supreme Personality of Godhead said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuṇṭha. Thus Lord Brāhmā, Lord Śiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuṇṭha.

PURPORT

Each and every demigod has his particular abode in the heavenly planets within the material universe. Although Lord Viṇṇu is sometimes counted among the demigods, His abode is in Vaikuṇṭha, the spiritual sky. The demigods are universal controllers within the kingdom of *māyā*, but Viṇṇu is the Lord of the illusory potency and many other spiritual potencies. His exalted residence does not lie within the kingdom of His insignificant maidservant *māyā*.

Lord Viṇṇu, the Personality of Godhead, is the Supreme Lord of all lords; the demigods are His separated parts and parcels. Being themselves minute *jīva* souls, the demigods are under the influence of the potency of *māyā*; but Lord Viṇṇu is always the supreme controller of *māyā*. The Personality of Godhead is the reservoir and root of all existence, and the material world is just a dim reflection of the brilliant scenery of His eternal, spiritual abode, where everything is infinitely beautiful and pleasurable. Viṇṇu is the supreme reality, and no living entity can ever be equal to or greater than Him. The Lord exists within His own unique category called *viṇṇu-tattva*, or the Supreme Personality of Godhead. All other prominent or extraordinary living entities owe their positions and potencies to the Lord. Ultimately Viṇṇu Himself is a plenary expansion of Lord Kāṇḍa, the original source of all the *viṇṇu-tattva* and *jīva-tattva* expansions. Thus Lord Kāṇḍa is the basis of everything.

TEXT 2

mayaA inaSpaAid"taM ÷ṭa
de"vak(AyaRmazAeSata:
yad"TaRmavataINAAeR'h"ma,
@MzAena "aöNAAiTARta:

*mayä niñpäditā hy atra
deva-kāryam aṇṇatāu
yad-artham avatēreō 'ham
aṇṇena brahmaēārthitāu*

WORD-FOR-WORD MEANINGS

mayä—by Me; *niñpäditam*—accomplished; *hi*—certainly; *atra*—within this world; *deva-kāryam*—work for the benefit of the demigods; *aṇṇatāu*—completely, with nothing remaining; *yat*—for whose; *artham*—sake; *avatēreāu*—incarnated; *aham*—I; *aṇṇena*—with My plenary portion, Baladeva; *brahmaēā*—by Lord Brahmā; *arthitāu*—being prayed for.

TRANSLATION

Answering the prayer of Lord Brahmā, I descended within this world along with My plenary portion, Lord Baladeva, and performed various activities on behalf of the demigods. I have now completed My mission here.

TEXT 3

ku(laM vaE zAApainadR"gDaM
naÉYyatyanyaAenyaivafah"Ata,
s\$amau"%": s\$aæamae ÷enaAM
paur"I%M ca plaAvaiyaSyaita

*kulā vai ṇṇapa-nirdagdha
nāi kīyaty anyonya-vigrahāt
samudrāu saptame hy enā
purē ca plāvayīṇyati*

WORD-FOR-WORD MEANINGS

kulam—this Yadu dynasty; *vai*—definitely; *çäpa*—by the curse; *nirdagdham*—finished; *naï kīyati*—will be destroyed; *anyonya*—mutual; *vigrahāt*—by a quarrel; *samudraù*—the ocean; *saptame*—on the seventh day; *hi*—certainly; *enäm*—this; *purém*—city; *ca*—also; *plāvayīṇyati*—will inundate.

TRANSLATION

Now due to the brāhmaëas' curse the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.

PURPORT

In this and the following verses, Lord Kāṇëa indicates to Uddhava that he should immediately fix himself in self-realization by giving up all identification with the material world. Çréla Jéva Gosvāmé has pointed out that the Yadu dynasty was not actually destroyed by Lord Kāṇëa but merely removed from the vision of the world through the curse of the *brāhmaëas*; similarly, the Lord's eternal abode Dvārakā can never be drowned by the ocean. Nevertheless, all external approaches to this transcendental city were covered by the ocean, and thus the Lord's abode remains inaccessible to foolish persons in Kali-yuga, as will be described later in this canto.

By the Lord's mystic potency, called *yoga-māyā*, He reveals His own form, abode, paraphernalia, pastimes, entourage, and so on, and at the suitable time He removes all of these from our mundane sight. Although bewildered conditioned souls may doubt the spiritual potency of the Lord, the pure devotees can directly perceive and relish His transcendental appearance and disappearance, which are described in *Bhagavad-gētā* as *janma karma ca me divyam* [Bg. 4.9]. If one faithfully accepts this perfect knowledge of the Lord's transcendental nature, then surely one will go back home, back to Godhead, and become an eternal companion of Lord Kāṇëa.

TEXT 4

ya÷eRvaAyaM mayaA tya·(Ae
laAek(Ae'yaM naí"maËÿla:
BaivaSyatyaicar"Ats\$AaDaAe
k(ilanaAipa inar"Ak{(ta:

*yarhy evāyaà mayā tyakto
loko 'yaà nañña-maī galaù
bhaviṇyaty acirāt sādho
kalināpi nirākātaù*

WORD-FOR-WORD MEANINGS

yarhi—when; *eva*—certainly; *ayam*—this; *mayā*—by Me;
tyaktaù—abandoned; *lokaù*—the world; *ayam*—this;
nañña-maī galaù—bereft of all auspiciousness or piety; *bhaviṇyati*—it will be;
acirāt—very soon; *sādho*—O saintly one; *kalinā*—due to Kali; *api*—himself;
nirākātaù—overwhelmed.

TRANSLATION

O saintly Uddhava, in the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all piety.

PURPORT

Lord Kāñëa's plan was to bring Uddhava back to His own eternal abode after a brief delay. Because of Uddhava's extraordinary spiritual qualities, the Lord wanted to engage him in propagating His message among other saintly persons who were not yet advanced to the stage of pure devotional service. However, the Lord assured Uddhava that he would not be bereft of the Lord's association for even a moment. Also, because Uddhava had become a perfect master of his senses, he would never be afflicted by the three modes of material nature. In this way, before bringing Uddhava back

home, back to Godhead, the Lord empowered him to carry out a specific confidential mission.

Wherever the supreme position of the Personality of Godhead is not recognized, useless mental speculation becomes very prominent, and the safe and sure path of hearing perfect Vedic knowledge becomes covered by the chaos of mental concoction. At the present time, especially in the Western countries, literally millions of books are being published on hundreds and thousands of subjects; yet despite this proliferation of mental concoction people remain totally in ignorance about the most fundamental issues of human life, namely, Who am I? Where have I come from? Where am I going? What is my soul? What is God?

The Personality of Godhead, Lord Çré Kâñëa, is the reservoir of innumerable enchanting pastimes, and thus He is the source of innumerable varieties of pleasure. In fact, He is the ocean of eternal pleasure. When the eternal soul is bereft of the constitutional pleasure that comes from loving service to the Lord, he is overwhelmed and bewildered by material nature. He helplessly chases after material sense gratification, thinking that one material object is good and another bad, and constantly changes his assessment of what is good and what is bad. Thus he derives no peace or pleasure, is in constant anxiety and is repeatedly thrashed by the cruel laws of nature in the form of birth, death, old age and disease.

In this way the conditioned soul becomes a fit candidate to take birth in Kali-yuga, which is the epitome of misfortune. In Kali-yuga the living entities, who are already suffering so many tribulations, mercilessly turn against one another. Human society in Kali-yuga becomes savagely violent, and men open slaughterhouses to butcher hundreds of millions of innocent creatures. Large-scale wars are declared, and millions of human beings, even women and children, are quickly annihilated.

Unless the living entity recognizes the authority of the Personality of Godhead, he remains a helpless victim in the clutches of *mâyä*, or material illusion. He concocts different solutions to release himself from *mâyä*, but these solutions are themselves creations of *mâyä* and thus cannot possibly release the conditioned soul. In fact, they only intensify his distress. In the

next verse, Lord Kāñëa specifically warns Uddhava to avoid Kali-yuga and go back home, back to Godhead. Those of us who have already taken birth in Kali-yuga should also heed this advice and immediately take all necessary steps to go back to the Lord's eternal abode for a blissful life of perfect knowledge. The material world is never a happy place, especially during the fearful days of Kali-yuga.

TEXT 5

na vastavyaM tvayaEvaeh"
mayaA tya·e(mah"ltae
janaAe'Ba%"ç&icaBaR%"
BaivaSyaita k(laAE yaugAe

*na vastavyaà tvayaiveha
mayä tyakte mahé-tale
jano 'bhadra-rucir bhadra
bhaviñyati kalau yuge*

WORD-FOR-WORD MEANINGS

na—not; *vastavyam*—should remain; *tvayä*—you; *eva*—certainly; *iha*—in this world; *mayä*—by Me; *tyakte*—when it is abandoned; *mahétale*—the earth; *janaù*—the people; *abhadra*—sinful, inauspicious things; *ruciù*—addicted to; *bhadra*—O you who are sinless and auspicious; *bhaviñyati*—will be; *kalau*—in Kali; *yuge*—in this yuga.

TRANSLATION

My dear Uddhava, you should not remain here on the earth once I have abandoned this world. My dear devotee, you are sinless, but in Kali-yuga the people will be addicted to all types of sinful activities; therefore do not stay here.

PURPORT

In this age of Kali, human beings are totally unaware that the Supreme Personality of Godhead comes personally to the earth to manifest His transcendental pastimes as they are enacted in the spiritual world. Heedless of the authority of the Personality of Godhead, the fallen souls of Kali-yuga become engulfed in bitter quarrel and cruelly harass one another. Because people in Kali-yuga are addicted to polluted, sinful activities, they are always angry, lusty and frustrated. In Kali-yuga the devotees of the Personality of Godhead, who are engaged in the ever-increasing loving service of the Lord, should never be attracted to living on the earth, the population of which is covered in the darkness of ignorance and devoid of any loving relationship with the Lord. Thus Lord Kāñëa advised Uddhava not to remain on the earth in Kali-yuga. In fact, in *Bhagavad-gētā* the Lord advises all living entities that they should never remain anywhere within the material universe—during any age. Therefore every living being should take advantage of the pressures of Kali-yuga to understand the overall useless nature of the material world and surrender himself at the lotus feet of Lord Kāñëa. Following in the footsteps of Çré Uddhava, one should surrender to Kāñëa and go back home, back to Godhead.

TEXT 6

tvaM tau s\$ava< pair"tyajya
µaehM" svajanabanDauSau
mayyaAvaezya mana: s\$aMyak,(
s\$amaä{"igvacar"sva gAAma,

*tvaà tu sarvaà parityajya
snehaà sva-jana-bandhuñu
mayy äveçya manaù saàyak
sama-dåg vicarasva gäm*

WORD-FOR-WORD MEANINGS

tvam—you; *tu*—in fact; *sarvam*—all; *parityajya*—giving up; *sneham*—affection; *sva-jana-bandhuṇu*—for your relatives and friends; *mayi*—in Me, the Supreme Personality of Godhead; *āveṣya*—fixing; *manaù*—your mind; *saàyak*—completely; *sama-dāk*—seeing everything with equal vision; *vicarasva*—wander; *gām*—throughout the earth.

TRANSLATION

Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth.

PURPORT

Çrémad Vêrarāghava Ācārya has explained the concept of equal vision as follows: *sama-dāk sarvasya brahmātmakatvānusandhāna-rūpa-sama-dāññimān*. "One who is on the path of self-realization should always endeavor to see the ultimate spiritual nature of all existence." The word *mayi* in this verse means *paramātmāni*. One should fix one's mind on the Supreme Personality of Godhead, who is the source of everything. Thus as one passes one's life on the earth, using up one's allotted time, one should practice seeing all things and all people as part and parcel of the Absolute Truth, the Personality of Godhead. Since all living entities are part and parcel of Kāñëa, ultimately they all have the same spiritual status. The material nature, also being an emanation of Kāñëa, has a similar spiritual status, but although matter and spirit are both emanations from the Personality of Godhead, they do not exist exactly on the same level. In *Bhagavad-gētā* it is said that the spirit soul is the superior energy of the Lord, whereas the material nature is His inferior energy. However, since Lord Kāñëa is equally present in all things, the word *sama-dāk* in this verse indicates that one must ultimately see Kāñëa within everything and everything within Kāñëa. Thus equal vision is compatible with mature knowledge of the varieties present within this world.

Çréla Viçvanātha Cakravarté Ōhākura comments as follows on this verse. "At the end of His manifest pastimes on the earth, the Supreme Personality of Godhead, Kāñëa, thought as follows within His mind: 'During My pastimes on the earth, I have satisfied the desires of all those devotees who anxiously desired to see Me. I have duly married many thousands of queens, headed by Rukmiëë, whom I personally kidnapped, and I have killed innumerable demons in various places and by various means. I have attended meetings, reunions and ceremonies with many friends, relatives and well-wishers in cities such as Våndävana, Mathurä, Dvärakä, Hastinäpura and Mithilä, and thus I have kept constantly busy coming and going in the performance of pastimes.

" 'I further arranged to give My personal association to great devotees who are situated below the earthly planet. In order to please My mother Devaké and return her six deceased sons who were killed by Kaàsa, I descended to the planet Sutala and blessed My great devotee Bali Mahäräja. In order to return the dead son of My spiritual master, Sändëpani Muni, I personally went to the court of Ravinandana, or Yamaräja, and thus he was able to see Me face to face. I even blessed the residents of heaven, such as mother Aditi and Kaçyapa Muni, with My personal association when I traveled there to steal the *pärijäta* flower for My wife Satyabhämä. And in order to please the inhabitants of Mahä-viñëu's abode, such as Nanda, Sunanda and Sudarçana, I traveled to Mahä-vaikuëhaloka to recover the deceased children of a frustrated *brähmaëa*. Thus, innumerable devotees who ardently desired to see Me have received the object of their prayers.

" 'Unfortunately Nara-Näräyaëa Āñi and the great *paramahaàsa* sages who live with Him in Badarikäçrama, although most enthusiastic to see Me, never had their desire fulfilled. I have been on the earth for 125 years, and the scheduled time is now up. Being busily engaged in My pastimes, I did not have time to give My blessings to these great sages. Nevertheless, Uddhava is practically the same as Me. He is a great devotee and shares My own transcendental opulences. Thus, he is the right person for Me to send to Badarikäçrama. I shall give Uddhava complete transcendental knowledge by which one becomes detached from the material world, and he in turn can deliver this knowledge, the science of transcending the kingdom of illusion,

to the worthy sages at Badarikāṣrama. In this way he can teach them the method of rendering loving devotional service to My lotus feet. Such loving devotional service rendered to Me is the most valuable treasure, and by hearing such knowledge the desires of the great sages such as Nara-Nārāyaṇa will be completely fulfilled.

" 'Those great souls who have surrendered unto Me are always equipped with transcendental knowledge and detachment from the material world. Sometimes, being busy in their devotional service, they may appear to forget Me. However, a pure devotee who has achieved the platform of love for Me will always be protected by such sincere devotion. Even if such a devotee should suddenly give up his life while neglecting to fix his mind intensely on Me, such a devotee's loving feelings are so powerful that they afford him all protection. Even if there is a temporary moment of forgetfulness, such devotion will bring the devotee to My lotus feet, which are beyond the vision of ordinary, materialistic persons. Uddhava is My pure devotee. Knowledge of Me and detachment from this world have again been aroused in him because he can never give up My association.' "

The sincere servants of Caitanya Mahāprabhu are vigorously endeavoring to spread this Kāñḍa consciousness movement for the pleasure of their spiritual master and Lord Kāñḍa. At the present time thousands of devotees in the Kāñḍa consciousness movement, in all parts of the world, are working long hours under difficult conditions to distribute transcendental literature and thus enlighten the general populace. In this effort the devotees have no personal motivation but are simply desirous of pleasing their spiritual master by distributing his books. The people who receive this literature usually have no previous experience of Kāñḍa consciousness, yet they are so impressed by the purity of the devotees they meet that they eagerly purchase the books and magazines. In order to execute the tremendous task of spreading Kāñḍa consciousness, the devotees are tirelessly laboring day and night because they are on the platform of loving devotion. Although superficially such busy devotees may occasionally not think directly of the lotus feet of Kāñḍa, such loving devotion will undoubtedly take them back to Kāñḍa's lotus feet, and being pleased by their service, the Lord Himself will again arouse their unflinching meditation

upon His personal form. This is the beauty of *bhakti-yoga*, which depends wholly and solely on the mercy of the all-merciful Personality of Godhead, Çré Kâñëa. This is the only totally safe means of uprooting the deep desires for material enjoyment, attaining pure love for Kâñëa and going beyond the material universe to the kingdom of God. As stated in *Bhagavad-gétä* (2.40):

*nehäbhikrama-näço 'sti
pratyaväyo na vidyate
sv-alpam apy asya dharmasya
träyate mahato bhayät*

Lord Kâñëa also advised Uddhava in this verse to give up the illusory attachment to so-called friends and family within this material world. One may not be able to physically give up association with family and friends, but one should understand that everyone and everything is part and parcel of God and is meant for the pleasure of God. As soon as one thinks, "This is my personal family," immediately one will see the material world as no more than a place for enjoying family life. As soon as one is attached to one's so-called family, false prestige and material possessiveness arise. Actually, everyone is part and parcel of God and therefore, on the spiritual platform, related to all other entities. This is called *kâñëa-sambandha*, or the constitutional relationship with Kâñëa. It is not possible to advance to the highest stage of spiritual awareness and at the same time maintain a petty material concept of society, friendship and love. One should experience all relationships on the higher, spiritual platform of *kâñëa-sambandha*, which means seeing everything in relation to Lord Kâñëa, the Personality of Godhead.

One who is situated in his constitutional relationship with Kâñëa can see all things in relation to Kâñëa. He thus gives up the mundane urges of the body, mind and speech and travels throughout the earth as a devotee of the Lord. Such a highly elevated personality is called *gosvämé*, or the master of the senses. This stage is described in *Bhagavad-gétä* (18.54) by the words *brahma-bhütaù prasannätmä*: on the spiritual platform one attains complete satisfaction.

TEXT 7

yaid" dM" manas\$ aA vaAcaA
ca° auByaA< ™avaNAAid" iBa:
nairM" gA{÷maANAM ca
ivaiÜ" maAyaAmanaAemayama,

*yad idaà manasā vācā
cakñurbhyāà çravaëädibhiù
naçvaraà gāhyamäëaà ca
viddhi mâyā-mano-mayam*

WORD-FOR-WORD MEANINGS

yat—that which; *idam*—this world; *manasā*—by the mind; *vācā*—by speech; *cakñurbhyām*—by the eyes; *çravaëa-ädibhiù*—by the ears and other senses; *naçvaram*—temporary; *gāhyamäëam*—that which is being accepted or perceived; *ca*—and; *viddhi*—you should know; *mâyā-mano-mayam*—it is only imagined to be real by the influence of *mâyā*.

TRANSLATION

My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of *mâyā*. In fact, you should know that all of the objects of the material senses are temporary.

PURPORT

The question may be raised that since we find good and bad qualities throughout the material world, how can Lord Kāñëa advise Uddhava to see everything equally? In this verse Kāñëa explains that material good and evil are a creation of the illusory energy, just as the objects of a dream are a mental creation.

As stated in *Bhagavad-gētā, vāsudevaù sarvam iti*: [Bg. 7.19] Lord Kāñëa is actually everything because He is present within everything and everything is present within Him. Kāñëa is *sarva-loka-maheçvaram* [Bg. 5.29], the Lord and proprietor of all worlds. To see anything separate from Kāñëa is illusion, and attraction to any kind of material illusion, either good or bad, is ultimately useless since it obliges the living entity to continue wandering in the cycle of birth and death.

Seeing, hearing, smelling, tasting and touching constitute the activities of the five knowledge-gathering senses. Similarly, the voice, the hands, the legs, the anus and the genital constitute the five working senses. These ten senses are organized around the mind, which is the center of material activity. When the living entity desires to exploit matter, he is covered by the three modes of nature. Thus he concocts different philosophical, political and social explanations of reality but never understands the Absolute Truth, Lord Kāñëa, who is beyond the contaminated perception of the material senses. One who is entangled in the network of material designations, such as race, nationality, sectarian religion, political affiliation, etc., is absorbed in the experience of combining his body and other bodies with material sense objects, thinking these sense objects to be sources of happiness and satisfaction. Unfortunately, the entire material world, along with the senses that experience it, is a temporary creation that will be annihilated by the time potency of the Supreme Lord. Despite our foolish hopes and dreams, there is no actual happiness on the material platform. The real truth is not material, nor is it temporary. The real truth is called *ātmā*, or the eternal soul, and among all eternal souls one is supreme. He is called the Personality of Godhead, and in His original form He is known as Kāñëa. The knowledge-gathering process culminates in perception of the inconceivable, transcendental form of Kāñëa. One who is not perceiving Kāñëa in everything and everything in Kāñëa is undoubtedly on the platform of mental concoction. In this verse Lord Kāñëa warns Uddhava to remain clear of this illusory platform of existence.

TEXT 8

pauMs\$Ae'yau·(sya naAnaATaAeR
"ama: s\$A gAuNAd"AeSaBaAk,(
k(maARk(maRivak(maeRita
gAuNAd"AeSaiDayaAe iBad"A

*puàso 'yuktasya nānārtho
bhramaù sa guëa-doña-bhāk
karmākarma-vikarmeti
guëa-doña-dhiyo bhidä*

WORD-FOR-WORD MEANINGS

puàsaù—of a person; *ayuktasya*—whose mind is diverted from the truth; *nānā*—many; *arthaù*—values or meanings; *bhramaù*—confusion; *saù*—that; *guëa*—something good; *doña*—something bad; *bhāk*—embodying; *karma*—compulsory duties; *akarma*—nonperformance of prescribed duties; *vikarma*—forbidden activities; *iti*—thus; *guëa*—good things; *doña*—bad things; *dhiyaù*—of one who perceives; *bhidä*—this difference.

TRANSLATION

One whose consciousness is bewildered by illusion perceives many differences in value and meaning among material objects. Thus one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties and performance of forbidden activities.

PURPORT

The illusory mental platform of existence is described in this verse. The word *ayuktasya* indicates the conditioned soul who does not fix his mind on the Supreme Personality of Godhead. It is clearly described in *Bhagavad-gētä* and other Vedic literature that Lord Kāñëä, the Absolute Truth, is within everything, and everything is within the Lord. The example may be given that when a woman loves a man, she is most eager to see him, and she daily

sees him dressed in different clothes. Actually the woman is interested not in the clothes but in the man. Similarly, within every material object is the Supreme Personality of Godhead; therefore one who has developed love of God is constantly seeing the Lord everywhere, and not just the superficial material objects that cover the Lord.

The word *ayuktasya* in this verse indicates one who has not come to the stage of reality. Such a person, being deprived of loving devotional service to Lord Kāñëa, attempts to enjoy the innumerable forms and flavors of material experience. This temporary, illusory engagement is not the constitutional function of the bewildered living entity, who remains without any awareness of the ultimate reality, the Supreme Personality of Godhead. Within the world of matter there are undoubtedly varieties. Among dogs there are pedigree poodles and common mutts, and among horses there are thoroughbreds and old gray mares. Similarly, some human beings are beautiful and educated and others are dull and homely. Some are rich and some are poor. In nature we find fertile land and sterile land, lush forests and useless deserts, invaluable gems and colorless stones, flowing transparent rivers and stagnant dirty ponds. In human society we find happiness and distress, love and hate, victory and defeat, war and peace, life and death, and so on. However, we do not have any permanent relationship with any of these conditions, because we are eternal spirit souls, part and parcel of Lord Kāñëa, the Supreme Personality of Godhead. Vedic culture is arranged in such a way that everyone can become perfect in self-realization simply by performing his occupational duty for the satisfaction of the Supreme Personality of Godhead. *Sve sve karmaëy abhirataù saàsiddhià labhate naraù*. Some conditioned souls, however, believe that complete perfection in life may be achieved by performing ordinary, nonspiritual duties on behalf of family, nation, humanity, and so on. Others are interested in neither service to God nor noble mundane activities, and there are others who actively pursue sinful life. Such sinful persons generally rise from bed late in the afternoon and stay awake all night, taking intoxicants and engaging in illicit sex. Such a dark, hellish existence is caused by attraction to *tamo-guëa*, the mode of ignorance. Actions in the mode of ignorance are called *vikarma*, as mentioned in this verse.

Unfortunately, neither the materially responsible person nor the materially irresponsible person nor the sinful person can achieve the real perfection of life, Kāñëa consciousness. Although different societies and different individuals maintain different concepts of good and evil, all material things are ultimately useless in terms of our eternal self-interest, which is Kāñëa consciousness. This idea is expressed by the saintly King Citraketu in the Sixth Canto of *Çrémad-Bhāgavatam* (6.17.20):

*guëa-pravāha etasmin
kaù çāpaù ko nv anugrahaù
kaù svargo narakaù ko vā
kiā sukhaā duùkham eva vā*

"This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets and what are the hellish planets? What is actually happiness and what is actually distress? Because the waves flow constantly, none of them has an eternal effect." The argument may be given that since in the *Vedas* there are prescribed and forbidden activities, the *Vedas* also accept the concept of good and evil within the material world. The fact is, however, that it is not the *Vedas* themselves but the conditioned souls who are bound up in material duality. The function of Vedic literature is to engage each individual at the particular level on which he is presently situated and gradually elevate him to the perfection of life. The material mode of goodness is not itself spiritual, but it does not impede spiritual life. Since the material mode of goodness purifies one's consciousness and creates a hankering for higher knowledge, it is a favorable platform from which to pursue spiritual life, just as the airport is a favorable place from which to travel. If a man desires to travel from New York to London, the New York airport is certainly the most favorable place from which to travel. But if the man misses his plane, he is no closer to London than anyone in New York who did not go to the airport. In other words, the advantage of the airport is meaningful only if one catches his plane. Similarly, the material mode of goodness is the most favorable situation from which to move up to the spiritual platform. The *Vedas* prescribe and forbid various activities to lift

the conditioned soul to the material mode of goodness, and from that point he should rise to the spiritual platform by transcendental knowledge. Therefore if one does not come to the platform of Kāñëa consciousness, his elevation to the material mode of goodness is useless, just as a trip to the airport is useless for one who misses his plane. In the *Vedas* there are injunctions and prohibitions that appear to accept good and evil among material things, but the ultimate purpose of the Vedic regulations is to create a favorable situation for spiritual life. If one can immediately take to spiritual life then there is no need to waste time with rituals within the modes of nature. Therefore Kāñëa advises Arjuna in *Bhagavad-gëtä* (2.45),

*trai-guëya-visayä vedä
nīstrai-guëyo bhavärjuna
nirdvandvo nitya-sattva-stho
niryoga-kñëma ätmavän*

"The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." In this connection, Çréla Madhväcärya has quoted the following verses from *Mahäbhärata*:

*svargädyäç ca guëäù sarve
doñäù sarve tathaiva ca
ätmanaù kartâtä-bhräntyä
jäyante nätra saäçayaù*

"Within the material world, the conditioned souls consider residence on the heavenly planets and celestial pleasures, such as the pious enjoyment of beautiful women, to be good and desirable things. Similarly, painful or miserable conditions are considered to be evil or bad. However, all such perception of good and bad in the material world is undoubtedly based upon the fundamental mistake of considering oneself, and not the Supreme Personality of Godhead, to be the ultimate doer or performer of all actions."

*paramātmānam evaikaà
kartāraà vetti yaù pumān
sa mucyate 'smāt saàsārāt
paramātmānam eti ca*

"On the other hand, a person who knows that the Supreme Personality of Godhead is the actual controller of material nature, and that it is ultimately He who is moving everything, can free himself from the bondage of material existence. Such a person goes to the abode of the Lord."

TEXT 9

*tasmaAâu·e(in%o"yafaAmaAe
yau·(icaÔa wd"mjagAta,
@Atmanal°asva ivatatama,
@AtmaAnaM mayyaDalire"*

*tasmād yuktendriya-grāmo
yukta-citta idaà jagat
ātmanékñasva vitatam
ātmānaà mayy adhēçvare*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *yukta*—having brought under control; *indriya-grāmaù*—all the senses; *yukta*—also subduing; *cittaù*—your mind; *idam*—this; *jagat*—world; *ātmani*—within the individual soul; *ékñasva*—you should see; *vitatam*—spread out (as the substance of his material enjoyment); *ātmānam*—and that individual soul; *mayi*—in Me; *adhēçvare*—the supreme controller.

TRANSLATION

Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as situated within the self, who is

expanded everywhere, and you should also see this individual self within Me, the Supreme Personality of Godhead.

PURPORT

The word *vitatam*, or "widely expanded," implies that the individual *jēva* soul is present throughout the material universe. Similarly, in *Bhagavad-gētā* (2.24) Lord Kāñēa states, *nityaū sarva-gataū*: the individual soul is eternal and is expanded everywhere throughout the material and spiritual worlds. This does not mean, however, that each individual soul is all-pervading, but that the Supreme Personality of Godhead, Kāñēa, has expanded His marginal potency everywhere. Thus, one should not blindly conclude that a minute living entity is all-pervading; rather, one should understand that God is great and expands His personal energy everywhere. In this verse, *ātmanēkñasva vitatam* means that this material world is created to facilitate the sense gratification of the conditioned souls, who are trying to enjoy without Kāñēa, their actual master. The living entities are busily trying to exploit the external energy of the Lord, but their jurisdiction over the material world is illusory. Both the material nature and the conditioned living being are energies of the Lord and thus exist within the Personality of Godhead and are under His supreme control.

The individual living entity exists for the pleasure of the Personality of Godhead and is the Lord's eternal servant. As soon as the senses become absorbed in material gratification they lose their power to experience the Absolute Truth. The actual goal of sense activity is satisfaction of Viñēu, the Lord, and all of the senses can experience infinite spiritual pleasure by perceiving and serving the Lord in His personal feature. Those who adopt the impersonal conception of God, however, try to stop all sense activity. But because the senses cannot remain permanently inactive they naturally return to activities in the realm of material illusion. If one engages the senses in the service of the Personality of Godhead, then one enjoys unlimited pleasure upon seeing the transcendental beauty of the Lord's form. But unless one qualifies himself by pure loving devotion to Kāñēa, the Lord does not award him this exalted experience. Therefore, every

conditioned soul should end his unnecessary separation from the Personality of Godhead by rejoining the Lord's blissful company. Lord Kāñëa personally comes down to reopen the blind eyes of the conditioned souls, and thus the Lord is personally teaching Uddhava so that sincere souls in the future might take advantage of His instructions. Indeed, hundreds and millions of people even now derive spiritual enlightenment from Lord Kāñëa's instructions to Arjuna in *Bhagavad-gétä*.

TEXT 10

ÁaAnaivaÁaAnas\$amYau·(
@AtmaBaUta: zAr"lir"NAama,
@tmaAnauBavatauí"AtmaA
naAntar"AyaEivaRh"nyas\$ae

jī āna-vijī āna-saàyukta
ātma-bhūtaù çarériëäm
atmänubhava-tuñöätmä
nāntarāyair vihan̐yase

WORD-FOR-WORD MEANINGS

jī āna—with conclusive knowledge of the *Vedas*; *vijī āna*—and practical realization of the purpose of knowledge; *saàyuktaù*—fully endowed; *ātma-bhūtaù*—an object of affection; *çarériëäm*—for all embodied beings (beginning with the great demigods); *ātma-anubhava*—by direct perception of the soul; *tuñöa-ätmä*—having a satisfied mind; *na*—never; *antarāyaiù*—by disturbances; *vihan̐yase*—you will be checked in your progress.

TRANSLATION

Being fully endowed with conclusive knowledge of the *Vedas* and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self, and thus your mind will be satisfied. At that time you will become dear to all living beings, headed by the demigods, and you

will never be hampered by any disturbance in life.

PURPORT

As explained in *Bhagavad-gētā*, one whose mind is free from material desire becomes disinterested in demigod worship, since the purpose of such worship is material amelioration. The demigods, however, are never displeased with one who becomes a pure devotee of Lord Kāñëa and offers all of his worship to the Lord. The demigods themselves are humble servants of Lord Kāñëa, as was amply demonstrated in Lord Kāñëa's pastimes on the earth. One who can experience the eternal soul within everyone's body certainly becomes dear to all living beings. Since he sees everyone as qualitatively equal to himself, he does not envy anyone nor try to lord it over any other living being. Being free from envy and a well-wisher of all, such a self-realized soul is naturally dear to everyone. As stated in the song to the six Gosvāmés, *dhérādhëra-jana-priyau priya-karau nirmatsarau pūjitaù*.

TEXT 11

d"AeSabauÜ"YaAeBayaAtaltaAe
inaSaeDaA^a inavataRtae
gAuNAbauÜ"YaA ca ivaih"taM
na k(r"Aeita yaTaABaRk(:

doña-buddhyobhayätéto
niñedhän na nivartate
guëa-buddhyä ca vihitaà
na karoti yathärbhakaù

WORD-FOR-WORD MEANINGS

doña-buddhyä—because of thinking that such action is wrong;
ubhaya-atétaù—one who has transcended both (the conceptions of
mundane right and wrong); *niñedhät*—from what is forbidden; *na*
nivartate—he does not desist; *guëa-buddhyä*—because of thinking it is good;

ca—also; *vihitam*—what is enjoined; *na karoti*—he does not do; *yathā*—just like; *arbhakaù*—a young child.

TRANSLATION

One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

PURPORT

One who has developed transcendental knowledge never acts whimsically. Çréla Rūpa Gosvāmé describes two stages of devotional service: *sādhana-bhakti* and *rāgānugā-bhakti*. *Rāgānugā-bhakti* is the stage of spontaneous love of Godhead, whereas *sādhana-bhakti* means the conscientious practice of the regulative principles of devotional service. In most cases, one who is now enjoying transcendental consciousness has rigidly practiced the rules and regulations of devotional service. Thus, due to previous practice, one spontaneously avoids sinful life and acts in accordance with the standards of ordinary piety. This does not mean that a self-realized soul is consciously avoiding sin and pursuing piety. Rather, due to his self-realized nature, he spontaneously engages in the most exalted spiritual activities, just as an innocent child may spontaneously exhibit good qualities such as kindness, tolerance, and so on. The spiritual platform is called *çuddha-sattva*, or purified goodness, to distinguish it from the material mode of goodness, which is always to some extent polluted by the lower modes of passion and ignorance. Thus if a man in material goodness appears to be most pious in the eyes of the world, we can only imagine the spotless character of a self-realized soul in purified spiritual goodness. Therefore it is stated in *Çrémad-Bhāgavatam* (5.18.12):

*yasyāsti bhaktir bhagavaty akii canā
sarvair guëais tatra samāsate surāù
harāv abhaktasya kuto mahad-guëä*

mano-rathenäsati dhävato bahiù

If one is a pure devotee of Lord Kânëa, he will automatically exhibit all the exalted qualities of the demigods. Such manifestation of purity is spontaneous, as explained in this verse.

TEXT 12

s\$avaR BaUtas\$auô\$cC\$AntaAe
ÁaAnaivaÁaAnainaêya:
pazyanmad"AtmakM(ivaìM
na ivapaâeta vaE pauna:

*sarva-bhüta-suhâc chânto
jì äna-vijì äna-niçcayaù
paçyan mad-âtmakaà viçvaà
na vipadyeta vai punaù*

WORD-FOR-WORD MEANINGS

sarva-bhüta—to all creatures; *su-hât*—a well-wisher; *çântaù*—peaceful; *jì äna-vijì äna*—in knowledge and transcendental realization; *niçcayaù*—firmly fixed; *paçyan*—seeing; *mat-âtmakam*—pervaded by Me; *viçvam*—the universe; *na vipadyeta*—will never fall into the cycle of repeated birth and death; *vai*—indeed; *punaù*—again.

TRANSLATION

One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees Me within all things. Such a person never again falls down into the cycle of birth and death.

TEXT 13

™alzAuk(ovaAca

wtYAid"í" Ae BagAvataA
mah"ABaAgAvataAe na{pa
oÜ"va: 'aiNApatyaAh"
taÔvaM ijaÁaAs\$aur"cyautama,

çré-çuka uvāca
ity ādiñño bhagavatā
mahā-bhāgavato nāpa
uddhavaṁ praëipatyāha
tattvaà jijī āsur acyutam

WORD-FOR-WORD MEANINGS

çré-çukaṁ uvāca—Çré Çukadeva Gosvāmé said; *iti*—thus; *ādiññoṁ*—instructed; *bhagavatā*—by the Supreme Lord; *mahā-bhāgavataṁ*—the exalted devotee of the Lord; *nāpa*—O King; *uddhavaṁ*—Uddhava; *praëipatya*—after bowing down to offer respects; *āha*—spoke; *tattvam*—the scientific truth; *jijī āsuṁ*—being eager to learn; *acyutam*—unto the infallible Personality of Godhead.

TRANSLATION

Çré Çukadeva Gosvāmi said: O King, the Supreme Personality of Godhead, Lord Kāñëa, thus instructed His pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

PURPORT

Uddhava is described here as *tattvaà jijī āsuṁ*, or desiring to know the truth. It is clear from previous verses that Çré Uddhava is a pure devotee of Lord Kāñëa and that he considers devotional service to Lord Kāñëa to be the perfection of life. Thus the words *tattvaà jijī āsuṁ* indicate that since Lord Kāñëa is about to leave the earth, Uddhava is most anxious to deepen his understanding of the Lord so that he may further advance in loving service at the Lord's lotus feet. Unlike an ordinary philosopher or scholar, a pure

devotee is not eager to acquire knowledge for personal gratification.

TEXT 14

™aloÜ"va ovaAca
yaAegAezA yaAegAivanyaAs\$a
yaAegAAtmana, yaAegAs\$amBava
ina:™aeyas\$aAya mae 'aAe-(s\$a,
tyaAgA: s\$a^ayaAs\$ala^oaNA:

çré-uddhava uvāca
yogeça yoga-vinyāsa
yogātman yoga-sambhava
niūçreyasāya me proktas
tyāgaù sannyāsa-lakṇāëaù

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *yoga-éça*—O giver of all results of *yoga*; *yoga-vinyāsa*—O You who by Your own power bestow *yoga* even upon those who are unqualified; *yoga-ātman*—O Supreme Soul realized through *yoga*; *yoga-sambhava*—O origin of all mystic power; *niūçreyasāya*—for the ultimate benefit; *me*—of me; *proktaù*—You have spoken about; *tyāgaù*—renunciation; *sannyāsa*—by the acceptance of the order of *sannyāsa*; *lakṇāëaù*—characterized.

TRANSLATION

Çré Uddhava said: My dear Lord, You alone award the results of yoga practice, and You are so kind that by Your own influence You distribute the perfection of yoga to Your devotee. Thus You are the Supreme Soul who is realized through yoga, and it is You who are the origin of all mystic power. For my supreme benefit You have explained the procedure for giving up the material world through the process of *sannyāsa*, or renunciation.

PURPORT

The word *yogeṣa* here indicates that the Supreme Personality of Godhead awards the results of all *yoga* practices. Since all of the material and spiritual worlds emanate from the transcendental body of Kāñḍā, there is nothing to be achieved by any *yoga* process except Kāñḍā and His potencies. And since the Lord remains eternally the master of His potencies, no one can achieve anything through *yoga*, or any other spiritual or material process, except by the sanction of the Supreme Personality of Godhead. The word *yoga* means "linking up," and unless we link ourselves with the Absolute Truth, we remain covered by the darkness of ignorance. Thus, Kāñḍā is the goal of *yoga*.

In the material world we falsely try to link ourselves with the objects of the senses. Man wants to link with woman and woman with man, or one tries to link up with nationalism, socialism, capitalism or innumerable other creations of the illusory energy of the Lord. Since we are linking ourselves to temporary objects the relationships are temporary, the results are temporary, and at the time of death we become bewildered when all of our connections are suddenly cut off by *māyā*. If we link ourselves to Kāñḍā, however, our relationship with Him will continue even after death. As explained in *Bhagavad-gētā*, the relationship with Kāñḍā that we develop in this life will continue to increase in our next life until we achieve the supreme goal of entering Kāñḍā's planet. Those who sincerely serve the mission of Caitanya Mahāprabhu, following the transcendental life-style prescribed by the Lord, will enter the Lord's abode at the end of this lifetime.

One can never achieve a permanent situation by mental speculation, and what to speak of by ordinary material sense gratification. By the methods of *haiha-yoga*, *karma-yoga*, *rāja-yoga*, *jī āna-yoga*, etc., one does not actually awaken his propensity for rendering eternal loving service to the Personality of Godhead. Thus, one is bereft of the transcendental tastes of spiritual enjoyment. Sometimes the conditioned soul, disgusted by his failure to gratify his senses, bitterly decides to renounce the material world and merge into an impersonal, painless transcendence. But our actual happy

situation is to render loving service at the lotus feet of the Personality of Godhead. All of the different *yoga* processes gradually lead one to love of Godhead, and it is Lord Kāñëa's aim to reestablish the conditioned souls in this happy position. Caitanya Mahāprabhu is making this perfection easily available through the chanting of the holy name of Kāñëa, the supreme *yoga* process for this age.

TEXT 15

tyaAgAAe'yaM äü"Sk(r"Ae BaUmana,
k(AmaAnaAM ivaSayaAtmaiBa:
s\$autar"AM tvaiya s\$avaARtma^aa,
@Ba·E(ir"ita mae maita:

*tyägo 'yaà duñkaro bhüman
kämänäà viñayätmabhiù
sutarää tvayi sarvätmann
abhaktair iti me matiù*

WORD-FOR-WORD MEANINGS

tyägaù—renunciation; *ayam*—this; *duñkaraù*—difficult to perform; *bhüman*—O my Lord; *kämänä*—of material enjoyment; *viñaya*—sense gratification; *ätmabhiù*—by those dedicated to; *sutaräm*—especially; *tvayi*—unto You; *sarva-ätman*—O Supreme Soul; *abhaktaiù*—by those without devotion; *iti*—thus; *me*—my; *matiù*—opinion.

TRANSLATION

My dear Lord, O Supreme Soul, for those whose minds are attached to sense gratification, and especially for those bereft of devotion unto You, such renunciation of material enjoyment is most difficult to perform. That is my opinion.

PURPORT

Those who are truly devoted to the Supreme Lord do not accept anything for their personal gratification but rather accept those things suitable to be offered in the Lord's loving service. The word *viñayātmabhiù* indicates those who desire material objects for their personal gratification instead of for the devotional service of the Lord. The minds of such materialistic persons are suitably disturbed, and it is virtually impossible for such persons to renounce material enjoyment. This is the opinion of Çré Uddhava.

TEXT 16

s\$Ae'hM" mamaAh"imaita maUX#maitaivaRgAAX#s\$a,
tvanmaAyayaA ivar"icataAtmaina s\$aAnaubanDae
taÔvaÃas\$aA inagAid"taM BavataA yaTaAhM"
s\$aMs\$aADayaAima BagAva^aanauzAAiDa Ba{tyama,

*so 'haà mamāham iti müòha-matir vigäòhas
tvan-māyayā viracitātmani sānubandhe
tat tv ai jasā nigaditaà bhavatā yathāhaà
saàsādhayāmi bhagavann anuçādhi bhātyam*

WORD-FOR-WORD MEANINGS

saù—he; *aham*—I; *mama aham*—the false concept of "I" and "mine";
iti—thus; *müòha*—most foolish; *matìù*—consciousness; *vigäòhaù*—merged;
tvat-māyayā—by Your illusory potency; *viracita*—manufactured;
ātmani—in the body; *sa-anubandhe*—along with bodily relations;
tat—therefore; *tu*—indeed; *ai jasā*—easily; *nigaditam*—that instructed;
bhavatā—by You; *yathā*—the process by which; *aham*—I;
saàsādhayāmi—may execute; *bhagavan*—My dear Lord; *anuçādhi*—teach;
bhātyam—Your servant.

TRANSLATION

O my Lord, I myself am most foolish because my consciousness is merged in the material body and bodily relations, which are all manufactured by Your illusory energy. Thus I am thinking, "I am this body, and all of these relatives are mine." Therefore, my Lord, please instruct Your poor servant. Please tell me how I can very easily carry out Your instructions.

PURPORT

It is very difficult to give up false identification with the material body, and thus we remain attached to our so-called bodily relations such as wife, children, friends, and so on. Bodily attachment causes intense pain within the heart, and we are stunned by lamentation and hankering. Çré Uddhava, a pure devotee of the Lord, here speaks like an ordinary person showing how to pray to the Personality of Godhead. We practically see that many sinful persons enter the International Society for Krishna Consciousness and after preliminary purification become most repentant for their previous illicit activities. They are shocked when they realize how they gave up the personal association of God to pursue the useless forms created by *māyā*; therefore they wholeheartedly pray to the spiritual master and Lord Kāñhēa to be engaged eternally in transcendental devotional service. Such a repentant, eager mentality is most auspicious for spiritual advancement. The Lord certainly answers the prayers of a repentant devotee desperate to escape the clutches of illusion.

TEXT 17

s\$atyasya tae svaä{"zA @Atmana @AtmanaAe'nyaM
va-(Ar"malzA ivabauDaeSvaipa naAnauca⁰ae
s\$avaeR ivamaAeih"taiDayastava maAyayaemae
"aöAd"yastanauBa{taAe baih"r"TaRBaAvaA:

*satyasya te sva-dâça âtmana âtmano 'nyaà
vaktâram éça vibudheñv api nânucakñe
sarve vimohita-dhiyas tava mâyayeme
brahmâdayas tanu-bhâto bahir-artha-bhävâu*

WORD-FOR-WORD MEANINGS

satyasya—of the Absolute Truth; *te*—besides You; *sva-dāṣaù*—who reveal Yourself; *ātmanaù*—for me personally; *ātmanaù*—than the Supreme Personality of Godhead; *anyam*—other; *vaktāram*—qualified speaker; *éça*—O my Lord; *vibudheñu*—among the demigods; *api*—even; *na*—not; *anucakñe*—I can see; *sarve*—all of them; *vimohita*—bewildered; *dhiyaù*—their consciousness; *tava*—Your; *māyayā*—by the illusory potency; *ime*—these; *brahma-ādayaù*—headed by Lord Brahmā; *tanu-bhātaù*—conditioned souls with material bodies; *bahiù*—in external things; *artha*—supreme value; *bhāvāù*—conceiving of.

TRANSLATION

My dear Lord, You are the Absolute Truth, the Supreme Personality of Godhead, and You reveal Yourself to Your devotees. Besides Your Lordship, I do not see anyone who can actually explain perfect knowledge to me. Such a perfect teacher is not to be found even among the demigods in heaven. Indeed, all of the demigods, headed by Lord Brahmā, are bewildered by Your illusory potency. They are conditioned souls who accept their own material bodies and bodily expansions to be the highest truth.

PURPORT

All conditioned souls, from Lord Brahmā down to the insignificant ant, are declared by Çré Uddhava to be covered by material bodies produced by the illusory potency of the Lord. The demigods in heaven, being absorbed in universal management, constantly utilize their fabulous material potencies. They therefore gradually fix their minds upon their mystically empowered bodies and also upon their bodily expansions such as their celestial wives, children, co-workers and friends. In the course of life in the heavenly planets, the demigods become conditioned to think in terms of material good and bad, and thus they accept the immediate welfare of their bodies to be the highest goal of life.

The demigods do, however, try to strictly follow the laws of God. And to help them do this, the Supreme Lord descends to remind the heavenly beings of His own supreme personality, which possesses powers infinitely exceeding theirs. Lord Viñëu has an eternal body, full of bliss, knowledge and unlimited variegated potencies, whereas the demigods possess only deluxe material forms, subject to birth, death, old age and disease.

Because the demigods are attached to ruling the created universe, their devotion to God is tinged with material desires. They are therefore attracted to those portions of Vedic knowledge that award the various material opulences necessary for perpetuating their celestial life. Çré Uddhava, however, being a pure devotee of the Lord, is determined to go back home, back to Godhead, for eternal life and is thus not at all interested in the sophisticated Vedic knowledge of the demigods. The material world is a gigantic prison, whose inmates are subjected to birth, death, old age and illusion, and a pure devotee has no desire to remain there even as a first-class prisoner, like the demigods. Çré Uddhava desires to return to the kingdom of God and for this reason directly approaches the Personality of Godhead. The Lord is *sva-dâçaù*, or one who reveals Himself to His devotee. Thus, only the Lord Himself or His pure devotee, who faithfully repeats the Lord's message, can take one beyond the material sky into the free atmosphere of the spiritual planets, where the liberated souls enjoy an eternal life of bliss and omniscience.

TEXT 18

tasmaAà"vantamanavaâmanantapaArM"
s\$avaRÁamalir"maku(NQ&ivaku(NQ&iDaSNyama,
inaivaRNNADalr"h"mau he" va{ijanaAiBataæaAe
naAr"AyaNAM nar"s\$aKaM zAr"NAM 'apaâe

*tasmäd bhavantam anavadyam ananta-päraà
sarva-jì am êçvaram akuëöha-vikuëöha-dhiñëyam
nirviëëa-dhër aham u he vâjinäbhitapto
näräyaëaà nara-sakhaà çaraëaà prapadye*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *bhavantam*—unto You; *anavadyam*—the perfect; *ananta-pāram*—unlimited; *sarva jī am*—omniscient; *ēçvaram*—Personality of Godhead; *akuëöha*—undisturbed by any force; *vikueöha*—the spiritual kingdom Vaikuëöha; *dhiñëyam*—whose personal abode; *nirviëëa*—feeling renounced; *dhéu*—my mind; *aham*—I; *u he*—O (Lord); *vājina*—by material distress; *abhitaptau*—tormented; *nārāyaëam*—unto Lord Nārāyaëa; *nara-sakham*—the friend of the infinitesimal living entity; *çaraëam prapadye*—I approach to take shelter.

TRANSLATION

Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuëöha is free from all disturbances. In fact, You are known as Nārāyaëa, the true friend of all living beings.

PURPORT

No one can claim to be a self-made man, because everyone works with the body and mind awarded by material nature. By the laws of nature there is always anxiety in material existence, and terrible tragedies periodically harass the conditioned souls. Here Uddhava points out that only Çré Kāñëa, the Personality of Godhead, is a proper master, friend and shelter for the conditioned souls. We may be attracted by the good qualities of a particular man or demigod, but we may later discover discrepancies in that person's behavior. Therefore Kāñëa is described as *anavadyam*. There are no discrepancies in the personal conduct or character of the Personality of Godhead; He is eternally faultless.

We may faithfully serve a master, father or demigod, but when it is time for us to receive our reward for faithful service, the master may die. Therefore Lord Kāñëa is here described as *ananta-pāram*, which indicates

that He is not limited by time or space. The word *anta* indicates the termination of time, and *pāra* indicates a spatial termination; therefore *ananta-pāram* means that Lord Kāñëa is not limited by time or space and thus will always dutifully reward His faithful servants.

If we serve someone other than the Personality of Godhead, our so-called master may forget our service or become ungrateful. Therefore Lord Kāñëa is described here as *sarva-jī am*, omniscient. He can never forget the service of His devotee, and therefore He is never ungrateful. In fact, it is said that Lord Kāñëa does not remember the faults of His devotees but only the sincere service they have rendered.

A further disadvantage in serving anyone besides Kāñëa is that when we are in danger our master may not be able to protect us. If we take shelter of our nation, that nation may be destroyed in war. If we take shelter of our family, they may also die. And as described in the Vedic literature, even the demigods are sometimes defeated by the demons. But since Lord Kāñëa is described here as *ēçvara*, or the supreme controller, there is no danger of His being overcome or even impeded by any other power. Thus Lord Kāñëa's promise of protection to His devotee is eternally valid.

If we do not serve the Personality of Godhead, we will not know the ultimate result of our service. But here Lord Kāñëa is described as *akuëöha-vikuëöha-dhiñëyam*. Lord Kāñëa has an eternal abode called Vaikuëöha, and that abode is never disturbed by anything. The faithful servants of Lord Kāñëa will certainly go back to Godhead, back home, for an eternal life of bliss and knowledge in the personal abode of the Lord. However, since even the demigods, and what to speak of insignificant human beings, are subject sooner or later to annihilation, what ultimate benefit can be derived from serving them?

Uddhava describes his personal situation as *nirviëëa-dhéù* and *vājinābhitaù*. In other words, Çré Uddhava states that he is exhausted and discouraged by the contradictions and anguish of material life. He has been forced, therefore, to become humble and surrender to the lotus feet of Kāñëa, the personal friend of every living entity. In the material world a great man does not have time for insignificant men. But although the Lord

is the greatest person, He sits in the heart of every living entity; thus He is the most merciful. Lord Kâñëa is the ultimate shelter of even Nära, or the Lord's *puruñä* expansion who creates the material world. The living entity is called *nara*, and the source of his material situation is Nära, or Mahä-viñëu. The word *näräyaëa* indicates that even Mahä-viñëu finds His shelter in Kâñëa, who is certainly supreme. Although our consciousness is presently contaminated by sinful propensities, if we follow the example of Çré Uddhava and take shelter of the Supreme Personality of Godhead, Kâñëa, everything can be rectified. Taking shelter of Kâñëa means taking shelter of devotional service to Kâñëa and obeying Him. Lord Kâñëa demands this in *Bhagavad-gétä*, and if we comply with the order of the Lord our life can become fully auspicious and successful. Sooner than we expect, we may, by Kâñëa's mercy, enter the kingdom of God for an eternal life of bliss and knowledge.

TEXT 19

™aIBagAvaAnauvaAca
 ‘aAyaena manaujaA laAeke(
 laAek(taÖvaivaca°aNAA:
 s\$amauÜ"r"inta ÷AtmaAnama,
 @AtmanaEvaAzAuBaAzAyaAta,

çré-bhagavän uväca
präyeëa manuñä loke
loka-tattva-vicakñäëäù
samuddharanti hy ätmänam
ätmanaiväçubhāçayät

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—Lord Kâñëa said; *präyeëa*—in general; *manuñäù*—humans; *loke*—in this world; *loka-tattva*—the factual situation of the material world; *vicakñäëäù*—who know expertly; *samuddharanti*—they deliver; *hi*—indeed; *ätmänam*—themselves; *ätmanä*—by their own

intelligence; *eva*—indeed; *açubha-āçayāt*—from the inauspicious attitude of desiring sense gratification.

TRANSLATION

The Supreme Lord replied: Generally those human beings who can expertly analyze the actual situation of the material world are able to raise themselves beyond the inauspicious life of gross material gratification.

PURPORT

Çré Uddhava expressed to the Lord in the previous verses his fallen condition and his entanglement in the material concept of life. Now Lord Kāñëa reassures Uddhava that even persons far less qualified than Uddhava are able to extricate themselves from the inauspicious life of material sense gratification. According to Çréla Çrédhara Svāmé, even if one has not received the instruction of a bona fide spiritual master, one can understand by direct and indirect analysis that the material world is not a place of enjoyment. Direct analysis means one's personal experience and indirect analysis means hearing and reading of the experience of others.

According to Çréla Viçvanātha Cakravarté Öhäkura, Lord Kāñëa considered Uddhava to be more intelligent than even the demigods in heaven. Uddhava, however, was feeling discouraged, thinking himself unqualified to render devotional service to the Lord. But Uddhava was actually perfectly situated because he had achieved Lord Kāñëa as his personal spiritual master. Similarly, the members of the Kāñëa consciousness movement are guided by the instructions of the Society's founder-*ācārya*, Oà Viñëupāda Paramahaàsa Parivrājakācārya Añöottara-çata Çré Çrémad A.C. Bhaktivedanta Swami Prabhupāda. Therefore, a sincere member of the Kāñëa consciousness movement should never feel discouraged but should rather count his blessings and do the needful to go back home, back to Godhead. Within the material world, certain activities are auspicious and produce happiness, whereas other activities, being sinful, are inauspicious and cause unlimited suffering. Even one who has not yet received the

complete mercy of the bona fide Kāñëa conscious spiritual master should conclude by sharp intelligence that there is no happiness in ordinary, material life and that real self-interest lies beyond the material platform.

Çréla Madhväcärya points out that even if one is expert not only in material knowledge but also in spiritual knowledge, one will enter into the darkness of ignorance if one neglects the association of the devotees of the Lord. Therefore, one should not misinterpret this verse in a way that minimizes the significance of the pure devotee spiritual master. One who is *vicakñäëäù*, or expert, will eventually come to understand the difference between matter and spirit. Such a person will certainly recognize and appreciate a genuine spiritual master. One who is advanced in knowledge undoubtedly becomes humble, and thus an expert advanced human will never neglect the lotus feet of the pure devotees of the Lord.

TEXT 20

@AtmanaAe gAuç&r"AtmaEva
pauç&Sasya ivazAeSata:
yat'atya°aAnaumaAnaAByaAM
™aeyaAe's\$aAvanauivand"tae

*ätmano gurur ätmaiva
puruñasya viçeñataù
yat pratyakñānumānābhyäà
çreyo 'säv anuvindate*

WORD-FOR-WORD MEANINGS

ätmanaù—of himself; *guruù*—the instructing spiritual master; *ätmä*—himself; *eva*—indeed; *puruñasya*—of a person; *viçeñataù*—in a particular sense; *yat*—because; *pratyakñā*—by his direct perception; *anumānābhyām*—and application of logic; *çreyaù*—real benefit; *asau*—he; *anuvindate*—can eventually gain.

TRANSLATION

An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master.

PURPORT

As illustrated in this chapter by the conversation between King Yadu and the *avadhūta*, a sensitive, reasonable person can acquire real knowledge and happiness simply by carefully observing the world around him. By observing the happiness and distress of other living entities, one can understand what is beneficial and what is destructive.

Çréla Jéva Gosvämé states in this connection, *gurv-anusaraëe pravartakaity arthaù*: the knowledge acquired by one's own perception and intelligence leads one to appreciate the value of the representative of Lord Kåñëa. The word *çreyas* in this verse indicates that one can advance in life through one's own intelligence. By good association one should gradually come to understand one's eternal position as servant of Kåñëa, and then one becomes very eager to live in the company of other enlightened persons. Birds of a feather flock together. The symptom of an enlightened servant of Kåñëa is that he is eager for the company of other such great souls. Thus by one's sensitive and rational observation of this material world, one should come to appreciate the value of spiritual life in the association of the devotees.

TEXT 21

pauç&Satvae ca maAM Dalr"A:
s\$aAÊÿYayaAegAivazAAr"d"A:
@Aivastar"AM 'apazyainta
s\$avaRzAftyaupaba{Mih"tama,

*puruñatve ca mää dhéräù
sâi khya-yoga-viçäradäù*

*ävistaräà prapaçyanti
sarva-çakty-upabâàhitam*

WORD-FOR-WORD MEANINGS

puruñatve—in the human form of life; *ca*—and; *mäm*—Me; *dhëräù*—those free from envy through spiritual knowledge; *säi khya-yoga*—in the spiritual science composed of analytical knowledge and devotion to the Supreme; *viçäradäù*—who are expert; *ävistaräm*—directly manifest; *prapaçyanti*—they clearly see; *sarva*—all; *çakti*—with My energies; *upabâàhitam*—fully endowed.

TRANSLATION

In the human form of life, those who are self-controlled and expert in the spiritual science of Säi khya can directly see Me along with all of My potencies.

PURPORT

We find the following statement in the *Vedas*: *puruñatve cävistaräm ätmä sahita-prajï änenä sampanna-tamo vijï ätaà vadati vijï ätaà paçyati veda çvastanaà veda lokälokau martyenämâtam épsaty evaà sampanno 'thetareñäà paçünäm äsanä-pipäse eväbhijï änam*. "In the human form of life, the soul is fully endowed with intelligence to understand spiritual knowledge. Thus, in human life the soul may speak realized knowledge, see the truth, know the future and also understand the reality both of this world and of the next. Taking advantage of the experience of mortal life, the soul in human form may endeavor for immortality, and the human body is fully equipped to achieve this end. In such an elevated state the soul is certainly well acquainted with the ordinary activities of animals, such as eating and drinking."

The human form of life (*puruñatve*) is very significant because it affords us the opportunity to perfect our existence. The Säi khya system mentioned here is best illustrated by the instructions of Lord Kapila to His mother,

Devahüti. Lord Kapila is the Supreme Personality of Godhead, and His mother approached Him, saying,

*nirviëëä nitaräà bhümann
asad-indriya-tariäëät
yena sambhävya-mänaena
prapannändhaà tamaù prabho*

"I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance." (SB 3.25.7) Lord Kapila delivered to His mother a highly analytical summary of all material and spiritual reality. It is significant that Lord Kapila did not discriminate against His mother because she was a woman, nor did He consider her incapable of understanding the most elaborate spiritual knowledge. Thus, in a Kâñëa conscious society of liberated souls, any man, woman or child may become a great devotee of Lord Kâñëa without discrimination. It is also significant that in the highly intellectual Sâi khya system enunciated by Lord Kapila, the solid conclusion is surrender to the lotus feet of the pure devotees and love of Godhead. In Lord Kapila's instructions in the Third Canto of *Çrémad-Bhägavatam*, He emphasizes the need to take shelter of the pure devotees of the Lord. In the present verse Lord Kâñëa says, *sâi khya-yoga-viçäradäù*: those who are expert in taking shelter of the pure devotees and who can thus understand the actual situation of this world are able to see Kâñëa in His personal form, along with His internal and external potencies.

A spiritual master becomes bona fide by his full surrender to his spiritual master; but as explained in this chapter, one may also act as his own *guru*. This means that an intelligent and perceptive person can understand the nature of this world and his own limitations. Such a person then becomes very much inclined to associate with the pure devotees of the Lord and to receive the mercy of those who are advanced in Kâñëa consciousness. According to Çréla Viçvanätha Cakravarté Öhäkura, *sâi khya-yoga*, as described here, refers to the rigorous intellectual progress of the *jï äna-yoga* system, along with the devotion of *bhakti-yoga*, which emphasizes the mercy

of the lotus feet of the pure devotees.

Actually, *jī āna-yoga* is a factor in the *bhakti-yoga* system, since Kāñëa is *jī āna-gamya*, or the goal of all knowledge. The Lord also says in *Bhagavad-gētā* (10.10) that He personally enlightens a sincere devotee with all knowledge. In this chapter, Lord Kāñëa is training Uddhava to see the Lord's personal form in the course of his daily experiences in the material world. The Lord has already indicated to Uddhava that he will travel throughout the world in *samādhi*, or trance, and now Lord Kāñëa is preparing Uddhava to travel as a true *sannyāsi* seeing the Personality of Godhead everywhere.

TEXT 22

Wk(iā"iṭacataus\$paAd"Ae
baò"paAd"staTaApad":
baù"Ya: s\$ainta paur": s\$a{í"As\$a,
taAs\$aAM mae paAEç&Sal i'ayaA

eka-dvi-tri-catus-pādo
bahu-pādas tathāpadaù
bahvyaù santi puraù sãñöäs
täsäà me pauruñë priyā

WORD-FOR-WORD MEANINGS

eka—one; *dvi*—two; *tri*—three; *catu*—four; *pāda*—having legs; *bahu-pāda*—having many legs; *tathā*—also; *apada*—having no legs; *bahvya*—many; *santi*—there are; *pura*—different kinds of bodies; *sãñöä*—created; *täsäm*—of them; *me*—to Me; *pauruñë*—the human form; *priyā*—is most dear.

TRANSLATION

In this world there are many kinds of created bodies—some with one leg, others with two, three, four or more legs, and still others with no legs—but

of all these, the human form is actually dear to Me.

PURPORT

The ultimate purpose of material creation is to facilitate the return of the conditioned souls back home, back to Godhead. Since this redemption of the conditioned souls is especially possible in the human form of life, naturally this form is particularly dear to the compassionate Personality of Godhead.

TEXT 23

@ṭa maAM ma{gAyantyaÜ"A
yau·(A he"tauīBar"līr"ma,
gA{÷maANAEgAuRNAEilaR\$ĒEÿr,"
@faA÷manaumaAnata:

*atra mää̐ māgayanty addhā
yuktā hetubhir éçvaram
gāhyamāëair guëair lī̐ gair
agrāhyam anumānataù*

WORD-FOR-WORD MEANINGS

atra—here (in the human form); *mām*—for Me; *māgayanti*—they search; *addhā*—directly; *yuktāù*—situated; *hetubhiù*—by apparent symptoms; *éçvaram*—the Supreme Lord; *gāhyamāëaiù guëaiù*—with the perceiving intelligence, mind and senses; *lī̐ gaiù*—and by indirectly ascertained symptoms; *agrāhyam*—beyond the grasp of direct perception; *anumānataù*—by the process of logical deduction.

TRANSLATION

Although I, the Supreme Lord, can never be captured by ordinary sense perception, those situated in human life may use their intelligence and other

faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.

PURPORT

According to Çrëla Viçvanätha Cakravartë Öhäkura, the word *yuktäù* in this verse indicates those engaged in the regulative practice of *bhakti-yoga*. The devotees of the Lord do not abandon their intelligence and become mindless fanatics, as some fools think. As indicated by the words *anumänataù* and *guëair lii gaiù*, a devotee engaged in *bhakti-yoga* intensely searches out the Personality of Godhead through all of the rational faculties of the human brain. The word *māgayanti*, or "searching," does not, however, indicate an unregulated or unauthorized process. If we are searching for the telephone number of a particular person, we look in the authorized telephone directory. Similarly, if we are searching for a particular product, we go to a specialized store where we are likely to find what we are looking for. Çrëla Jëva Gosvämë points out that the Supreme Personality of Godhead is not a product of the imagination, and thus we cannot whimsically imagine what the Lord might be. Therefore, to gain information about Lord Kāñëa, one must conduct a regulated search in the authorized Vedic scriptures. The word *agrāhyam* in this verse indicates that no one can achieve or understand Lord Kāñëa by ordinary speculation or through the activities of the material senses. In this regard Çrëla Rüpa Gosvämë states the following verse in the *Bhakti-rasāmāta-sindhu* (1.2.234):

*ataù çré-kāñëa-nämädi
na bhaved grāhyam indriyaiù
sevonmukhe hi jihvädau
svayam eva sphuraty adaù
[Cc. Madhya 17.136]*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Çré Kāñëa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes

of the Lord revealed to him."

The words *gāhyamäëair guëaiù* indicate the rational and intellectual faculties of the human brain. All of these can be used to directly and indirectly perceive the Personality of Godhead. Indirectly one may experience the Lord through His creation. Since we are experiencing this world through our intelligence (and senses), we may conclude that our own intelligence must have a creator and that creator is therefore supremely intelligent. Thus, through simple logic any sane person can understand that there is a Supreme Personality of Godhead who is controlling everything.

One may also directly perceive the Lord through chanting and hearing His holy names and glories. *Çravaëaà kértanaà viñëoù* [SB 7.5.23] means that one should always chant and hear of the glories of the Lord. One who perfectly hears and chants will undoubtedly see the Lord face to face. Lord Kāñëa is all-pervading, and one should search for Him everywhere. By the transcendental senses, purified by *bhakti-yoga*, one may directly perceive the Supreme Personality of Godhead. As indicated by the word *addhā* in this verse, this perception is direct and not imaginary. This point has been elaborately explained by Çréla Prabhupāda in his purport to this verse from *Çrémad-Bhāgavatam* (2.2.35):

*bhagavān sarva-bhūteṇu
lakṣitaù svātmanā hariù
dāṣyair buddhy-ādibhir draṇōā
lakṣaëair anumāpakaiù*

"The Personality of Godhead, Lord Çré Kāñëa, is in every living being along with the individual soul, and this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence."

TEXT 24

@ḥaApyaud"Ah"r"ntalmama,
witaH"As\$am paura"Atanama,
@vaDaUtasya s\$amvaAdM"

yad"Aer"imatataejas\$a:

*aträpy udäharantémam
itihäsaà purātanam
avadhütasya saàvādaà
yador amita-tejasaù*

WORD-FOR-WORD MEANINGS

atra api—in this very matter; *udāharanti*—they cite as example; *imam*—this; *itihāsam*—a historical narration; *purātanam*—ancient; *avadhütasya*—of a holy man acting outside the scope of ordinary regulative principles; *saàvādam*—the conversation; *yadou*—and of King Yadu; *amita-tejasaù*—whose power was unlimited.

TRANSLATION

In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an *avadhüta*.

PURPORT

Lord Kåñëa will narrate this story to show Uddhava how rational intelligence can be utilized in *bhakti-yoga* to acquire Vedic knowledge and how ultimately an intelligent person will come to the lotus feet of the Supreme Personality of Godhead.

TEXT 25

@vaDaUtaM iã"yaM k(iÂaca,
car"ntamaku(taAeBayama,
k(ivaM inar"l^oya taç&NAM
yaäu": pa'acC\$ DamaRivata,

avadhütaà dvijaà kai'cic

carantam akuto-bhayam
kavià nirékñya taruëaà
yaduù papraccha dharma-vit

WORD-FOR-WORD MEANINGS

avadhütam—the mendicant; *dvijam*—a *brähmaëa*; *kaïcit*—a certain; *carantam*—wandering; *akutaù-bhayam*—without fear for any reason; *kavim*—learned; *nirékñya*—observing; *taruëam*—young; *yaduù*—King Yadu; *papraccha*—inquired; *dharma-vit*—expert in religious principles.

TRANSLATION

Mahārāja Yadu once observed a certain brähmaëa avadhüta, who appeared to be quite young and learned, wandering about fearlessly. Being himself most learned in spiritual science, the King took the opportunity and inquired from him as follows.

TEXT 26

™alyaäu"ç&vaAca
ku(taAe baiiÜ"ir"yaM "aöªa,
@k(tauR: s\$auivazAAr"d"A
yaAmaAs\$aAâ BavaAéaAekM(
ivaã"AMêr"ita baAlavata,

çré-yadur uväca
kuto buddhir iyaà brahmann
akartuù su-viçäradä
yäm äsädyä bhaväl lokaà
vidväàç carati bāla-vat

WORD-FOR-WORD MEANINGS

çré-yaduù uväca—King Yadu said; *kutaù*—from where; *buddhiù*—intelligence; *iyam*—this; *brahman*—O *brähmaëa*; *akartuù*—of

one not engaged in any work; *su-viçäradä*—very broad; *yäm*—which; *äsädya*—having acquired; *bhavän*—you; *lokam*—the world; *vidvän*—in full knowledge; *carati*—travel; *bäla-vat*—like a child.

TRANSLATION

Çré Yadu said: O brähmaëa, I see that you are not engaged in any practical religious activity, and yet you have acquired a most expert understanding of all things and all people within this world. Kindly tell me, sir, how did you acquire this extraordinary intelligence, and why are you traveling freely throughout the world behaving as if you were a child?

TEXT 27

‘aAyaAe DamaARTaRk(AmaeSau
ivaivats\$aAyaAM ca maAnavaA:
he"taunaEva s\$amalh"nta
@AyauSaAe yazAs\$a: i™aya:

präyo dharmärtha-kämeñu
vivitsäyää ca mänaväù
hetunaiva saméhanta
äyüño yaçasaù çriyaù

WORD-FOR-WORD MEANINGS

präyaù—generally; *dharma*—in religiosity; *ärtha*—economic development; *kämeñu*—and sense gratification; *vivitsäyäm*—in pursuit of spiritual knowledge; *ca*—also; *mänaväù*—human beings; *hetunä*—for the purpose; *eva*—indeed; *saméhante*—they endeavor; *äyüñaù*—of long life; *yaçasaù*—fame; *çriyaù*—and material opulence.

TRANSLATION

Generally human beings work hard to cultivate religiosity, economic

development, sense gratification and also knowledge of the soul, and their usual motive is to increase the duration of their lives, acquire fame and enjoy material opulence.

PURPORT

An intelligent person should understand that if there is an eternal soul different from the body, then real happiness must lie in our eternal situation, beyond the bondage of material nature. However, ordinary persons, even when discussing spiritual subject matters, generally desire to become famous or to increase their wealth and duration of life by such spiritual practices. Most common people think, for example, that the *yoga* system is meant for improving one's health, that one may pray to God for money, and that one's spiritual knowledge is meant for increasing one's prestige in society. Mahārāja Yadu wants to clarify that the young *brāhmaëa avadhüta* is not like ordinary persons and that he is actually on a spiritual platform, as will be explained in the following verses.

TEXT 28

tvaM tau k(lpa: k(ivadR"°a:
s\$auBagAAe'ma{taBaASaNA:
na k(taAR naeh"s\$ae ik(iÎAja,
jax"AenmaÔaipazAAcavata,

tvaà tu kalpaù kavir dakñaù
su-bhago 'mâta-bhãñaëaù
na kartä nehase kii cij
jaðonmatta-piçäca-vat

WORD-FOR-WORD MEANINGS

tvam—you; *tu*—however; *kalpaù*—capable; *kaviù*—learned;
dakñaù—expert; *su-bhagaù*—handsome; *amâta-bhãñaëaù*—having
nectarean speech; *na*—are not; *kartä*—a doer; *na ehase*—you do not desire;

kii cit—anything; *jaòà*—stupefied; *unmatta*—maddened; *piçäca-vat*—like a ghostly creature.

TRANSLATION

You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if you were a ghostly creature.

PURPORT

Ignorant persons often think that renounced spiritual life is meant for those who are impotent or homely or incompetent in practical worldly affairs. Sometimes foolish people say that religious life is a crutch for those who are not expert enough to achieve a high status in society. Therefore King Yadu has described the qualities of the mendicant *brähmaëa* in order to show that the *brähmaëa* has taken to renounced spiritual life in spite of great potential for worldly success. The *avadhüta brähmaëa* is described as being expert, learned, good-looking, eloquent and in every sense qualified to be a great material success. Still, the *avadhüta* has renounced material life and taken to Kãñëa consciousness. Going back home, back to Godhead, for an eternal life of bliss and knowledge is the real work of a human being.

The followers of Lord Caitanya Mahäprabhu simultaneously cultivate their own Kãñëa consciousness and strenuously endeavor in missionary work to help others become Kãñëa conscious. Often foolish persons deride the devotees by saying, "Why don't you get a job?" They think that one who is sincerely endeavoring for spiritual enlightenment and who is also enlightening others is not doing anything practical. Foolish materialists will pay millions of dollars to extend their lives by a few weeks or months in a hospital, but they do not appreciate someone endeavoring for eternal life. There is no actual logic in material life. The act of trying to enjoy without Kãñëa is in itself the culmination of irrationality, and thus we cannot expect to find anything ultimately rational or logical in a materialistic life devoid of Kãñëa consciousness. Many devotees of Kãñëa come from wealthy, learned

and influential families, and they take to Kāñëa consciousness in order to perfect their lives, and certainly not due to lack of opportunity for material advancement. Although sometimes persons in material distress approach the Supreme Lord for help in material life, a real devotee of Lord Kāñëa voluntarily gives up all types of material enjoyment, knowing that nothing but love of Kāñëa and service to His lotus feet are the actual perfection of life.

TEXT 29

janaeSau d"÷maAnaeSau
k(AmalaAeBad"vaAiçanaA
na tapyas\$ae'içanaA mau-(Ae
gAËÿAmBa:sTa wva iã"pa:

*janeñu dahyamäneñu
kāma-lobha-davāgninā
na tapyase 'gninā mukto
gaì gāmbhaù-stha iva dvipaù*

WORD-FOR-WORD MEANINGS

janeñu—all people; *dahyamäneñu*—even while they are burning; *kāma*—of lust; *lobha*—and greed; *dava-agninā*—in the forest fire; *na tapyase*—you are not burned; *agninā*—from the fire; *muktaù*—free; *gaì gā-ambhaù*—in the water of the Gaì gā; *sthaù*—standing; *iva*—as if; *dvipaù*—an elephant.

TRANSLATION

Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Ganges River.

PURPORT

The natural result of transcendental bliss is described in this verse. The young *brāhmaëa* was physically very attractive, and his senses were full of potency for material enjoyment, yet he was not at all affected by material lust. This position is called *mukti*, or liberation.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura explains that within the Ganges flow great currents of water, capable of extinguishing a blazing fire. If an elephant maddened by sex desire stands within the Ganges, its powerful, cooling currents extinguish his lust, and the elephant becomes pacified. Similarly, ordinary human beings trapped in the cycle of birth and death are constantly harassed by the enemies of lust and greed, which never allow the mind to be completely peaceful. But if, following the example of the elephant, one situates oneself within the cooling waves of transcendental bliss, then all material desire will soon be extinguished, and one will become *çānta*, or peaceful. As described in *Çré Caitanya-caritāmāta, kâñëa-bhakta niñkāma ataeva çānta* [Cc. *Madhya* 19.149]. Thus, everyone should take to the movement of Caitanya Mahāprabhu and cleanse himself in the cooling waters of Kâñëa consciousness, our real, eternal consciousness.

TEXT 30

tvaM ih" na: pa{cC\$taAM "aöªa,
@AtmanyaAnand"k(Ar"NAmā,
"aUih" s\$pazARivah"lnasya
Bavata: ke(ṽalaAtmana:

*tvaà hi naù pācchatāà brahmann
ātmany ānanda-kāraëam
brühi sparça-vihénasya
bhavataù kevalātmanaù*

WORD-FOR-WORD MEANINGS

tvam—you; *hi*—certainly; *naù*—to us; *pâcchatām*—who are inquiring; *brahman*—O *brāhmaëa*; *ātmani*—within yourself; *ānanda*—of the ecstasy; *kāraëam*—the cause; *brühi*—please say; *sparça-vihénasya*—who are devoid of any contact with material enjoyment; *bhavataù*—of you; *kevala-ātmanaù*—who are living completely alone.

TRANSLATION

O *brāhmaëa*, we see that you are devoid of any contact with material enjoyment and that you are traveling alone, without any companions or family members. Therefore, because we are sincerely inquiring from you, please tell us the cause of the great ecstasy that you are feeling within yourself.

PURPORT

The word *kevalātmanaù* is significant here. Unless one has practical realization of the Supreme Soul and the individual soul, who reside together within the heart of every living being, it is very difficult to artificially adopt the *sannyāsa* order of life and travel without the association of wife, children or other family members. The nature of every living being is to make friends with others and to offer his love to a suitable person. One who has realized the Supreme Person is satisfied to always carry the Personality of Godhead within his heart as his constant companion. Unless one has realized that Kāñëa is one's only true friend and that Kāñëa is within one's heart, one will remain attached to the temporary relationships of the material world.

TEXT 31

™aIBagAvaAnauvaAca
yaäu"naEvaM mah"ABaAgAAe

“aöNyaena s\$aumaeDas\$aA
pa{í": s\$aBaAijata: 'aAh"
'a™ayaAvanataM iã"ja:

çré-bhagavän uväca
yadunaivaà mahä-bhägo
brahmaëyena su-medhasä
pãññaù sabhājitaù prāha
praçrayävanataà dvijaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *yadunä*—by King Yadu; *evam*—in this way; *mahä-bhāgaù*—greatly fortunate; *brahmaëyena*—who was very respectful to *brähmaëas*; *su-medhasä*—and intelligent; *pãññaù*—asked; *sabhājitaù*—honored; *prāha*—he spoke; *praçraya*—out of humility; *avanatam*—bowing his head; *dvijaù*—the *brähmaëa*.

TRANSLATION

Lord Kãñëa continued: The intelligent King Yadu, always respectful to the *brähmaëas*, waited with bowed head as the *brähmaëa*, pleased with the King's attitude, began to reply.

TEXT 32

™al“aAöNA ovaAca
s\$ainta mae gAur"vaAe r"Ajana,
bah"vaAe bauÜ"Yaupai™ataA:
yataAe baiiÜ"maupaAd"Aya
mau·(Ae'q%Amalh" taAna, Za{NAu

çré-brähmaëa uväca
santi me guravo räjan

*bahavo buddhy-upaṇṇitāu
yato buddhim upādāya
mukto 'āmeḥa tān ṇāu*

WORD-FOR-WORD MEANINGS

ṇé-brāhmaēaū uvāca—the *brāhmaēa* said; *santi*—there are; *me*—my; *guravaū*—spiritual masters; *rājan*—O King; *bahavaū*—many; *buddhi*—by my intelligence; *upaṇṇitāu*—taken shelter of; *yataū*—from whom; *buddhim*—intelligence; *upādāya*—gaining; *muktaū*—liberated; *āāmi*—I wander; *iha*—in this world; *tān*—them; *ṇāu*—please hear.

TRANSLATION

The brāhmaēa said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the earth in a liberated condition. Please listen as I describe them to you.

PURPORT

The word *buddhy-upaṇṇitāu* in this verse indicates that the *brāhmaēa*'s spiritual masters did not directly speak to him. Instead, he learned from them by his intelligence. All living entities who are inimical to Lord Kāṇēa glorify useless material things and spend their lives trying to lord it over the material objects they falsely worship. Thus the conditioned souls try to increase their duration of life, as well as their fame and beauty, by means of mundane religiosity, economic development and gross sense gratification. King Yadu noticed that the saintly *avadhūta* did not behave like that. Therefore the King was inquisitive to find out the actual situation of the *brāhmaēa*. In reply to the King the saintly *brāhmaēa* states, "I do not consider the twenty-four elements of the physical world as objects of my sense gratification, and therefore I don't consider accepting or rejecting them. Rather, I accept the material elements as my instructing spiritual masters. Thus, even though wandering throughout the material world, I am

never bereft of service to the *guru*. Taking shelter of steady intelligence, I travel about the earth constantly engaged on the transcendental platform. By intelligence I transcend useless desires, and my ultimate goal is the loving devotional service of the Lord. Now I shall explain to you about my twenty-four spiritual masters."

TEXTS 33-35

paḥiTaval vaAyaaur"Ak(AzAma,
@ApaAe'içâên%oo"maA r"iva:
k(paAetaAe'jagAr": is\$anDau:
pataËÿAe maDauk{(Ö"ja:

maDauh"A h"ir"NAAe malna:
ipaËÿlaA ku(r"r"Ae'BaRk(:
ku(maAr"I zAr"k{(ts\$apaR
ONARnaAiBa: s\$aupaezAk{(ta,

Wtae mae gAur"vaAe r"Ajana,
catauiva<zAitar"Ai™ataA:
izA°aA vaḥiÔaiBare"taeSaAma,
@nvaizA°aimah"Atmana:

pāthivē vāyur ākācam
āpo 'gniç candramā raviu
kapoto 'jagaraù sindhuu
patai go madhukād gajaù

madhu-hā hariëo ménaù
più galā kuraro 'rbhakaù
kumäre çara-kāt sarpa
ürëanābhiù supeçakāt

ete me guravo räjan
catur-viàçatir āçritäù
çikñā vāttibhir eteñām

WORD-FOR-WORD MEANINGS

pāthivē—the earth; *vāyuù*—the air; *ākāçam*—the sky; *āpaù*—the water; *agniù*—the fire; *candramäù*—the moon; *raviù*—the sun; *kapotaù*—the pigeon; *ajagaraù*—the python; *sindhuù*—the sea; *patai gaù*—the moth; *madhu-kāt*—the honeybee; *gajaù*—the elephant; *madhu-hä*—the honey thief; *hariëaù*—the deer; *mënaù*—the fish; *piì galä*—the prostitute named Piì galä; *kuraraù*—the *kurara* bird; *arbhakaù*—the child; *kumäret*—the young girl; *çara-kāt*—the arrow maker; *sarpaù*—the serpent; *ürëa-nābhiù*—the spider; *supeça-kāt*—the wasp; *ete*—these; *me*—me; *guravaù*—spiritual masters; *rājan*—O King; *catuù-viàçatiù*—twenty-four; *āçritäù*—taken shelter of; *çikñä*—instruction; *vāttibhiù*—from the activities; *eteñām*—of them; *anvaçikāṁ*—I have properly learned; *iha*—in this life; *ätmanaù*—about the self.

TRANSLATION

O King, I have taken shelter of twenty-four *gurus*, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Piì galä, the *kurara* bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.

PURPORT

The wasp is known as *supeça-kāt* because it causes the insect that it kills to take a beautiful form in the next life.

TEXT 36

yataAe yad"nauizA°aAima
yaTaA vaA naAò"SaAtmaja

taÔaTaA pauç&SavyaA,,a
inabaAeDa k(TayaAima tae

*yato yad anuçikñāmi
yathā vā nāhuñātmaja
tat tathā puruñā-vyāghra
nibodha kathayāmi te*

WORD-FOR-WORD MEANINGS

yataû—from whom; *yat*—what; *anuçikñāmi*—I have learned; *yathā*—how; *vā*—and; *nāhuñā-ātma-ja*—O son of King Nāhuñā (Yayāti); *tat*—that; *tathā*—thus; *puruñā-vyāghra*—O tiger among men; *nibodha*—listen; *kathayāmi*—I will recount; *te*—to you.

TRANSLATION

Please listen, O son of Mahārāja Yayāti, O tiger among men, as I explain to you what I have learned from each of these *gurus*.

TEXT 37

BaUtaEr"A,(myamaANAAe'ipa
Dalr"Ae dE"vavazAAnaugAE:
taiã"ã"Aªa calaenmaAgAARä,"
@nvaizAºaM iºatae~aRtama,

*bhütair ākramyamäëo 'pi
dhéro daiva-vaçānugaiù
tad vidvān na calen mārḡād
anvaçikñāà kñiter vratam*

WORD-FOR-WORD MEANINGS

bhütaiù—by various creatures; *ākramyamäëaù*—being harassed; *api*—although; *dhëraù*—sober; *daiva*—of fate; *vaça*—the control;

anugaiù—who are simply following; *tat*—this fact; *vidvān*—he who is in knowledge of; *na calet*—should not deviate; *mārgāt*—from the path; *anvaçikñam*—I have learned; *kñiteù*—from the earth; *vratam*—this fixed practice.

TRANSLATION

A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.

PURPORT

The earth is the symbol of tolerance. By deep oil-drilling, atomic explosions, pollution, and so on, the earth is constantly harassed by demoniac living entities. Sometimes lush forests are cut down by greedy men with commercial interests, and thus a wasteland is created. Sometimes the earth's surface is soaked by the blood of soldiers fighting in savage warfare. Yet, despite all these disturbances, the earth continues to provide all the necessities of the living beings. In this way one may learn the art of tolerance by studying the earth.

TEXT 38

zAitpar"ATaRs\$avaeRh":
par"ATaE=k(Antas\$amBava:
s\$aADau: izA°aeta BaUBa{ÔaAe
nagAizASya: par"AtmataAma,

çaçvat parārtha-sarvehaù
parārthaikānta-sambhavaù
sādhuù çikñeta bhü-bhātto
naga-çīñyaù parātmātām

WORD-FOR-WORD MEANINGS

çaçvat—always; *para*—of others; *artha*—for the sake; *sarva-ēhaù*—all of one's efforts; *para-artha*—the benefit of others; *ekānta*—sole; *sambhavaù*—reason for living; *sādhuù*—a saintly person; *çikñeta*—should learn; *bhü-bhāttaù*—from the mountain; *naga-çñyaù*—the disciple of the tree; *para-ätmatām*—dedication to others.

TRANSLATION

A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.

PURPORT

Great mountains bear unlimited quantities of earth, which in turn give sustenance to innumerable forms of life such as trees, grass, birds, animals, and so on. Mountains also pour forth unlimited quantities of crystalline water in the form of waterfalls and rivers, and this water gives life to all. By studying the example of mountains, one should learn the art of providing for the happiness of all living entities. Similarly, one may take excellent lessons from the pious trees, who offer innumerable benefits, such as fruits, flowers, cooling shade and medicinal extracts. Even when a tree is suddenly cut down and dragged away, the tree does not protest but continues to give service to others in the form of firewood. Thus, one should become the disciple of such magnanimous trees and learn from them the qualities of saintly conduct.

According to Çréla Madhvācārya, the word *parārthaikānta-sambhavaù* indicates that one should dedicate all of one's wealth and other assets to the welfare of others. By one's acquired opulence, one should especially try to please the spiritual master and the Supreme Personality of Godhead. Thus, the demigods, as well as all truly respectable superior personalities, will

automatically be pleased. By developing saintly conduct, as described in this verse, one will become tolerant, and this will free one from the useless agitation of the material senses, which drive one to wander throughout the world searching in vain for material happiness. Lord Çré Caitanya Mahāprabhu has also emphasized the tree's quality of tolerance: *taror iva sahiññeunā, kērtanēyaù sadā hariù* [Cc. Ādi 17.31]. One who is as tolerant as a tree can chant the holy name of Kāññā constantly, finding ever-new satisfaction.

TEXT 39

‘aANaVa{ÔyaEva s\$antauSyaena,
mauinanaE=\$vaein%o"yai‘ayaE:
ÁaAnaM yaTaA na nazyeta
naAvak(LyaeRta vaAx.~mana:

*präëa-vâttyaiva santuñyen
munir naivendriya-priyaiù
jī ānaà yathā na naçyeta
nāvakéryeta vāi -manaù*

WORD-FOR-WORD MEANINGS

präëa-vâttyä—with the mere functioning of his vital air; *eva*—even; *santuñyet*—should be satisfied; *muniù*—a sage; *na*—not; *eva*—indeed; *indriya-priyaiù*—with things that gratify the senses; *jī ānam*—consciousness; *yathā*—so that; *na naçyeta*—may not be destroyed; *na avakéryeta*—may not become disturbed; *vāk*—his speech; *manaù*—and mind.

TRANSLATION

A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way

that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

PURPORT

A wise man does not absorb his consciousness in the forms, flavors, aromas and sensations of material sense gratification, but rather accepts activities such as eating and sleeping simply to keep body and soul together. One must properly maintain one's body by regulated activities of eating, sleeping, cleansing, etc., otherwise the mind will become weak, and one's spiritual knowledge will fade away. If one eats too austere, or if in the name of selflessness one accepts impure food, surely one loses control of the mind. On the other hand, if one eats food that is excessively fatty or rich there will be an unwanted increase in sleep and semen, and thus the mind and speech will be overwhelmed by the modes of passion and ignorance. Lord Kāñëa has summarized the whole matter in *Bhagavad-gētā* by His statement *yuktāhāra-vihārasya yukta-ceññāsya karmasu*. One should moderately and intelligently regulate all of one's bodily activities so that they are favorable for self-realization. This technique is taught by the bona fide spiritual master. If one is too austere or if one engages too much in sense gratification, self-realization is impossible.

It is the duty of a devotee of the Lord to avoid seeing any object as separate from Kāñëa, because that is illusion. A gentleman will never try to enjoy the property of another gentleman. Similarly, if one sees everything in relation to Kāñëa, there is no scope for material sense gratification. But if one sees material objects as separate from Kāñëa, then one's material enjoying propensity is immediately aroused. A human being must be intelligent enough to distinguish between *preyas*, or temporary gratification, and *çreyas*, permanent benefit. One may accept sense activity in a regulated, limited fashion so that one will be strong for serving Kāñëa, but if one excessively indulges the material senses, one will lose one's gravity and seriousness in spiritual life and act like an ordinary materialist. The ultimate goal, as stated here, is *jī ānam*, or steady consciousness of the Absolute Truth, Lord Kāñëa.

TEXT 40

ivaSayaeSvaAivazAna, yaAegAl
naAnaADamaeRSau s\$avaRta:
gAuNAd"AeSavyapaetaAtmaA
na ivaSaÀaeta vaAyauvata,

*viñayeñv äviçan yogé
nänä-dharmeñu sarvataù
guëa-doña-vyapetätmä
na viñajjeta väyu-vat*

WORD-FOR-WORD MEANINGS

viñayeñu—into contact with material objects; *äviçan*—entering; *yogé*—one who has attained self-control; *nänä-dharmeñu*—which have different varieties of qualities; *sarvataù*—everywhere; *guëa*—good qualities; *doña*—and faults; *vyapeta-ätmä*—a person who has transcended; *na viñajjeta*—should not become entangled; *väyu-vat*—like the wind.

TRANSLATION

Even a transcendentalist is surrounded by innumerable material objects, which possess good and bad qualities. However, one who has transcended material good and evil should not become entangled even when in contact with the material objects; rather, he should act like the wind.

PURPORT

The wind is the external manifestation of air, whereas *präëa* is the internal manifestation. When the wind passes over waterfalls it carries sprinkles of clear water and thus becomes most refreshing. Sometimes the wind blows through a beautiful forest, carrying the fragrances of fruits and flowers; at other times the wind may fuel a fire that burns the same forest to ashes. The wind, however, being fixed in its own nature, remains neutral in

both its auspicious and inauspicious activities. Similarly, within this material world we will inevitably face both pleasing and disgusting situations. If, however, we remain fixed in Kâñëa consciousness, we will not be disturbed by the inauspicious, nor will we become attached to the materially auspicious. In the course of his spiritual duties, a devotee sometimes finds himself chanting Hare Kâñëa in a beautiful country atmosphere, and sometimes he finds himself doing the same thing in a hellish city. In both cases the devotee fixes his mind upon Lord Kâñëa and experiences transcendental bliss. Although the wind passes through the most dark and forbidding places, the wind is not frightened or disturbed. Similarly, a devotee of Lord Kâñëa should never be fearful or anxious, even when in the most difficult situation. One who is attached to materially pleasing forms, tastes, smells, sounds and touches will also be repelled by the opposite in each category. Thus finding himself surrounded by innumerable good and bad things, the materialist is constantly disturbed. When the wind blows in many directions at once, the atmosphere becomes agitated. Similarly, if the mind is constantly attracted and repelled by material objects there will be such mental disturbance that it will be impossible to think of the Absolute Truth. Therefore, one should learn from the blowing wind the art of moving throughout the material world without attachment.

TEXT 41

paAiTaR"vaeiSvah" de"he"Sau
 'aivaí"staÖ"NAA™aya:
 gAuNAEnaR yaujyatae yaAegAI
 gAnDaEvaARyauir"vaAtmaä{"k,(

*pārthiveñv iha deheñu
 praviññas tad-guëäçrayaù
 guëair na yujyate yogé
 gandhair vāyur ivātma-dāk*

WORD-FOR-WORD MEANINGS

pārthiveñu—composed of earth (and other elements); *iha*—in this world; *deheñu*—within bodies; *praviññāu*—having entered; *tat*—of them; *guëa*—the characteristic qualities; *āçrayaù*—having assumed; *guëaiù*—with those qualities; *na yujyate*—does not entangle himself; *yogé*—a *yogé*; *gandhaiù*—with different odors; *vāyuù*—the air; *iva*—just as; *ātma-dāk*—he who can see himself properly (as separate from this matter).

TRANSLATION

Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them.

PURPORT

Although we experience the wind as fragrant or foul, depending on the aromas it carries, the wind does not in fact change its actual nature. Similarly, although we regard a particular person as strong or weak, intelligent or retarded, beautiful or homely, good or bad, the pure spirit soul, who is the actual person, does not really possess any of the qualities of the body but is merely covered by them, just as the wind is covered by different aromas. Thus, a Kāñëa conscious person is always aware that he is different from the temporary body. He experiences the various transformations of the body, such as childhood, adolescence, adulthood and old age; but although he experiences the pains, pleasures, qualities and functions of that body, a Kāñëa conscious person never thinks that he is the body. He always understands that he is an eternal spirit soul, part and parcel of Lord Kāñëa. As stated in this verse, *na yujyate yogé*: he is not entangled. The conclusion is that one should never consider a Kāñëa conscious person in terms of bodily designation, but should see him as an eternal servitor of the Lord.

TEXT 42

@ntaihR"taê isTar"jaËÿmaeSau
“aöAtmaBaAvaena s\$amanvayaena
vyaAptyaAvyavacCe\$d"mas\$aËÿmaAtmanaAe
mauinanaRBastvaM ivatatasya BaAvayaeta,

*antarhitaç ca sthira-jaì gameñu
brahmätma-bhävena samanvayena
vyäptyävyavacchedam asaì gam ätmano
munir nabhastvaà vitatasya bhävayet*

WORD-FOR-WORD MEANINGS

antarhitaù—present within; *ca*—also; *sthira*—all nonmoving living bodies; *jaì gameñu*—and all moving forms of life; *brahma-ätma-bhävena*—by realization that he himself is pure spirit; *samanvayena*—as a result of the different contacts (with different bodies); *vyäptyä*—because of being all-pervading; *avyavacchedam*—the feature of being undivided; *asaì gam*—being unattached; *ätmanaù*—possessed by the Supersoul; *muniù*—a sage; *nabhastvam*—the similarity with the sky; *vitatasya*—of the expansive; *bhävayet*—should meditate upon.

TRANSLATION

A thoughtful sage, even while living within a material body, should understand himself to be pure spirit soul. Similarly, one should see that the spirit soul enters within all forms of life, both moving and nonmoving, and that the individual souls are thus all-pervading. The sage should further observe that the Supreme Personality of Godhead, as the Supersoul, is simultaneously present within all things. Both the individual soul and the Supersoul can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything.

PURPORT

Although air exists within the sky, the sky, or space, is different from air.

Even in the absence of air, space or sky is present. All material objects are situated within space, or within the vast material sky, but the sky remains undivided and, although accommodating all objects, never actually mixes with anything. In the same way one can understand the situation of both the individual soul and the Supersoul. The individual soul is all-pervading, because there are innumerable *jévätmäs*, which enter within all things; yet, as confirmed in Vedic literature, each individual *ätmä* remains infinitesimal. The *Çvetäçvatara Upaniñad* (5.9) states,

*bälägra-çata-bhägasya
çatadhä kalpitasya ca
bhägo jévaù sa vijì eyaù
sa cänantyäya kalpate*

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul." The same is stated in *Çrémad-Bhägavatam*:

*keçägra-çata-bhägasya
çatäàçaù sädâçätmakaù
jévaù sükñma-svarüpo 'yaà
saì khyätéto hi cit-kaëaù
[Cc. Madhya 19.140]*

"There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."

The Supreme Personality of Godhead, however, is all-pervading because He Himself is personally present everywhere. The Lord is known as *advaita*, or indivisible. Thus the same unique Personality of Godhead exists everywhere, just like the sky, and yet is not attached to anything, although everything is resting within Him. The Lord Himself has confirmed this analysis of His all-pervasiveness in *Bhagavad-gétä* (9.6):

yathäkäça-sthito nityaà

*väyuù sarvatra-go mahän
tathä sarväëi bhütäni
mat-sthänéty upadhäraya*

"As the almighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me."

Therefore, although both the *jéva* soul and the Supersoul are said to be all-pervading, it should be remembered that there are innumerable individual *jéva* souls, whereas there is only one Supreme Personality of Godhead. The Lord is always supreme, and one who is actually a thoughtful sage never doubts the supreme position of the Lord.

TEXT 43

*taejaAe'ba^aamayaEBaAR\$vaEr,"
maeGaAâEvaARYaunaer"taE:
na s\$pa{zyatae naBastaã"ta,
k(Alas\$a{íE"gAuRNAE: paumaAna,*

*tejo-'b-anna-mayair bhävair
meghädyaair väyuneritaiù
na spâçyate nabhas tadvat
kāla-sāññair guëaiù pumän*

WORD-FOR-WORD MEANINGS

tejaù—fire; *ap*—water; *anna*—and earth; *mayaiù*—consisting of; *bhävaiù*—by objects; *megha-ädyaiù*—clouds and so on; *väyunä*—by the wind; *ëritaiù*—which are blown; *na spâçyate*—is not touched; *nabhaù*—the ethereal sky; *tat-vat*—in the same way; *kāla-sāññaiù*—which have been sent forth by time; *guëaiù*—by the modes of nature; *pumän*—a person.

TRANSLATION

Although the mighty wind blows clouds and storms across the sky, the

sky is never implicated or affected by these activities. Similarly, the spirit soul is not actually changed or affected by contact with the material nature. Although the living entity enters within a body made of earth, water and fire, and although he is impelled by the three modes of nature created by eternal time, his eternal spiritual nature is never actually affected.

PURPORT

Although the sky appears to be affected by the mighty movements of wind, rain, hurricanes, lightning and thunder, etc., the sky, being very subtle, is actually not affected, but is rather the background for such visible activities. Similarly, although the material body and mind undergo innumerable changes, such as birth and death, happiness and distress, love and hate, the eternal living entity is merely the background for such activities. The spirit soul, being most subtle, is not actually affected; only due to misidentification with the superficial activities of the body and mind does the soul undergo terrible distress within the material world.

In this regard, Çréla Madhvācārya has pointed out that the individual living entity must struggle to revive his divine spiritual qualities. The living entity is part and parcel of the supreme entity, called Kāñēa, and as such the individual soul is also a reservoir of godly qualities. The Personality of Godhead, however, automatically manifests these qualities without any hindrance, whereas the conditioned soul must struggle to revive such qualities. Thus, although both the Personality of Godhead and the personality of the living entity are eternal and transcendental, the Personality of Godhead is always supreme. By realizing all this with clear intelligence, the conditioned soul can rise to the spiritual platform.

TEXT 44

svacC\$: 'ak{(itata: ipagDaAe
maADauyaRstaITaRBaUna{RNAAma,
mauina: paunaAtyapaAM imaḥama,
wR°aAepas\$ pazARk(LtaR\$naE:

*svacchaù prakâtaù snigdho
mâdhuryas tērtha-bhūr nâëäm
muniù punäty apäà mitram
ékñopasparça-kértanaiù*

WORD-FOR-WORD MEANINGS

svacchaù—pure; *prakâtaù*—by nature; *snigdhaù*—soft or softhearted; *mâdhuryaù*—sweet or gentle speech; *tērtha-bhüù*—a place of pilgrimage; *nâëäm*—for human beings; *muniù*—a sage; *punäti*—sanctifies; *apäm*—of the water; *mitram*—the exact counterpart; *ékñä*—by being seen; *upasparça*—by being respectfully touched; *kértanaiù*—and by being glorified verbally.

TRANSLATION

O King, a saintly person is just like water because he is free from all contamination, gentle by nature, and by speaking creates a beautiful vibration like that of flowing water. Just by seeing, touching or hearing such a saintly person, the living entity is purified, just as one is cleansed by contact with pure water. Thus a saintly person, just like a holy place, purifies all those who contact him because he always chants the glories of the Lord.

PURPORT

The words *apäà mitram*, "just like water," can also be read as *aghän mitram*, which means that a saintly person purifies all living entities by accepting them as *mitram*, or his personal friends, and saves them from their sinful reactions (*aghät*). The conditioned living entity falsely identifies with his gross material body and subtle mind and thus falls from the platform of spiritual knowledge. A conditioned living being is always lusty for material sense gratification, and if he does not acquire it, he becomes angry. Sometimes he is so obsessed with fear of losing his material gratification that he enters a stage approaching madness.

A saintly person, however, is like pure water, free from all contamination

and capable of purifying all things. Just as pure water is transparent, a saintly person transparently manifests the Personality of Godhead within his heart. Such love of Godhead is the reservoir of all happiness. Water makes a most pleasing vibration as it flows and cascades, and similarly the sound vibration of the Lord's pure devotee, who is saturated with the glories of the Lord, is most charming and beautiful. Thus, by studying the nature of water one can understand the symptoms of a pure devotee of the Lord.

TEXT 45

tejasval tapasā d"læaAe
äu"DaRSaAeRd"r"BaAjana:
s\$avaRBa^oyaAe'ipa yau·(AtmaA
naAd"Ôae malamaiçavata,

*tejasvé tapasā dépto
durdharṇodara-bhājanaù
sarva-bhakṇyo 'pi yuktātmā
nādatte malam agni-vat*

WORD-FOR-WORD MEANINGS

tejasvé—brilliantly luminous; *tapasā*—by his austerity; *déptaù*—glowing; *durdharṇa*—unshakable; *udara-bhājanaù*—eating only that needed by his stomach; *sarva*—everything; *bhakṇyaù*—eating; *api*—even though; *yukta-ātmā*—one who is fixed in spiritual life; *na ādatte*—does not assume; *malam*—contamination; *agni-vat*—like the fire.

TRANSLATION

Saintly persons become powerful by execution of austerities. Their consciousness is unshakable because they do not try to enjoy anything within the material world. Such naturally liberated sages accept foodstuffs that are offered to them by destiny, and if by chance they happen to eat contaminated food, they are not affected, just like fire, which burns up contaminated

substances that are offered to it.

PURPORT

The word *udara-bhājana* indicates that a saintly person eats only to keep body and soul together and not for sense gratification. One should eat palatable foodstuffs to maintain one's mind in a cheerful mood; however, one should not eat luxuriously, because this will cause sex desire and laziness. A saintly person is always a perfect gentleman and is never greedy or lusty. Although *māyā* tries to defeat him by offering different material allurements, ultimately these attractive material features are themselves defeated by the spiritual power of a saintly person. Thus one should never disrespect a spiritually advanced personality but should worship him reverentially. To carelessly approach a Kāñḍa conscious personality is just like carelessly approaching fire, which immediately burns if not handled properly. The Lord does not excuse mistreatment of a pure devotee.

TEXT 46

ṣṭ(īcācC\$ā: ṣṭ(īcats\$paī"
opaAsya: ṭṢaeya wcC\$taAma,
BauĒeṽ s\$avaRṭa d"Ata{NAAM
d"h"na, 'aAgAuÔar"AzAuBama,

kvacit channaù kvacit spañña
upāsyaù çreya icchatām
bhuì kte sarvatra dātāēā
dahan prāg-uttarāçubham

WORD-FOR-WORD MEANINGS

kvacit—sometimes; *channaù*—concealed; *kvacit*—sometimes;
spaññaù—manifest; *upāsyaù*—worshipable; *çreyaù*—the highest good;
icchatām—by those desiring; *bhuì kte*—he devours; *sarvatra*—on all sides;
dātēēām—of those making offerings to him; *dahan*—burning;

prāk—previous; *uttara*—and future; *açubham*—sinful reactions.

TRANSLATION

A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself. For the welfare of the conditioned souls who desire real happiness, a saintly person may accept the worshipable position of spiritual master, and thus like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.

PURPORT

A saintly person prefers to conceal his exalted spiritual position, but to instruct the suffering people of the world he sometimes reveals his own greatness. This is compared to a fire that sometimes burns unnoticed beneath ashes and sometimes blazes openly. Just as fire devours the ghee and other offerings given by the performers of sacrifice, similarly a saintly person accepts the praise offered by his conditioned followers, knowing that in fact all praise is meant for the Supreme Lord, Kāñëa. Although an ordinary person immediately becomes puffed up and foolish when he is praised, such inauspicious tendencies within a saintly person are burned to ashes by his attachment to the Absolute Truth. In this way, he is just like fire.

TEXT 47

svamaAyayaA s\$ā{ī"imadM"
s\$ad"s\$āéa°aNAM ivaBau:
'aivaí" wRyatae taÔata,-
svaè&paAe'içair"vaEDais\$a

*sva-māyayā sâññam idaà
sad-asal-lakñāëaà vibhuù
praviñña éyate tat-tat-
svarüpo 'gnir ivaiddhasi*

WORD-FOR-WORD MEANINGS

sva-mäyayä—by His own material energy; *sāñōam*—created; *idam*—this (body of the individual *jéva*); *sat-asat*—as demigod, animal, and so on; *lakñaëam*—characterized; *vibhuù*—the Almighty; *praviññaù*—having entered; *éyate*—appears; *tat-tat*—of each different form; *svarüpaù*—assuming the identity; *agniù*—fire; *iva*—as; *edhasi*—in firewood.

TRANSLATION

Just as fire manifests differently in pieces of wood of different sizes and qualities, the omnipotent Supreme Soul, having entered the bodies of higher and lower life forms created by His own potency, appears to assume the identity of each.

PURPORT

Although the Supreme Lord is within everything, everything is not the Lord. By the mode of goodness the Lord creates the exalted material bodies of demigods and *brähmaëas*, and by expanding the mode of ignorance He similarly creates the bodies of animals, *çüdras* and other lower forms of life. The Lord enters all of these superior and inferior creations, but He remains *vibhu*, the all-powerful Personality of Godhead. Çréla Viçvanätha Cakravarté Öhäkura explains that although fire is present within smoldering wood, it blazes forth when we stir the wood around. Similarly, although the Personality of Godhead is indirectly present everywhere, when we chant and hear His glories with love and devotion the Lord is stirred into manifestation and directly appears before His devotees.

The foolish conditioned souls ignore the spectacular presence of the Lord within everything and instead absorb their mediocre consciousness in their own temporary material coverings, thinking, "I am a strong man," "I am a beautiful woman," "I am the richest man in this city," "I am a Ph.D.," and so on. One should cut off such useless entanglement and accept the fact that one is pure spirit soul, the eternal, blissful servant of Lord Kāñëa.

TEXT 48

ivas\$agAARâA: zmazAAnaAntaA
BaAvaA de"h"sya naAtmana:
k(laAnaAimava can%"sya
k(AlaenaAvya·(vatmaRnaA

*visargädyäù çmaçänäntä
bhävä dehasya nātmanaù
kalänäm iva candrasya
kälēnāvyakta-vartmanā*

WORD-FOR-WORD MEANINGS

visarga—birth; *ädyäù*—beginning with; *çmaçäna*—the time of death, when the body is burned to ashes; *antäù*—ending with; *bhäväù*—the states; *dehasya*—of the body; *na*—not; *ātmanaù*—of the soul; *kalänäm*—of the different phases; *iva*—as; *candrasya*—of the moon; *kālena*—by time; *avyakta*—imperceptible; *vartmanā*—whose movement.

TRANSLATION

The various phases of one's material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

PURPORT

The body undergoes six changes: birth, growth, maintenance, production of by-products, dwindling and death. Similarly, the moon appears to grow, diminish and finally disappear. Since moonlight is a lunar reflection of sunlight, it is understood that the moon itself does not grow or diminish; rather, we perceive the reflection of the moon in various phases. Similarly, the eternal soul is not born, nor does it die, as confirmed in *Bhagavad-gētā*

(2.20): *na jâyate mriyate vâ kadâcit*. We perceive the reflection of the soul in the form of the gross material body and the subtle mind, which undergo various material changes.

According to Çréla Çrédhara Svämé, the sun is a fiery planet and the moon is a watery planet. This is also confirmed by Çréla Jéva Gosvämé and further illustrates the ignorance of modern science about the actual nature of the moon planet.

TEXT 49

k(Alaena ÷AeGavaegAena
BaUtaAnaAM 'aBavaApyayaAE
inatyaAvaipa na ä{"zyaetae
@AtmanaAe'çaeayaRTaAicaRSaAma,

*kâlena hy ogha-vegena
bhütänââ prabhavâpyayau
nityâv api na dâçyete
âtmano 'gner yathârciñâm*

WORD-FOR-WORD MEANINGS

kâlena—by time; *hi*—indeed; *ogha*—like a flood; *vegena*—whose speed; *bhütänâm*—of created bodies; *prabhava*—the birth; *apyayau*—and demise; *nityau*—constant; *api*—although; *na dâçyete*—are not seen; *âtmanaù*—related to the spirit soul; *agneù*—of fire; *yathâ*—just as; *arciñâm*—of the flames.

TRANSLATION

The flames of a fire appear and disappear at every moment, and yet this creation and destruction is not noticed by the ordinary observer. Similarly, the mighty waves of time flow constantly, like the powerful currents of a river, and imperceptibly cause the birth, growth and death of innumerable material bodies. And yet the soul, who is thus constantly forced to change his

position, cannot perceive the actions of time.

PURPORT

The *brähmaëa avadhüta* instructing King Yadu again gives the example of fire after having already proceeded to the example of the moon. This analytic method is called *siàhāvalokana*, or "the lion's glance," by which one simultaneously proceeds forward and casts backward glances to see if anything has been overlooked. Thus the sage proceeds with his analysis but returns to the example of fire to illustrate the need for renunciation. The material body is certainly an ephemeral and phantasmagorical manifestation of the Lord's external potency. The flames of a fire constantly take birth and disappear, yet we perceive the fire as a continuous reality. Similarly, the soul is a continuous reality, although his material bodies appear and disappear constantly, by the influence of time. It is said that the most astonishing thing is that no one thinks that they will die. Because the soul is eternal, the living entity is prone to accept any fleeting situation as permanent, forgetting that his eternal nature can be truly experienced only in the eternal atmosphere of the spiritual sky. If one is convinced of this fact, he develops the quality of *vairāgya*, or detachment from material illusion.

TEXT 50

gAuNAEgAuRNAAnaupaAd"Ôae
yaTaAk(AlaM ivamauÂaita
na taeSau yaujyatae yaAegAl
gAAeiBagAAR wva gAAepaita:

*guëair guëän upādatte
yathā-kālaà vimui' cati
na teñu yujyate yogé
gobhir gā iva go-patiü*

WORD-FOR-WORD MEANINGS

guëaiù—by his senses; *guëän*—material sense objects; *upädatte*—accepts; *yathä-kālam*—at the proper time; *vimui'cati*—gives them up; *na*—he does not; *teñu*—in them; *yujyate*—become entangled; *yogē*—a self-realized sage; *gobhiù*—by his rays; *gäù*—bodies of water; *iva*—as; *go-patiù*—the sun.

TRANSLATION

Just as the sun evaporates large quantities of water by its potent rays and later returns the water to the earth in the form of rain, similarly, a saintly person accepts all types of material objects with his material senses, and at the appropriate time, when the proper person has approached him to request them, he returns such material objects. Thus, both in accepting and giving up the objects of the senses, he is not entangled.

PURPORT

A Kāñëa conscious person never feels proprietorship over the opulences entrusted to him by Lord Kāñëa for spreading the Kāñëa consciousness movement. The devotees of Lord Kāñëa should not merely accumulate material wealth, but should distribute the opulences of Lord Kāñëa in such a way that the Kāñëa consciousness movement spreads unlimitedly. This is a lesson to be learned from the sun.

TEXT 51

bauDyatae svaē na Baede"na
vyai·(sTa wva taÕ"ta:
la°yatae sTaUlamaitaiBar,"
@AtmaA caAvaisTataAe'kR(vata,

*budhyate sve na bhedena
vyakti-stha iva tad-gataù
lakñyate sthūla-matibhir
ātmā cāvasthito 'rka-vat*

WORD-FOR-WORD MEANINGS

budhyate—is thought of; *sve*—in his original form; *na*—not; *bhedena*—in terms of diversity; *vyakti*—on separate reflecting objects; *sthaù*—situated; *iva*—apparently; *tat-gataù*—actually having entered within them; *lakīyate*—seems; *sthūla-matibhiù*—to those whose intelligence is dull; *ātmā*—the self; *ca*—also; *avasthitaù*—situated; *arkavat*—like the sun.

TRANSLATION

Even when reflected in various objects, the sun is never divided, nor does it merge into its reflection. Only those with dull brains would consider the sun in this way. Similarly, although the soul is reflected through different material bodies, the soul remains undivided and nonmaterial.

PURPORT

The sun is reflected in many objects, such as windows, mirrors, shiny metal, oil, water, and so on, yet the sun remains one and indivisible. Similarly, the eternal spirit soul within the body is reflected through the screen of the material body. Thus the soul appears to be old or young, fat or skinny, happy or sad. The soul may appear to be American, Russian, African, Hindu or Christian; however, the eternal soul in its natural position is free of any material designation.

The word *sthūla-matibhiù* in this verse indicates those whose intelligence is gross and dull. We have practical experience of a dog urinating on a valuable painting at an outdoor art show. Due to its dull intelligence, the dog could not appreciate the actual value of the painting. Similarly, unless one takes to Kāñēa consciousness, one is grossly misusing the invaluable opportunity of human life. Human life is meant for self-realization, and we should not waste time bickering over material designations such as capitalist, communist, American, Russian, and so on. Instead, all people should take to the loving devotional service of God and realize their eternal, pure identity. One should understand the sun by observing its direct

manifestation and not its distorted reflection on material objects. Similarly, one should consider every living being in terms of his pure spiritual identity beyond the distorted manifestation of material designations.

The word *ātmā* in this verse also refers to the Supreme Personality of Godhead. Just as we tend to observe ordinary *jēva* souls through the reflection of the material body, we tend to observe the Personality of Godhead through the distorting screen of our material mind. Thus, we imagine God to be impersonal or material or unknowable. When the sky is overcast, sunlight is the highest possible perception of the sun, which is covered by clouds. Similarly, when one's mind is fogged over with mental speculation one may take the light emanating from the transcendental body of God to be the highest spiritual truth. However, when the mind is spotlessly clear like a cloudless blue sky, one can see the actual form of the Personality of Godhead, Lord Kāñëa. The Absolute Truth cannot be perfectly understood by the covered mind of the conditioned soul; rather, one must see the Lord through the clear blue sky of pure Kāñëa consciousness, which is free from fruitive desires and mental speculation. Çréla Bhaktivinoda Ōhākura sings,

*jēvera kalyäëa-sādhana-kāma
jagate äsi ' e madhura nāma
avidyā-timira-tāpana-rūpe
hād-gagane virāje*

"The holy name of Lord Kāñëa descends into the darkness of the material world just to benedict the conditioned souls. The holy name of Lord Kāñëa is just like the sun that rises in the clear sky of the heart of the devotees." Such brilliant knowledge cannot be understood by those who are trying, in the name of either piety or atheism, to exploit the material creation of the Lord. One must become a pure devotee of Lord Kāñëa, and then his knowledge will illuminate everything in all directions: *kasminn u bhagavo vijī āte sarvam idaà vijī ātaà bhavatēti*. (*Muëòaka Upaniñad* 1.1.3).

TEXT 52

naAitapaeh": 'as\$aEëAe vaA
k(taRvya: ,(Aipa ke(naicata,
ku(vaRna, ivande"ta s\$antaApaM
k(paAeta wva d"lnaDal:

*näti-snehaù prasaì go vä
kartavyaù kväpi kenacit
kurvan vindeta santäpaà
kapota iva déna-dhéù*

WORD-FOR-WORD MEANINGS

na—not; *ati-snehaù*—excess affection; *prasaì gaù*—close association; *vä*—or; *kartavyaù*—one should manifest; *kva api*—ever; *kenacit*—with anyone or anything; *kurvan*—so doing; *vindeta*—one will experience; *santäpam*—great distress; *kapotaù*—the pigeon; *iva*—just as; *déna-dhéù*—cripple-minded.

TRANSLATION

One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.

PURPORT

The Sanskrit prefix *ati*, or "excessive," indicates affection or attachment in which there is no Kânëa consciousness. Lord Kânëa says in *Bhagavad-gétä* (5.29), *suhädaà sarva-bhütänäm*: the Lord is the eternal well-wisher of every living being. The Lord is so affectionate that He sits in the heart of every conditioned soul and accompanies him throughout his endless wandering in the kingdom of *mäyä*, patiently waiting for the conditioned soul to come back home, back to Godhead. Thus the Lord makes all arrangements for the eternal happiness of every living entity. The best way for anyone to show compassion and affection for all living beings is to become a preacher on

behalf of Lord Kāñëa and assist the Lord in reclaiming the fallen souls. If our affection or attachment for others is based on bodily sense gratification, in the name of society, friendship and love, that excessive, unwanted affection (*ati-sneha*) will cause burning pain at the time of the breaking or destruction of the relationship. Now the story of the foolish pigeon will be narrated. A similar story is described in the Seventh Canto, Second Chapter of *Çrémad-Bhāgavatam*, told by Yamarāja to the mourning widows of King Suyajī a.

TEXT 53

k(paAeta: k(ênaAr"Nyae
k{(tanalx"Ae vanas\$patAe
k(paAetyaA BaAyaRyaA s\$ADaRma,
ovaAs\$A k(itaicats\$amaA:

kapotaù kaçcanāraëye
kāta-néòo vanaspatau
kapotyā bhāryayā sārdham
uvāsa katicit samāu

WORD-FOR-WORD MEANINGS

kapotaù—pigeon; *kaçcana*—a certain; *araëye*—in the forest;
kāta-néòau—having built his nest; *vanaspatau*—in a tree; *kapotyā*—with a female pigeon; *bhāryayā*—his wife; *sa-ardham*—as his companion;
uvāsa—he dwelled; *katicit*—for some; *samāu*—years.

TRANSLATION

There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.

TEXT 54

k(paAetaAE µaeh"gAuiNAta-
ô\$d"yaAE gA{h"DaimaRNAAE
ä{"íiM" ä{"í"YaAËÿmaËëÿna
bauüÜM" bauÜ"YaA babanDatau:

*kapotau sneha-guëita-
hâdayau gâha-dharmiëau
dâñôi à dâñöyâi gam aî gena
buddhi à buddhyä babandhatuü*

WORD-FOR-WORD MEANINGS

kapotau—the two pigeons; *sneha*—by affection; *guëita*—tied together as if by ropes; *hâdayau*—their hearts; *gâha-dharmiëau*—attached householders; *dâñôi*—glance; *dâñöyâ*—by glance; *aî gam*—physical body; *aî gena*—by the other's body; *buddhim*—mind; *buddhyä*—by the other's mind; *babandhatuü*—they bound each other.

TRANSLATION

The two pigeons were very much devoted to their household duties. Their hearts being tied together by sentimental affection, they were each attracted by the other's glances, bodily features and states of mind. Thus, they completely bound each other in affection.

PURPORT

The male and female pigeon were so attracted to each other that they could not tolerate even a moment's separation from one another. This is called *bhagavad-vismâti*, or forgetfulness of the Supreme Lord and attachment to dead matter. The living entity has an eternal love for the Lord, but when perverted, that love is manifested as false material affection. A pale reflection of actual pleasure thus becomes the foundation of a false life based on forgetfulness of the Absolute Truth.

TEXT 55

zAyyaAs\$anaAq%nasTaAna
vaAtaAR,(Lx"AzAnaAid"k(ma,
imaTaunaIBaUya iva™abDaAE
caer"tauvaRnar"AijaSau

çayyāsanāōana-sthāna
vārtā-krēōāçanādikam
mithuné-bhüya viçrabdhau
ceratur vana-rājiñu

WORD-FOR-WORD MEANINGS

çayyā—resting; *āsana*—sitting; *aōana*—walking; *sthāna*—standing;
vārtā—conversing; *krēōā*—playing; *açana*—eating; *ādikam*—and so on;
mithuné-bhüya—together as a couple; *viçrabdhau*—trusting; *ceratu*—they
performed; *vana*—of the forest; *rājiñu*—among the groves of trees.

TRANSLATION

**Naively trusting in the future, they carried out their acts of resting,
sitting, walking, standing, conversing, playing, eating and so forth as a loving
couple among the trees of the forest.**

TEXT 56

yaM yaM vaAHC\$ita s\$aA r"Ajana,
tapaRyantyanauk(impataA
taM taM s\$amanayatk(AmaM
k{(cC)e\$NAApaijataein%o"ya:

yaà yaà väi chati sā rājan
tarpayanty anukampitā

*taà taà samanayat kämaà
kâcchreëäpy ajitendriyaù*

WORD-FOR-WORD MEANINGS

yam yam—whatever; *väi chati*—would want; *sä*—she; *râjan*—O King; *tarpayantë*—pleasing; *anukampitâ*—being shown mercy; *tam tam*—that; *samanayat*—brought; *kämam*—her desire; *kâcchreëa*—with difficulty; *api*—even; *ajita-indriyaù*—having never learned to control his senses.

TRANSLATION

Whenever she desired anything, O King, the she-pigeon would flatteringly cajole her husband, and he in turn would gratify her by faithfully doing whatever she wanted, even with great personal difficulty. Thus, he could not control his senses in her association.

PURPORT

The word *tarpayantë* indicates that the lady pigeon was quite expert in seducing her husband through smiling glances and loving talks. Thus appealing to his noble sentiments, she efficiently engaged him as her faithful servant. The poor pigeon was *ajitendriya*, or one who cannot control his senses and whose heart is easily melted by the beauty of a woman. The *brähmaëa avadhüta* is giving valuable instructions by narrating this story of the two pigeons and the terrible distress they suffered by inevitable separation. If one's intelligence is not dedicated to serving Hãñëkeça, the Supreme Lord of sense activity, undoubtedly one will plunge into the nescience of bodily gratification. Then one becomes no better than a foolish pigeon.

TEXT 57

k(paAetal 'aTamaM gABa<
gA{õ"ntal k(Ala @AgAtae

@Nx"Aina s\$auSauvae nalxe"
stapatyau: s\$ai^aaDaAE s\$atal

*kapoté prathamaà garbhaà
gâhëanté kâla ägate
aëöäni suñuve néðe
sta-patyuù sannidhau saté*

WORD-FOR-WORD MEANINGS

kapoté—the female pigeon; *prathamam*—her first; *garbham*—pregnancy; *gâhëanté*—carrying; *kâle*—when the time (for delivery); *ägate*—had come; *aëöäni*—eggs; *suñuve*—she delivered; *néðe*—in the nest; *sva-patyuù*—of her husband; *sannidhau*—in the presence; *saté*—the chaste.

TRANSLATION

Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.

TEXT 58

taeSau k(Alae vyajaAyanta
r"icataAvayavaA h"re":
zAi·(iBaäuR"ivaRBaAvyaAiBa:
k(AemalaAËýtanaUç&h"A:

*teñu kâle vyajāyanta
racitāvayavā hareu
çaktibhir durvibhāvyābhiu
komalāi ga-tanūruhāu*

WORD-FOR-WORD MEANINGS

teñu—from those eggs; *kâle*—in time; *vyajāyanta*—were born;

racita—produced; *avayaväù*—(children) whose limbs; *hareù*—of the Supreme Lord, Hari; *çaktibhiù*—by the potencies; *durvibhävyäbhiù*—which are inconceivable; *komala*—tender; *aì ga*—whose limbs; *tanüruhäù*—and feathers.

TRANSLATION

When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.

TEXT 59

‘ajaA: paupauSatau: ‘altaAE
d"mpatal pauṭavats\$alaAE
Za{NvantaAE kU(ijataM taAs\$aAM
inava{RtaAE k(laBaAiSataE:

prajāù pupuñatuù prētau
dampaté putra-vatsalau
çāëvantau küjitaà täsäà
nirvātau kala-bhāñitaiù

WORD-FOR-WORD MEANINGS

prajāù—their progeny; *pupuñatuù*—they nourished; *prētau*—very pleased; *dam-paté*—the couple; *putra*—to their children; *vatsalau*—compassionate; *çāëvantau*—listening; *küjita*—to the chirping; *täsäm*—of their children; *nirvātau*—extremely happy; *kala-bhāñitaiù*—by the awkward sounds.

TRANSLATION

The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born

of them.

TEXT 60

taAs\$aAM pataṭaE: s\$aus\$pazAE=:
kU(ijataEmauRgDacaei"taE:
'atyaüŌ"maEr"d"lnaAnaAM
ipatar"AE maud"maApatau:

*täsäà patatraiù su-sparçaiù
küjitair mugdha-ceññitaiù
pratyudgamair adénänäà
pitarau mudam äpatuù*

WORD-FOR-WORD MEANINGS

täsäm—of the little birds; *patatraiù*—by the wings; *su-sparçaiù*—gentle to the touch; *küjitaiù*—their chirping; *mugdha*—attractive; *ceññitaiù*—by the activities; *pratyudgamaiù*—by their efforts to fly by eagerly jumping up; *adénänäm*—of the happy (children); *pitarau*—the parents; *mudam äpatuù*—became joyful.

TRANSLATION

The parent birds became very joyful by observing the soft wings of their children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly. Seeing their children happy, the parents were also happy.

TEXT 61

µaeh"AnaubaÜ"ô\$d"yaAva,
@nyaAenyaM ivaSNAumaAyayaA
ivamaAeih"taAE d"lnaiDayaAE

izAzAUna, paupauSatau: ‘ajaA:

snehānubaddha-hādayāv
anyonyaà viññeu-māyayā
vimohitau dēna-dhiyau
çičün pupuñatuù prajāu

WORD-FOR-WORD MEANINGS

sneha—by affection; *anubaddha*—bound up; *hādayau*—their hearts;
anyonyam—mutually; *viññeu-māyayā*—by the illusory potency of Lord Viññeu;
vimohitau—completely bewildered; *dēna-dhiyau*—weak-minded;
çičün—their children; *pupuñatuù*—they nourished; *prajāu*—their progeny.

TRANSLATION

**Their hearts bound to each other by affection, the foolish birds,
completely bewildered by the illusory energy of Lord Viññeu, continued to
take care of the young offspring who had been born to them.**

TEXT 62

Wk(d"A jagmataustaAs\$aAma,
@^aaATa< taAE ku(q%]imbanaAE
pair"ta: k(Ananae taisma^aa,
@iTaRnaAE caer"tauie^r"ma,

ekadā jagmatus tāsām
annārthaà tau kuūumbinau
paritaù kānane tasmīn
arthinau ceratuç cīram

WORD-FOR-WORD MEANINGS

ekadā—once; *jagmatuù*—they went; *tāsām*—of the children; *anna*—food;
artham—for the sake of; *tau*—the two; *kuūumbinau*—heads of the family;

paritaù—all around; *kānane*—in the forest; *tasmin*—that; *arthinau*—anxiously searching; *ceratuù*—they wandered; *ciram*—far away.

TRANSLATION

One day the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.

TEXT 63

ä{"î"A taAnlaubDak(: k(iêä,"
yaä{"cC\$AtaAe vanaecar":
jagA{he" jaAlamaAtatya
car"ta: svaAlayaAintake(

dāñvā tñ lubdhakaù kaçcid
yadācchäto vane-caraù
jagāhe jālam ātatyā
carataù svālayāntike

WORD-FOR-WORD MEANINGS

dāñvā—seeing; *tñ*—them, the young birds; *lubdhakaù*—hunter; *kaçcit*—a certain; *yadācchätaù*—at random; *vane*—in the forest; *caraù*—passing; *jagāhe*—he seized; *jālam*—his net; *ātatyā*—having spread out; *carataù*—who were moving about; *sva-ālaya-antike*—in the vicinity of their own home.

TRANSLATION

At that time a certain hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.

TEXT 64

k(paAetaê k(paAetal ca
'ajaApaAeSae s\$ad"Aets\$auk(AE
gAtaAE paAeSaNAmaAd"Aya
svanalx"maupajagmatau:

*kapotaç ca kapoté ca
prajā-poñe sadotsukau
gatau poñaëam ädäya
sva-néòam upajagmatuù*

WORD-FOR-WORD MEANINGS

kapotaù—the pigeon; *ca*—and; *kapoté*—the she-pigeon; *ca*—and; *prajā*—of their children; *poñe*—in the matter of maintaining; *sadä*—always; *utsukau*—eagerly engaged; *gatau*—having gone; *poñaëam*—food; *ädäya*—bringing; *sva*—their own; *néòam*—to the nest; *upajagmatuù*—they approached.

TRANSLATION

The pigeon and his wife were always anxious for the maintenance of their children, and they were wandering in the forest for that purpose. Having obtained proper food, they now returned to their nest.

TEXT 65

k(paAetal svaAtmajaAna, val^oya
baAlak(Ana, jaAlas\$amva{taAna,
taAnaByaDaAvat,(AezAntal
,(AezAtaAe Ba{zAäu":iKataA

*kapoté svätmajän vėkñya
bālakān jāla-samvātān
tān abhyadhāvat kroçanté
kroçato bhāça-duùkhitā*

WORD-FOR-WORD MEANINGS

kapotē—the female pigeon; *sva-ātma-jān*—her own offspring; *vékñya*—seeing; *bālakān*—the children; *jāla*—by the nest; *sa-ā-vātān*—surrounded; *tān*—toward them; *abhyadhāvat*—she ran; *kroçantē*—calling out; *kroçataù*—toward them who were also crying; *bhāça*—extremely; *duùkhitā*—distressed.

TRANSLATION

When the lady pigeon caught sight of her own children trapped within the hunter's net, she was overwhelmed with anguish, and crying out, she rushed toward them as they cried out to her in return.

TEXT 66

s\$As\$ak{(ṭp̣aeh" gAuiNAtaA
d" InaicaÔaAjamaAyayaA
svayaM caAbaDyata izAcaA
baÜ" Ana, pazyantyapasma{ita:

sāsakāt sneha-guëitā
dēna-cittāja-māyayā
svaya-ā cābadhyata çicā
baddhān paçyanty apasmātiù

WORD-FOR-WORD MEANINGS

sā—she; *asakāt*—constantly; *sneha*—by material affection; *guëitā*—bound up; *dēna-cittā*—of crippled intelligence; *aja*—of the unborn Supreme Lord; *māyayā*—by the illusory potency; *svayam*—herself; *ca*—also; *abadhyata*—became caught; *çicā*—by the net; *baddhān*—the captured (children); *paçyantē*—while looking at; *apasmātiù*—having forgotten herself.

TRANSLATION

The lady pigeon had always allowed herself to be bound by the ropes of intense material affection, and thus her mind was overwhelmed by anguish. Being in the grip of the illusory energy of the Lord, she completely forgot herself, and rushing forward to her helpless children, she was immediately bound in the hunter's net.

TEXT 67

k(paAeta: svaAtmajaAna, baÜ"Ana,
@AtmanaAe'pyaiDak(Ana, i'ayaAna,
BaAyaA< caAtmas\$amaAM d"lnaAe
ivalalaApaAitaäu":iKata:

*kapotaù svātmajān baddhān
ātmano 'py adhikān priyān
bhāryāà cātma-samāà déno
vilalāpāti-duùkhitaù*

WORD-FOR-WORD MEANINGS

kapotaù—the male pigeon; *sva-ātma-jān*—his own children; *baddhān*—bound up; *ātmanaù*—than himself; *api*—even; *adhikān*—more; *priyān*—dear; *bhāryām*—his wife; *ca*—and; *ātma-samām*—equal to himself; *dēnaù*—the unfortunate fellow; *vilalāpa*—lamented; *ati-duùkhitaù*—most unhappy.

TRANSLATION

Seeing his own children, who were more dear to him than life itself, fatally bound in the hunter's net along with his dearest wife, whom he considered equal in every way to himself, the poor male pigeon began to lament wretchedly.

TEXT 68

@h"Ae mae pazyataApaAyama,
@lpapauNyasya äu"maRtae:
@ta{æasyaAk{(taATaRsya
gA{h"ñEvaigARk(Ae h"ta:

*aho me paçyatäpäyam
alpa-puëyasya durmateù
atâptasyäkâtärthasya
gâhas trai-vargiko hataù*

WORD-FOR-WORD MEANINGS

aho—alas; *me*—my; *paçyata*—just see; *apäyam*—the destruction; *alpa-puëyasya*—of him whose pious credit has been insufficient; *durmateù*—unintelligent; *atâptasya*—unsatisfied; *akâta-arthasya*—of him who has not fulfilled the purpose of his life; *gâhaù*—the family life; *trai-vargikaù*—comprising the three aims of civilized existence (religiosity, economic development and sense gratification); *hataù*—ruined.

TRANSLATION

The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

PURPORT

Çréla Çrédhara Svämé explains that the word *atâptasya* indicates that the pigeon was not satisfied with the sense gratification he had achieved. Although he was completely attached to his wife, children and nest, he could not sufficiently enjoy them since there is ultimately no satisfaction in

such things. *Akâtārthasya* indicates that his hopes and dreams for future expansion of his sense gratification were now also ruined. People commonly refer to their "home, sweet home" as their nest, and money put aside for future sense gratification is called a nest egg. Therefore, all of the love birds of the material world should clearly note how their so-called wife, children and fortune will all be dragged away in the hunter's net. In other words, death will finish everything.

TEXT 69

@nauè&paAnaukU(laA ca
yasya mae paitade"vataA
zAUnyae gA{he" maAM s\$antyajya
pauṭaE: svayaARita s\$aADauiBa:

*anurüpānukūlā ca
yasya me pati-devatā
ṣūnye gāhe mām śantyajya
putraiṁ svar yāti śādhubhiṁ*

WORD-FOR-WORD MEANINGS

anurüpā—suitable; *anukūlā*—faithful; *ca*—and; *yasya*—of whom; *me*—of me; *pati-devatā*—she who accepted her husband as a worshipable deity; *ṣūnye*—empty; *gāhe*—in the home; *mām*—me; *śantyajya*—leaving behind; *putraiṁ*—along with her sons; *svaṁ*—to heaven; *yāti*—is going; *śādhubhiṁ*—saintly.

TRANSLATION

My wife and I were an ideal match. She always faithfully obeyed me and in fact accepted me as her worshipable deity. But now, seeing her children lost and her home empty, she has left me behind and gone to heaven with our saintly children.

TEXT 70

s\$Ae'hM" zAUnyae gA{he" d"lnaAe
ma{tad"Ar"Ae ma{ta'aja:
ijajalivaSae ik(maTa< vaA
ivaDaur"Ae äu":Kajalivata:

*so 'haà çünye gâhe dēno
mâta-dâro mâta-prajaù
jijéviñe kim arthaà vâ
vidhuro duùkha-jévitaù*

WORD-FOR-WORD MEANINGS

saù aham—myself; *çünye*—empty; *gâhe*—in the house; *dēnaù*—wretched;
mâta-dâraù—my wife dead; *mâta-prajaù*—my children dead; *jijéviñe*—I
should want to live; *kim artham*—for what purpose; *vâ*—indeed;
vidhuraù—suffering separation; *duùkha*—miserable; *jévitaù*—my life.

TRANSLATION

Now I am a wretched person living in an empty home. My wife is dead;
my children are dead. Why should I possibly want to live? My heart is so
pained by separation from my family that life itself has become simply
suffering.

TEXT 71

taAMstaTaEvaAva{taAna, izAigBar,"
ma{tyaufastaAna, ivacaeí"ta:
svayaM ca k{(paNA: izA^oau
pazyaa^aapyabauDaAe'patata,

*tāàs tathaivāvâtān çigbhir
mâtyu-grastān viceññataù
svayaà ca kâpaëaù çikñu*

paçyann apy abudho 'patat

WORD-FOR-WORD MEANINGS

tān—them; *tathā*—also; *eva*—indeed; *āvātān*—surrounded; *çigbhiū*—by the net; *mātyu*—by death; *grastān*—seized; *viceññātaū*—stunned; *svayam*—himself; *ca*—also; *kāpaēaū*—wretched; *çikñu*—within the net; *paçyan*—while watching; *api*—even; *abudhaū*—unintelligent; *apatat*—he fell.

TRANSLATION

As the father pigeon wretchedly stared at his poor children trapped in the net and on the verge of death, pathetically struggling to free themselves, his mind went blank, and thus he himself fell into the hunter's net.

TEXT 72

taM labDvaA laubDak(: ,U(r":
k(paAetaM gA{h"maeiDanama,
k(paAetak(Ana, k(paAetal%M ca
is\$aÜ"ATaR: 'ayayaAE gA{h"ma,

taà labdhvä lubdhakaū krūraū
kapotaà gāha-medhinam
kapotakān kapotēà ca
siddhārthaū prayayau gāham

WORD-FOR-WORD MEANINGS

tam—him; *labdhvä*—taking; *lubdhakaū*—the hunter; *krūraū*—cruel; *kapotam*—the pigeon; *gāha-medhinam*—the materialistic householder; *kapotakān*—the pigeon children; *kapotēm*—the pigeon wife; *ca*—also; *siddha-ārthaū*—having achieved his purposes; *prayayau*—he set off; *gāham*—for his home.

TRANSLATION

The cruel hunter, having fulfilled his desire by capturing the head pigeon, his wife and all of their children, set off for his own home.

TEXT 73

WvaM ku(q%]mbyazAAntaAtmaA
ã"nã"Ar"Ama: pataiṭavata,
pauSNAna, ku(q%]mbaM k{(paNA:
s\$aAnaubanDaAe'vas\$ald"ita

*evaà kuöumby açäntätmä
dvandvärämaù patatri-vat
puñëan kuöumbaà kâpaëaù
sänubandho 'vasédati*

WORD-FOR-WORD MEANINGS

evam—thus; *kuöumbé*—a family man; *açänta*—unpeaceful; *ätmä*—his soul; *dvandva*—in material dualities (like male and female); *ärämaù*—taking his pleasure; *patatri-vat*—like this bird; *puñëan*—maintaining; *kuöumbam*—his family; *kâpaëaù*—the miser; *sa-anubandhaù*—with his relatives; *avasédati*—must suffer greatly.

TRANSLATION

In this way, one who is too attached to family life becomes disturbed at heart. Like the pigeon, he tries to find pleasure in mundane sex attraction. Busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with all his family members.

TEXT 74

ya: 'aApya maAnauSaM laAekM(
maui·(ã"Ar"mapaAva{tama,
gA{he"Sau KagAvats\$a·(s\$a,
tamaAè&X#cyautaM ivaäu":

*yaù prāpya mānuñāà lokaà
mukti-dvāram apāvātam
gāheñu khaga-vat saktas
tam ārūḥa-cyutaà viduù*

WORD-FOR-WORD MEANINGS

yaù—one who; *prāpya*—having achieved; *mānuñam lokam*—the human form of life; *mukti*—of liberation; *dvāram*—the door; *apāvātam*—wide open; *gāheñu*—in family affairs; *khaga-vat*—like the bird of this story; *saktaù*—attached; *tam*—him; *ārūḥa*—having climbed high; *cyutam*—then falling; *viduù*—they consider.

TRANSLATION

The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered as one who has climbed to a high place only to trip and fall down.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Seventh Chapter, of the Çrémad-Bhāgavatam, entitled "Lord Kāñēa Instructs Uddhava."

8. The Story of Piṇ galā

Lord Kāñëa told Uddhava how the *avadhüta brähmaëa* explained to Mahäräja Yadu the instructions he had received from nine of his *gurus*, beginning with the python.

The instruction the *avadhüta brähmaëa* received from the python is that an intelligent person should cultivate a mentality of detachment and should maintain his body by accepting whatever comes of its own accord or is easily obtained. In this way, he should remain always engaged in the worship of the Supreme Personality of Godhead. Even if no food is available, the person who wants to engage fully in the Lord's worship should not beg; rather, he should understand this to be the arrangement of providence, thinking, "Whatever enjoyment is destined for me will automatically come, and thus I should not uselessly waste the remaining duration of my life in worrying about such things." If he does not get any food, he should simply remain lying like the python and patiently fix his mind in meditation upon the Supreme Lord.

The instruction the *avadhüta brähmaëa* received from the ocean is that the mind of the sage who is devoted to the Personality of Godhead appears very clear and grave, just like the still ocean waters. The ocean does not overflow during the rainy season, when all the flooded rivers discharge their waters into it, nor does it dry up during the hot season, when the rivers fail to supply it. Similarly, the sage does not become elated when he achieves desirable things, nor does he become distressed in their absence.

The instruction of the moth is that just as he becomes enticed by the fire and gives up his life, the fool who cannot control his senses becomes enchanted by the forms of women decorated with gold ornaments and fine clothing. Chasing after these embodiments of the divine illusory energy of the Lord, he loses his life untimely and falls down into the most horrible hell.

There are two kinds of bees, the bumblebee and the honeybee. The instruction learned from the bumblebee is that a sage should collect only small amounts of food from many different households and thus day after day practice the occupation of *mādhukarë* for maintaining his existence. A sage should also collect the essential truths from all scriptures, be they great

or insignificant. The instruction received from the second insect, the honeybee, is that a mendicant *sannyāse* should not save the food he begs for the sake of having it later that night or the next day, because if he does so, then just like the greedy honeybee he will be destroyed along with his hoard.

From the elephant the *avadhūta brāhmaëa* received the following instruction. Male elephants are tricked by hunters into moving toward captive female elephants, whereupon they fall into the hunters' ditch and are captured. Similarly, the man who becomes attached to the form of woman falls down into the deep well of material life and is destroyed.

The instruction received from the honey thief is that just as he steals the honey collected with great effort by the honeybee, a person in the renounced order of life has the privilege of enjoying before anyone else the food and other valuable things purchased by the hard-earned money of the householders.

The instruction from the deer is that just as he becomes confused upon hearing the song of the hunter's flute and loses his life, so also does any person who becomes attracted to mundane music and song uselessly waste his life.

The instruction learned from the fish is that because he comes under the sway of attachment to the sense of taste, he is caught on the baited fishhook and must die. Similarly, an unintelligent person who is victimized by his insatiable tongue will also end up losing his life.

There was once a prostitute named Piñgalā in the city of Videha, and from her the *avadhūta* learned another lesson. One day she dressed herself in very attractive clothing and ornaments and was waiting from sunset until midnight for a customer. She waited in great anticipation, but as the time passed her mind became very uneasy. No man came to see her, and in disgust she finally became renounced, giving up her hankering for the arrival of a suitor. Thereafter she engaged herself in thinking only of the Supreme Lord, Hari, and her mind achieved the supreme platform of peace. The instruction received from her is that hopes for sense gratification are the root cause of all suffering. Therefore, only one who has given up such hankering can fix himself in meditation upon the Personality of Godhead

and achieve transcendental peace.

TEXT 1

™al“aAöNA ovaAca
s\$auKamaEin%o"yakM(r"Ajana,
svagAeR nar"k(Wva ca
de"ih"naAM yaâTaA äu":KaM
tasmaA^aaecCe\$ta taä,"bauDa:

*çré-brähmaëa uväca
sukham aindriyakaà räjan
svarge naraka eva ca
dehinäà yad yathä duùkhaà
tasmän neccheta tad-budhaù*

WORD-FOR-WORD MEANINGS

çré-brähmaëaù uväca—the saintly *brähmaëa* said; *sukham*—happiness; *aindriyakam*—generated from the material senses; *räjan*—O King; *svarge*—in material heaven; *narake*—in hell; *eva*—certainly; *ca*—also; *dehinäm*—of the embodied living beings; *yat*—since; *yathä*—just as; *duùkham*—unhappiness; *tasmät*—therefore; *na*—not; *iccheta*—should desire; *tat*—that; *budhaù*—one who knows.

TRANSLATION

The saintly brähmaëa said: O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness.

PURPORT

One should not uselessly waste his life pursuing material sense gratification, because a specific quantity of material happiness will automatically come to one as a result of one's past and present fruitive activities. This lesson is learned from the *ajagara*, or python, who lies down and accepts for his maintenance whatever comes of its own accord. Remarkably, in both material heaven and hell happiness and unhappiness come automatically, due to our previous activities, although the proportions of happiness and unhappiness certainly vary. Either in heaven or in hell one may eat, drink, sleep and have sex life, but these activities, being based on the material body, are temporary and inconsequential. An intelligent person should see that even the best material situation is actually a punishment for previous unlawful activities executed outside the scope of loving devotional service to God. A conditioned soul undergoes great trouble to obtain a little happiness. After struggling in material life, which is full of hardship and hypocrisy, one may receive a little sense gratification, but this illusory pleasure in no way offsets the burden of suffering one must bear to obtain it. After all, a pretty hat is no cure for a homely face. If one really wants to solve life's problems, one should live simply and reserve the major portion of one's life for loving service to Kāñëa. Even those who do not serve God receive a certain standard of maintenance from Him; therefore we can just imagine the security the Lord affords to those who dedicate their lives to His devotional service.

Unrefined fruitive workers foolishly worry only about the present life, whereas more pious *karmës* imprudently make elaborate arrangements for future material sense gratification, unaware that all such enjoyment is temporary. The real solution, however, is to understand that by pleasing the Personality of Godhead, who is the master of all senses and all desires, one can attain permanent happiness. Such knowledge easily solves the problems of life.

TEXT 2

*f*aAs\$aM s\$auma{íM" ivar"s\$aM
mah"AntaM staAek(maeva vaA

yaä{"cC\$yaEvaApaitataM
fas\$aed"AjagAr"Ae'i,(ya:

*grāsaà su-māññaà virasaà
mahāntaà stokam eva vā
yadācchayaivāpatitaà
grased ājagaro 'kriyaù*

WORD-FOR-WORD MEANINGS

grāsam—food; *su-māññam*—clean and delicious; *virasam*—tasteless; *mahāntam*—a large quantity; *stokam*—a small quantity; *eva*—certainly; *vā*—either; *yadācchayā*—without personal endeavor; *eva*—indeed; *āpatitam*—obtained; *graset*—one should eat; *ājagaraù*—like the python; *akriyaù*—remaining neutral without endeavor.

TRANSLATION

Following the example of the python, one should give up material endeavors and accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.

TEXT 3

zAyaltaAh"Aina BaUr"liNA
inar"Ah"Ar"Ae'naupa,(ma:
yaid" naAepanayaeØ"As\$aAe
mah"Aih"ir"va id"í"Bauk,(

*çayētāhāni bhūrēi
nirāhāro 'nupakramaù
yadi nopanayed grāso
mahāhir iva diñña-bhuk*

WORD-FOR-WORD MEANINGS

çayêta—he should remain peacefully; *ahäni*—days; *bhürëi*—for many; *nirähäraù*—fasting; *anupakramaù*—without endeavor; *yadi*—if; *na upanayet*—does not come; *gräsaù*—food; *mahä-ahiù*—the great python; *iva*—like; *diñña*—whatever is provided by providence; *bhuk*—eating.

TRANSLATION

If at any time food does not come, then a saintly person should fast for many days without making endeavor. He should understand that by God's arrangement he must fast. Thus, following the example of the python, he should remain peaceful and patient.

PURPORT

If by God's arrangement one is forced to suffer material hardship, then one should think, "Due to my past sinful activity I am now being punished. In this way, God is mercifully making me humble." The word *çayêta* means one should remain peaceful and patient without mental agitation. *Diñña-bhuk* means one must accept the Personality of Godhead as the supreme controller and not foolishly give up one's faith due to material inconvenience. *Tat te 'nukampäà su-samëkñamäëo bhui'jana evätma-kätaà vipäkam* (SB 10.14.8). A devotee of the Lord always accepts material hardship as the mercy of Lord Kåñëa; thus he becomes eligible for supreme liberation.

TEXT 4

@Aeja:s\$ah"AebalayautaM
iba"aÜe"h"mak(maRk(ma,
zAyaAnaAe valtaina%"ê
naehe"taein%"yavaAnaipa

ojaù-saho-bala-yutaà
bibhrad deham akarmakam
çayäno vëta-nidraç ca

nehetendriyavän api

WORD-FOR-WORD MEANINGS

ojaù—sensual strength; *sahaù*—mental strength; *bala*—physical strength; *yutam*—endowed with; *bibhrat*—maintaining; *deham*—the body; *akarmakam*—without endeavor; *çayänaù*—remaining peacefully; *vêta*—freed; *nidraù*—from nescience; *ca*—and; *na*—not; *êheta*—should endeavor; *indriya-vän*—possessing full bodily, mental and sensual strength; *api*—even though.

TRANSLATION

A saintly person should remain peaceful and materially inactive, maintaining his body without much endeavor. Even though possessed of full sensual, mental and physical strength, a saintly person should not become active for material gain but rather should always remain alert to his actual self-interest.

PURPORT

The word *vêta-nidraù* in this verse is very significant. *Nidrâ* means "sleep" or "ignorance," and *vêta* means "freed from." In other words, a transcendentalist should always be awake to his eternal relationship with the Supreme Personality of Godhead and should carefully cultivate Kânëa consciousness. Being confident of his relationship with the Lord, he should not endeavor for his personal maintenance, knowing that the Lord is protecting him in all respects. Çréla Viçvanätha Cakravarté Öhäkura states that the example of the python is given so that one will not uselessly waste his time in bodily maintenance.

One should not think, however, that the purpose of life is to lie on the ground like a python or to make a show of starving the body. The example of the python should not encourage one to become completely inactive. One should rather become active in spiritual advancement and inactive in material sense gratification. If one becomes completely inactive, that is

certainly *nidrā*, or the darkness of ignorance, in which one remains asleep to his identity as an eternal servant of the Personality of Godhead.

A transcendentalist is eager to execute his service to the Lord, and therefore he is grateful when the Lord provides material facilities for such service. Mere renunciation of the material world is *phalgu-vairāgya*, or an immature stage of spiritual understanding. One must come to the stage of *yukta-vairāgya*, engaging everything in the service of Lord Kāñëa. It is our practical experience that a devotee absorbed in spreading Kāñëa consciousness automatically receives all facilities for his personal maintenance.

TEXT 5

mauina: 'as\$a^aagAmBalr"Ae
äu"ivaRgAA÷Ae äu"r"tyaya:
@nantapaAr"Ae ÷^oaAeBya:
istaimataAed" wvaANARva:

muniù prasanna-gambhéro
durvigāhyo duratyayaù
ananta-pāro hy akñobhyaù
stimitoda ivärëavaù

WORD-FOR-WORD MEANINGS

muniù—a saintly sage; *prasanna*—pleasing; *gambhéraù*—very grave;
durvigāhyaù—unfathomable; *duratyayaù*—unsurpassable;
ananta-pāraù—unlimited; *hi*—certainly; *akñobhyaù*—not to be disturbed;
stimita—calm; *udaù*—water; *iva*—like; *arëavaù*—the ocean.

TRANSLATION

A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because his knowledge is immeasurable and unlimited he is never disturbed, and thus in all respects he

is like the tranquil waters of the unfathomable and unsurpassable ocean.

PURPORT

Even in the midst of great distress, a self-realized sage does not lose control of himself, nor is his spiritual knowledge lost. Thus he is *akñobhya*, or undisturbed. His mind is fixed on the Supreme Personality of Godhead, who is the reservoir of unlimited spiritual bliss, and having linked his consciousness with the supreme consciousness, his knowledge cannot be measured. A pure devotee, having taken shelter of the Lord's lotus feet, possesses great spiritual power, and therefore he cannot be surpassed or overwhelmed. In fact, having developed his spiritual body, he is not affected by the deteriorating actions of time. Although outwardly he is friendly and pleasing to everyone, internally his mind is fixed in the Absolute Truth, and no one can understand his actual purpose or plan. Even the most intelligent human being cannot understand the mental activities of a self-realized devotee who has given up material life based on lust and greed and taken shelter at the lotus feet of the Lord. Such a great soul can be compared to the mighty ocean. Innumerable powerful rivers plunge into the ocean, but the ocean remains calm and peaceful. Thus, a saintly person is understood to be, like the ocean, pleasing, unfathomable, grave, unsurpassable, unlimited and unshakable.

TEXT 6

s\$ama{Ü"k(AmaAe h"lnaAe vaA
naAr"AyaNApar"Ae mauina:
naAets\$apaeRta na zAuSyæta
s\$air"ià"ir"va s\$aAgAr":

*samâddha-kâmo héno vä
nâräyaëa-paro muniù
notsarpeta na çuiyeta
saridbhir iva sägaraù*

WORD-FOR-WORD MEANINGS

samāddha—flourishing; *kāmaù*—material opulence; *hēnaù*—destitute; *vā*—or; *nārāyaëa*—the Supreme Personality of Godhead; *paraù*—accepting as supreme; *muniù*—a saintly devotee; *na*—does not; *utsarpeta*—swell up; *na*—does not; *cuñyeta*—dry up; *saridbhiù*—by the rivers; *iva*—like; *sāgaraù*—the ocean.

TRANSLATION

During the rainy season the swollen rivers rush into the ocean, and during the dry summer the rivers, now shallow, severely reduce their supply of water; yet the ocean does not swell up during the rainy season, nor does it dry up in the hot summer. In the same way, a saintly devotee who has accepted the Supreme Personality of Godhead as the goal of his life sometimes will receive by providence great material opulence, and sometimes he will find himself materially destitute. However, such a devotee of the Lord does not rejoice in a flourishing condition, nor is he morose when poverty-stricken.

PURPORT

A sincere devotee of the Lord is always eager to meet the Lord and render Him transcendental service. He wants to remain fixed as an atom at the lotus feet of the Lord because Lord Kāñëa, or Nārāyaëa, is the reservoir of all pleasure. He rejoices when experiencing pure Kāñëa consciousness and is morose when Kāñëa is not present in his mind. In his dealings with the material world, a devotee cannot be disturbed by ordinary, materialistic people who sometimes insult him and accuse him of neglecting material sense gratification, just as the ocean cannot be disturbed by the innumerable rivers that enter into it. Sometimes lusty women approach a pure devotee, and sometimes speculative philosophers try to argue against the Personality of Godhead, but with all such ordinary people, a pure devotee is detached and undisturbed in his blissful Kāñëa consciousness.

TEXT 7

ä{"î"A iñyaM de"vamaAyaAM
taà"AvaEr"ijataein%"ya:
'alaAeiBata: patatyanDae
tamasyaçaAE pataËyvatā,

*dāñvā striyaà deva-māyāà
tat-bhāvair ajitendriyaù
pralobhitaù pataty andhe
tamasy agnau patai ga-vat*

WORD-FOR-WORD MEANINGS

dāñvā—seeing; *striyam*—a woman; *deva-māyām*—whose form is created by the illusory energy of the Lord; *tat-bhāvaiù*—by the alluring seductive activities of the woman; *ajita*—one who has not controlled; *indriyaù*—his senses; *pralobhitaù*—enticed; *patati*—falls down; *andhe*—into the blindness of ignorance; *tamasi*—into the darkness of hell; *agnau*—in the fire; *patai ga-vat*—just like the moth.

TRANSLATION

One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames.

PURPORT

Çréla Çrédhara Svāmé explains in this regard that just as a moth is killed by its attraction to the form of fire, similarly a bee can easily be killed by exploiting its attraction to the fragrance of flowers. Furthermore, hunters

may trap and kill an elephant by exploiting its sensuous desire to touch a captive female elephant and may also kill a deer by attracting it with the sounds of their horns; and a fish is killed by its desire to taste the bait on a hook. Thus, one who desires to learn detachment from material illusion should accept these five helpless creatures as *guru* and learn the needful. Certainly one who is lusty to enjoy the illusory form of woman will be quickly buried in material illusion. Of the five types of fatal attraction involving material sense objects, the lesson of *rūpa*, or form, is illustrated in this verse.

TEXT 8

yaAeiSaiÜ"r"NyaABar"NAAmbar"Aid"-
 %o"vyaeSau maAyaAr"icataeSau maUX#:
 'alaAeiBataAtmaA ÷upaBaAegAbauÜ"YaA
 pataËÿva^aazyaita nai"ä{"i":

*yoñid-dhiraëyābharaëāambarādi-
 dravyeñu māyā-raciteñu müòhaù
 pralobhitātmā hy upabhoga-buddhyā
 pataì ga-van naçyati nañña-dāññiù*

WORD-FOR-WORD MEANINGS

yoñit—of women; *hiraëya*—golden; *ābharaëa*—ornaments; *ambara*—clothing; *ādi*—and so on; *dravyeñu*—upon seeing such things; *māyā*—by the illusory energy of the Lord; *raciteñu*—manufactured; *müòhaù*—a fool with no discrimination; *pralobhita*—aroused by lusty desires; *ātmā*—such a person; *hi*—certainly; *upabhoga*—for sense gratification; *buddhyā*—with the desire; *pataì ga-vat*—like the moth; *naçyati*—is destroyed; *nañña*—is ruined; *dāññiù*—whose intelligence.

TRANSLATION

A foolish person with no intelligent discrimination is immediately aroused

at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.

PURPORT

Actually, women have the power to attract men through all of the material senses. Men become lusty by seeing the body of a woman, by smelling her fragrance, by hearing her voice, by tasting her lips and by touching her body. However, the foolish relationship based on material sex attraction begins by seeing, and thus *rūpa*, or form, is very prominent in the process of ruining one's intelligence. This fact has been exploited in modern times by huge pornography industries, which prey on unfortunate men and women. The example of the foolish moth rushing into the fire and destroying itself is most appropriate in this regard, for one who becomes addicted to the momentary pleasure of sex indulgence certainly loses his power to understand the spiritual reality behind dull matter.

A lusty person becomes blind and foolish through sex indulgence, and his soul is lost in the fire of sense gratification. This whole disaster can be avoided by taking seriously to the process of chanting the holy names of the Lord: Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Caitanya Mahāprabhu and His empowered representatives such as Çréla Prabhupāda have created a movement to save people from the dungeon of material life, and we should all seriously take advantage of this opportunity.

TEXT 9

staAekM(staAekM(f as\$aeØ" As\$aM
de"h" Ae vataeRta yaAvataA
gA{h" AnaihM" s\$a^aaAitaie"ä,"
va{iÔaM maADauk(r"l%M mauina:

stokaà stokaà grased grāsaà

*deho varteta yävatä
gāhān ahiāsann ātinōhed
vāttiā mādhu-karēā muniū*

WORD-FOR-WORD MEANINGS

stokam stokam—always, a little bit; *graset*—one should eat; *grāsam*—food; *dehaū*—the material body; *varteta*—that it may live; *yävatä*—with that much; *gāhān*—the householders; *ahiāsann*—not harassing; *ātinōhet*—one should practice; *vāttim*—the occupation; *mādhu-karēam*—of the honeybee; *muniū*—a saintly person.

TRANSLATION

A saintly person should accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

PURPORT

Sometimes a honeybee is attracted by the extraordinary aroma of a particular lotus flower and lingers there, neglecting his usual activity of flying from flower to flower. Unfortunately, at sunset the lotus flower closes, and thus the infatuated honeybee is trapped. Similarly, a *sannyāsī* or *brahmacārī* may discover that excellent foodstuff is available at a particular house, and therefore, instead of wandering from place to place, he may become a veritable resident of such a well-fed household. Thus he will become bewildered by the illusion of family life and fall down from the platform of renunciation. Also, if a mendicant takes unfair advantage of the Vedic custom of charity and takes too often from a single family, the resentment he causes will disturb the social order. An ideal sage should, like the honeybee, travel from place to place, but he must be careful not to become a chubby bee by going to many houses and eating sumptuously at each house. According to Ćṛēla Bhaktisiddhānta Sarasvatē Ōhākura, such a chubby bee will undoubtedly become entangled in the network of *māyā*. No

one should be overly attached to the gratification of his tongue, because this will lead to an overstuffed belly and then uncontrollable lust. In conclusion, one should not endeavor very much for material sense gratification but should instead endeavor strenuously to spread the glories of the Supreme Lord, Kāñëa. This is the proper use of human energy.

TEXT 10

@NAuByaê mah"à"Yaê
zAAñeBya: ku(zAlaAe nar":
s\$avaRta: s\$Ar"maAd"âAta,
pauSpaeBya wva Saq%.pad":

*aëubhyaç ca mahadbhyaç ca
çästrebhyaù kuçalo naraù
sarvataù säram ädadyät
puñpebhya iva ñaüpadaù*

WORD-FOR-WORD MEANINGS

aëubhyaù—from the smallest; *ca*—and; *mahadbhyaù*—from the greatest; *ca*—also; *çästrebhyaù*—from religious scriptures; *kuçalaù*—intelligent; *naraù*—a man; *sarvataù*—from all; *säram*—the essence; *ädadyät*—should take; *puñpebhyaù*—from the flowers; *iva*—like; *ñaüpadaù*—the honeybee.

TRANSLATION

Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

PURPORT

In human society the original knowledge is called *Veda*, and the essential part of *veda*, or knowledge, is Kāñëa consciousness. As stated in *Bhagavad-gētä* (15.15), *vedaïç ca sarvair aham eva vedyau*. From the honeybee,

an intelligent human being should learn to take the essence, or nectar, of all knowledge. A honeybee does not waste its time trying to carry away an entire bush or garden, but rather takes the essential nectar. We may thus study the difference between the honeybee and the ass, who carries heavy loads. Education does not mean to become an intellectual ass carrying heavy loads of useless knowledge; rather, one should accept the essential knowledge that leads to an eternal life of bliss and understanding.

At the present time people generally have a sectarian concept of religion, and yet there is no scientific understanding of the Absolute Truth. Such complacent, dogmatic, sectarian religionists can certainly learn something from the example of the honeybee given in this verse.

TEXT 11

s\$aAyantanaM istanaM vaA
na s\$ax.~gA{õ"lta iBai°atama,
paAiNAPAaṭaAed"r"AmaṭaAe
mai°ake(va na s\$aiyḥ"l

*sāyantanaà çvastanaà vā
na saì gāhēṭa bhikṣitam
pāḍi-pātrodarāmatro
makṣikeva na saì grahe*

WORD-FOR-WORD MEANINGS

sāyantanam—meant for the night; *çvastanam*—meant for tomorrow; *vā*—either; *na*—not; *saì gāhēṭa*—should accept; *bhikṣitam*—food in charity; *pāḍi*—with the hand; *pātra*—as one's plate; *udara*—with the belly; *amatrau*—as the storage container; *makṣikā*—the bee; *iva*—like; *na*—not; *saì grahe*—a collector.

TRANSLATION

A saintly person should not think, "This food I will keep to eat tonight

and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy honeybee who eagerly collects more and more honey.

PURPORT

There are two types of honeybees: those who collect nectar from the flowers and those who actually manufacture honey in the beehive. This verse refers to the second class. The greedy honeybee eventually collects so much honey that he is trapped in his hive; and in the same way, a materialistic person becomes trapped under the burden of unnecessary material accumulation. One who is interested in making spiritual progress should avoid such a situation; however, Çrëla Bhaktisiddhanta Sarasvatë Öhäkura points out that for the purpose of spreading Kåñëa consciousness one may accumulate an unlimited amount of material opulence. This is called *yukta-vairägya*, or using everything in the service of Kåñëa. A saintly person who is unable to work in Lord Caitanya's mission should practice austerities and collect only what he can hold in his hands and belly. However, one who has given his life to Kåñëa may collect unlimitedly on Lord Kåñëa's behalf. In fact, without acquiring material opulence, how is it possible to spread the Kåñëa consciousness movement all over the world? But if one tries to personally enjoy the funds or facilities acquired for the missionary activities of the Kåñëa consciousness movement, he commits the greatest offense. Therefore, even in the name of Lord Kåñëa, one should collect only what he can immediately engage in practical devotional service; otherwise one will fall down to the platform of ordinary greediness.

TEXT 12

s\$aAyantanaM istanaM vaA
na s\$ax.~gA{õ"lta iBa^oauk(:
mai^oak(A wva s\$ax.~gA{õ"na,

s\$ah" taena ivanazyaita

säyantanaà çvastanaà vä
na saì gâhëéta bhikñukaù
makñikā iva saì gâhëan
saha tena vinaçyati

WORD-FOR-WORD MEANINGS

säyantanam—meant for the night; *çvastanam*—meant for tomorrow; *vä*—either; *na*—not; *saì gâhëéta*—should accept; *bhikñukaù*—a saintly mendicant; *makñikā*—honeybee; *iva*—like; *saì gâhëan*—collecting; *saha*—with; *tena*—that collection; *vinaçyati*—is destroyed.

TRANSLATION

A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

PURPORT

Bhramara refers to that honeybee who wanders about from flower to flower, and *makñikā* is the honeybee who accumulates more and more honey in the beehive with great attachment. A saintly mendicant should be like the *bhramara* bee because if he imitates the *makñikā* bee his spiritual consciousness will be ruined. This point is so important that it is repeated in this verse.

TEXT 13

pad"Aipa yauvatal%M iBa^oaur,"
na s\$pa{zAeÚ"Ar"valmaipa
s\$pa{zAna, k(r"lva baDyaeta

k(ir"NyaA @Ëÿs\$aËÿta:

*padäpi yuvatéà bhikñur
na spâçed dâravém api
spâçan karéva badhyeta
kariëyâ aì ga-saì gataù*

WORD-FOR-WORD MEANINGS

padä—with the foot; *api*—even; *yuvatém*—a young girl; *bhikñuù*—a saintly mendicant; *na*—not; *spâçet*—should touch; *dâravém*—made of wood; *api*—even; *spâçan*—touching; *karé*—the elephant; *iva*—like; *badhyeta*—becomes captured; *kariëyâù*—of the she-elephant; *aì ga-saì gataù*—by contact with the body.

TRANSLATION

A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body.

PURPORT

Elephants are captured in the jungle in the following way. A large hole is dug and then covered over with grass, leaves, mud and so on. Then a she-elephant is exhibited in front of the male elephant, who chases after her with lusty desire, falls into the hole and is captured. The lesson to be learned from the elephant is that the desire to relish the touch sensation is certainly the cause of ruining one's life. An intelligent person, noting the elephant's great propensity to sport with the she-elephant, will take this excellent example to heart. Therefore, somehow or other one should avoid being cheated by allurements to the sensuous form of woman. One should not allow one's mind to be lost in lusty dreams of sex pleasure. There are various types of sense gratification to be enjoyed between men and women, including

speaking, contemplating, touching, sexual intercourse, etc., and all of these constitute the network of illusion by which one is helplessly bound like an animal. Somehow or other one should remain aloof from sense gratification in the form of sex pleasure; otherwise, there is no possibility of understanding the spiritual world.

TEXT 14

naAiDagAcCe\$itñyaM 'aAÁa:
k(ihR"icanma{tyaumaAtmana:
balaAiDakE(: s\$a h"nyaeta
gAjaEr"nyaEgARjaAe yaTaA

*nādhigacchet striyaṇ prāji aṇ
karhicin mātyum ātmanaṇ
balādhikaiṇ sa hanyeta
gajair anyair gajo yathā*

WORD-FOR-WORD MEANINGS

na adhigacchet—he should not approach to enjoy; *striyam*—a woman; *prāji aṇ*—one who can intelligently discriminate; *karhicit*—at any time; *mātyum*—death personified; *ātmanaṇ*—for oneself; *bala*—in strength; *adhikaiṇ*—by those who are superior; *saṇ*—he; *hanyeta*—will be destroyed; *gajaiṇ*—by elephants; *anyaiṇ*—by others; *gajaiṇ*—an elephant; *yathā*—just as.

TRANSLATION

A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he.

PURPORT

Just as one is enchanted by the beautiful form of a woman, many other men will also be enchanted, and there is danger that they will be stronger than oneself and may even jealously kill one. Crimes of passion are extremely common. This is another disadvantage of material life.

TEXT 15

na de"yaM naAepaBaAegyaM ca
laubDaEyaRä," äü":Kas\$aiÂatama,
BauÊeÿ tad"ipa ta»aAnyAe
maDauhe"vaATaRivanmaDau

*na deyaà nopabhogyà ca
lubdhair yad duùkha-sai citam
bhuì kte tad api tac cānyo
madhu-hevārthavin madhu*

WORD-FOR-WORD MEANINGS

na—not; *deyam*—to be given in charity to others; *na*—not; *upabhogyam*—to be enjoyed personally; *ca*—also; *lubdhaiù*—by those who are greedy; *yat*—that which; *duùkha*—with great struggle and pain; *sai citam*—is accumulated; *bhuì kte*—he enjoys; *tat*—that; *api*—nevertheless; *tat*—that; *ca*—also; *anyaù*—someone else; *madhu-hä*—the one who steals the honey from the beehive; *iva*—like; *artha*—wealth; *vit*—one who knows how to recognize; *madhu*—the honey.

TRANSLATION

A greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey,

which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

PURPORT

One may argue that a wealthy man may conceal his money so expertly, by investing it in banks, stocks, properties, and so on, that there is no danger of theft. Only foolish people actually hide money by burying it in the ground or placing it under a mattress. But despite the fact that the majority of the world's wealth has been accumulated in highly developed capitalistic countries, these countries are being severely challenged by many enemies who threaten at any moment to overrun the capitalists and steal their wealth. Similarly, we often find that the children of wealthy people are kidnapped, and then their parents must pay huge ransoms. Sometimes the parents themselves may also be kidnapped. Furthermore, there are so-called investment counselors who are expert in stealing the money of rich people; and in the modern age governments have also become expert in stealing money by taxation. Thus, the word *artha-vit* indicates one who by hook or by crook is expert in stealing the hard-earned wealth of other people. The bees work frantically to produce honey, but they will not enjoy their honey. As Lord Kāñëa states, *mātyuù sarva-haraç cāham*: "I will come as death personified and steal everything." (Bg. 10.34) Somehow or other one's hard-earned material opulence will be stolen, and therefore, as mentioned in this verse, one should not work uselessly like the foolish honeybee.

TEXT 16

s\$auäu":KaAepaAijaR#taEivaRÔaEr,"
@AzAAs\$aAnaAM gA{h"AizASa:
maDauhe"vaAfataAe BauÊeÿ
yaitavaE= gA{h"maeiDanaAma,

su-duùkhopärjitair vittair

äçäsänäà gâhâçîñau
madhu-hevägrato bhuì kte
yatir vai gâha-medhinäm

WORD-FOR-WORD MEANINGS

su-duùkha—with great struggle; *upärjitaiù*—that which is acquired; *vittaiù*—material opulence; *äçäsänäm*—of those fervently desiring; *gâha*—related to domestic enjoyment; *äçîñau*—blessings; *madhu-hä*—the person who steals honey from the bees; *iva*—like; *agrataù*—first, before others; *bhuì kte*—enjoys; *yatiù*—a saintly mendicant; *vai*—certainly; *gâha-medhinäm*—of those dedicated to material family life.

TRANSLATION

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as *brahmacärés* and *sannyäsés* are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

PURPORT

The scriptures state, "Saintly mendicants in the *sannyäsa* order of life and *brahmacärés* have first right to enjoy the sumptuous foodstuffs produced by the householders. If the householders enjoy such foodstuffs without first offering them in charity to the mendicants, such neglectful householders must undergo the lunar fast called *cändräyaëam*." In family life one must overcome the natural tendency toward selfishness by giving abundant charity. Modern society foolishly does not observe such Vedic injunctions, and as a result the world has become overrun by envious *gâha-medhés*, or persons wholly and solely dedicated to personal gratification in family life. Therefore, the whole world is seized in an uncontrollable spasm of violence and suffering. If one wants to live peacefully one must follow the Vedic injunctions regulating family life. Although the householders work very hard to accumulate money, the saintly *sannyäsés* and *brahmacärés* have the

right to first enjoy the fruits of such labor. The conclusion is that one should give first priority to spiritual advancement in Kåñëa consciousness and thus perfect one's life. Then even without personal endeavor, one will be supplied all of one's necessities by the mercy of the Personality of Godhead.

TEXT 17

*faAmyagAltaM na Za{NAuyaAä,"
yaitavaRnacar":,(icata,
izA°aeta h"ir"NAAß"Ü"Ana,
ma{gAyaAegAl=tamaAeih"taAta,*

*grāmya-gētaà na çāëuyäd
yatir vana-caraù kvacit
çikñeta hariëäd baddhän
māgayor gēta-mohitāt*

WORD-FOR-WORD MEANINGS

grāmya—relating to sense gratification; *gētam*—songs; *na*—not; *çāëuyät*—he should hear; *yatiù*—a saintly mendicant; *vana*—in the forest; *caraù*—moving; *kvacit*—ever; *çikñeta*—one should learn; *hariëät*—from the deer; *baddhät*—bound up; *māgayoü*—of the hunter; *gēta*—by the song; *mohitāt*—bewildered.

TRANSLATION

A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

PURPORT

If one becomes attached to the sense gratification of materialistic music and songs, one will develop all the features of material entanglement. One should hear *Bhagavad-gétä*, or the song sung by the Supreme Lord.

TEXT 18

na{tyavaAid"ḥagAltaAina
jauSana, faAmyaAiNA yaAeiSataAma,
@As\$aAM ,(Lx"nak(Ae vazya
[%SyaZa{"ËÿAe ma{gAls\$auta:

nātya-vāditra-gétāni
juñan grāmyäëi yoñitām
äsäà kréòanako vaçya
ân̐yaçaì go mágé-sutaù

WORD-FOR-WORD MEANINGS

nātya—dancing; *vāditra*—musical performance; *gétāni*—songs;
juñan—cultivating; *grāmyāni*—related to sense gratification; *yoñitām*—of women; *äsām*—of them; *kréòanakaù*—a plaything; *vaçyaù*—fully controlled;
ân̐ya-çaì gaù—the sage Âñyaçaì ga; *mágé-sutaù*—son of Mágé

TRANSLATION

Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage Âñyaçaì ga, the son of Mágé, fell totally under their control, just like a pet animal.

PURPORT

Âñyaçaì ga, the young son of the sage Mágé, was intentionally brought up by his father in an atmosphere of complete innocence. Mágé Âñi thought that if his son were never exposed to the sight of women he would always remain a perfect *brahmacäre*. But by chance the inhabitants of the

neighboring kingdom, who were suffering from a long-term drought, received divine advice that rain would return to their kingdom only after the *brāhmaëa* named *Āñyaçai ga* stepped foot in it. Therefore they sent beautiful women to the hermitage of Mâgé to entice *Āñyaçai ga* and bring him back with them. Since *Āñyaçai ga* had never even heard about women, he easily fell for their trap.

The name *Āñyaçai ga* indicates that the young sage was born with a deerlike horn growing out of his forehead. If like the deer a *āñi* becomes attracted to sweet musical sounds promising sense gratification, then like the deer he is quickly vanquished. A thoughtful person should humbly take instruction from the deer, who is doomed by attraction to musical sense gratification.

TEXT 19

ijaù"yaAita'amaAiTanyaA
janaAe r"s\$aiivamaAeih"ta:
ma{tyauma{cC\$tyas\$aä,"bauiÜ"r,"
malnastau baix"zAEyaRTaA

jihvayāti-pramāthinyā
jano rasa-vimohitaù
mātyum ācchaty asad-buddhir
mēnas tu baòïçair yathā

WORD-FOR-WORD MEANINGS

jihvayā—by the tongue; *ati-pramāthinyā*—which is extremely disturbing; *janaù*—a person; *rasa-vimohitaù*—bewildered by attraction to taste; *mātyum*—death; *ācchatī*—achieves; *asad*—useless; *buddhiù*—whose intelligence; *mēnaù*—the fish; *tu*—indeed; *baòïçaiù*—by the hooks; *yathā*—just as.

TRANSLATION

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined.

PURPORT

The fisherman places meaty bait on a sharp hook and easily attracts the unintelligent fish, who is greedy to enjoy its tongue. Similarly, people are mad after gratifying their tongues and lose all discrimination in their eating habits. For momentary gratification they construct huge slaughterhouses and kill millions of innocent creatures, and by inflicting such atrocious suffering they prepare a ghastly future for themselves. But even if one eats only the foods authorized in the *Vedas*, there is still danger. One may eat too sumptuously and then the artificially stuffed belly will create pressure on the sexual organs. Thus one will fall down into the lower modes of nature and commit sinful activities that lead to the death of one's spiritual life. From the fish one should carefully learn the real dangers involved in gratifying the tongue.

TEXT 20

win%o"yaAiNA jayantyaAzAu
inar"Ah"Ar"A manaliSaNA:
vajaRiyatvaA tau r"s\$anaM
tai^aar"^aasya vaDaRtae

*indriyāëi jayanty āçu
nirāhārā manēñiēaù
varjayitvā tu rasanaà
tan nirannasya vardhate*

WORD-FOR-WORD MEANINGS

indriyāëi—the material senses; *jayanti*—they conquer; *āçu*—quickly; *nirāhārāù*—those who restrain the senses from their objects;

manēñiēaù—the learned; *varjayitvā*—except for; *tu*—however; *rasanam*—the tongue; *tat*—its desire; *nirannasya*—for one who is fasting; *vardhate*—increases.

TRANSLATION

By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

PURPORT

In South America there is a saying that when the belly is full the heart is content. Thus, one who is eating sumptuously is jolly, and if one is deprived of proper food one's appetite becomes even more voracious. An intelligent person, however, does not fall under the control of the tongue, but rather tries to make progress in Kāñēa consciousness. By accepting the remnants of food offered to the Lord (*prasādam*), one gradually purifies the heart and automatically becomes simple and austere.

In this connection, Çréla Bhaktisiddhānta Sarasvaté Ōhākura states that the business of the tongue is to gratify itself with the varieties of flavor, but by wandering in the twelve holy forests of Vraja-maēðala (Vāndāvana), one can be freed from the twelve flavors of material sense gratification. The five principal divisions of material relationships are neutral admiration, servitude, friendship, parental affection and conjugal love; the seven subordinate features of material relationships are material humor, astonishment, chivalry, compassion, anger, dread and ghastliness. Originally, these twelve *rasas*, or flavors of relationships, are exchanged between the Supreme Personality of Godhead and the living entity in the spiritual world; and by wandering in the twelve forests of Vāndāvana one can respiritualize the twelve flavors of personal existence. Thus one will become a liberated soul, free from all material desires. If one artificially tries to give up sense gratification, especially that of the tongue, the attempt will be a failure, and in fact one's desire for sense gratification will increase as a

result of artificial deprivation. Only by experiencing real, spiritual pleasure in relationship with Kāñëa can one give up material desires.

TEXT 21

taAvaiÀataein%o"yaAe na syaAä,"
ivaijataAnyaein%o"ya: paumaAna,
na jayae%o"s\$anaM yaAvaja,
ijataM s\$ava< ijatae r"s\$ae

*tāvaj jitendriyo na syād
vijitānyendriyaù pumān
na jayed rasanaà yāvaj
jitaà sarvaà jite rase*

WORD-FOR-WORD MEANINGS

tāvat—still; *jita-indriyaù*—one who has conquered the senses; *na*—not; *syāt*—can be; *vijita-anyā-indriyaù*—one who has conquered all of the other senses; *pumān*—a human being; *na jayet*—cannot conquer; *rasanam*—the tongue; *yāvat*—as long as; *jitam*—conquered; *sarvam*—everything; *jite*—when conquered; *rase*—the tongue.

TRANSLATION

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

PURPORT

By eating, one gives energy and activity to all of the senses, and thus if the tongue is uncontrolled all of the senses will be dragged down to the material platform of existence. Therefore, by all means one must control the

tongue. If one fasts, then all of the other senses become weak and lose their potency. The tongue, however, becomes more greedy to taste delicious preparations, and when one finally indulges the tongue, all of the senses quickly go out of control. Therefore, Çréla Viçvanātha Cakravarté Öhākura advises that one accept *mahā-prasādam*, or the remnants of the Lord's food, in a moderate proportion. Since the tongue's function is also to vibrate, one should vibrate the glorious holy name of the Supreme Lord and taste the ecstasy of pure Kāñëa consciousness. As stated in *Bhagavad-gétä, rasa-varjaà raso 'py asya paraà dāñövä nivartate*: [Bg. 2.59] only by the higher taste of Kāñëa consciousness can one give up the deadly lower taste that keeps one imprisoned in material bondage.

Çréla Bhaktisiddhānta Sarasvaté Öhākura states that as long as one's intelligence is materially covered, one cannot understand the pleasure of Kāñëa consciousness. Trying to enjoy without Kāñëa, the living entity leaves the abode of the Supreme Lord, called Vrajabhümi, and comes down into the material world, where he quickly loses control of his senses. One becomes particularly victimized by the tongue, belly and genitals, which exert intolerable pressure on the conditioned soul. These desires subside, however, when one reestablishes one's blissful relationship with the Lord, who is actually the reservoir of all pleasure. One who is attached to the taste of Kāñëa consciousness automatically follows all of the rules and regulations of religious life due to spontaneous attraction to *viçuddha-sattva*, or the mode of pure goodness. Without such spontaneous attraction, one is certainly bewildered by the pushing of the material senses.

Even the beginning stage of devotional service, called *sādhana-bhakti* (regulatory practice), is so powerful that it brings one to the platform of *anartha-nivātti*, where one becomes free from unwanted sinful habits and gains relief from the pressure of the tongue, belly and genitals. Thus one is delivered from the bondage of material addiction and can no longer be cheated by the allurements of the material energy. As it is said, all that glitters is not gold. In this regard Çréla Bhaktisiddhānta Sarasvaté Öhākura recommends that we consider the following song written by his father, Çréla Bhaktivinoda Öhākura:

*çaréra avidyā-jāl, jaòendriya tāhe kāl
jéve phele viñaya-sāgare
tā'ra madhye jihvā ati-, lobhamay sudurmati,
tā'ke jetā kaōhina saāsāre*

*kāñëa baòa dayāmay, karibāre jihvā jay,
sva-prasādānna dila bhāi
sei annāmāta pāo, rādhā-kāñëa-guëa gāo,
preme òāko caitanya-nitāi*

"O Lord, this material body is a lump of ignorance, and the senses are a network of paths to death. Somehow, we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. But You, dear Kāñëa, are very kind to us and have given us such nice *prasādam*, just to control the tongue. Now we take this *prasādam* to our full satisfaction and glorify Their Lordships Çré Çré Rādhā-Kāñëa, and in love call for the help of Lord Caitanya and Lord Nityānanda."

TEXT 22

*ipaĒyīlaA naAma vaezyaAs\$alā,"
ivade"h"nagAre" paur"A
tasyaA mae izAi^oataM ik(iĀana,
inabaAeDa na{panand"na*

*piṁ galā nāma veçyāséd
videha-nagare purā
tasyā me çikñītaà kīi cin
nibodha nāpa-nandana*

WORD-FOR-WORD MEANINGS

piṁ galā nāma—of the name Piṁ galā; *veçyā*—a prostitute; *āsét*—there was; *videha-nagare*—in the city named Videha; *purā*—in the past; *tasyāu*—from

her; *me*—by me; *çikiitaà*—what was learned; *kii cit*—something; *nibodha*—now you learn; *nāpa-nandana*—O son of kings.

TRANSLATION

O son of kings, previously in the city of Videha there dwelled a prostitute named Piṇ galā. Now please hear what I have learned from that lady.

TEXT 23

s\$āA svaEir"Nyaek(d"A k(AntaM
s\$āÆeÿta opanaeSyatal
@BaUtk(Alae baih"ã"AR&#re"
iba"atal è&pamauÔamama,

sā svairiëy ekadā kāntaà
saṇ keta upaneñyatē
abhūt kāle bahir dvāre
bibhratē rūpam uttamam

WORD-FOR-WORD MEANINGS

sā—she; *svairiëy*—the prostitute; *ekadā*—once; *kāntam*—a paying lover or a customer; *saṇ keta*—into her house of sex; *upaneñyatē*—to bring; *abhūt*—she stood; *kāle*—at night; *bahiù*—outside; *dvāre*—in the doorway; *bibhratē*—holding up; *rūpam*—her form; *uttamam*—most beautiful.

TRANSLATION

Once that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

TEXT 24

maAgAR @AgAcC\$taAe val^oya

pauç&SaAna, pauç&SaSaRBa
taAna, zAulk(d"Ana, ivaÔavata:
k(AntaAnmaenae'TaRk(Amauk(L

mārga āgacchato vēkñya
puruññān puruññāñabha
tān çulka-dān vittavataù
kāntān mene 'rtha-kāmuké

WORD-FOR-WORD MEANINGS

mārga—in that street; *āgacchataù*—those who were coming; *vēkñya*—seeing;
puruññān—men; *puruñña-āñabha*—O best among men; *tān*—them;
çulka-dān—who could pay the price; *vitta-vataù*—possessing money;
kāntān—lovers or customers; *mene*—she considered;
artha-kāmuké—desiring money.

TRANSLATION

O best among men, this prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price, and I am sure he would enjoy my company very much." Thus she thought about all the men on the street.

TEXTS 25-26

@AgAtaeSvapayaAtaeSau
s\$SaA s\$Sa/ÆeÿtaAepajalivanal
@pyanyaAe ivaÔavaAna, k(Ae'ipa
maAmaupaESyaita BaUir"d":

WvaM äu"r"AzAyaA Dvasta-
ina%"A ã"AyaRvalambatal
inagARcC\$ntal 'aivazAtal

inazAITaM s\$amapaâta

*agateñv apayäteñu
sā saī ketopajéviné
apy anyo vittavān ko 'pi
mām upaiñyati bhūri-daū
evaà durāçayā dhvasta-
nidrā dvāry avalambatē
nirgacchantē praviçatē
niçēthaà samapadyata*

WORD-FOR-WORD MEANINGS

agateñu—when they came; *apayäteñu*—and they went; *sā*—she; *saī keta-upajéviné*—she whose only income was from prostitution; *api*—maybe; *anyaū*—another one; *vitta-vān*—who has money; *kaū* *api*—someone; *mām*—me; *upaiñyati*—will approach for love; *bhūri-daū*—and he will give lots of money; *evam*—thus; *durāçayā*—with vain hope; *dhvasta*—spoiled; *nidrā*—her sleep; *dvāri*—in the doorway; *avalambatē*—hanging on; *nirgacchantē*—going out toward the street; *praviçatē*—going back into her house; *niçētham*—midnight; *samapadyata*—arrived.

TRANSLATION

As the prostitute Piī galā stood in the doorway, many men came and went, walking by her house. Her only means of sustenance was prostitution, and therefore she anxiously thought, "Maybe this one who is coming now is very rich...Oh, he is not stopping, but I am sure someone else will come. Surely this man who is coming now will want to pay me for my love, and he will probably give lots of money." Thus, with vain hope, she remained leaning against the doorway, unable to finish her business and go to sleep. Out of anxiety she would sometimes walk out toward the street, and sometimes she went back into her house. In this way, the midnight hour gradually arrived.

TEXT 27

tasyaA ivaÔaAzAyaA zAuSyaä,"-
vafṭaAyaA d"lnacaetas\$a:
inavaeRd": par"maAe jaÁae
icantaAhe"tau: s\$auKaAvah":

*tasyā vittāçayā çuñyad-
vaktrāyā déna-cetasaù
nirvedaù paramo jaji'e
cintā-hetuù sukhāvahaù*

WORD-FOR-WORD MEANINGS

tasyäù—of her; *vitta*—for money; *äçayä*—by the desire; *çuñyat*—dried up;
vaktrāyäù—her face; *dēna*—morose; *cetasaù*—her mind;
nirvedaù—detachment; *paramaù*—very great; *jaji'e*—awakened;
cintä—anxiety; *hetuù*—because of; *sukha*—happiness; *ävahaù*—bringing.

TRANSLATION

As the night wore on, the prostitute, who intensely desired money, gradually became morose, and her face dried up. Thus being filled with anxiety for money and most disappointed, she began to feel a great detachment from her situation, and happiness arose in her mind.

PURPORT

It appears from these verses that on this particular night the prostitute Piì galä was not at all successful in attracting customers to her house. Being completely frustrated and disappointed, she gradually became indifferent to her situation. Thus, great suffering sometimes leads one to the path of enlightenment; or, according to a Sanskrit proverb, disappointment gives rise to the greatest satisfaction.

The prostitute had dedicated her life to satisfying the lusty desires of many men. Engaging her mind, body and words in the service of paying lovers, she completely forgot the devotional service of the Supreme Personality of Godhead, and thus her mind was most unsteady and disturbed. Finally, being completely frustrated, her face and throat drying up, she began to feel indifferent to her situation, and happiness arose in her mind.

TEXT 28

tasyaA inaivaRNNAicaÔaAyaA
gAltaM Za{NAu yaTaA mama
inavaeRd" @AzAApaAzAAnaAM
pauç&Sasya yaTaA ÷is\$a:

*tasyä nirviëëa-cittäyä
gétaà çäëu yathä mama
nirveda äçä-päçänäà
puruñasya yathä hy asiù*

WORD-FOR-WORD MEANINGS

tasyäù—of her; *nirviëëa*—disgusted; *cittäyäù*—whose mind; *gétam*—song; *çäëu*—please hear; *yathä*—as it is; *mama*—from me; *nirvedaù*—detachment; *äçä*—of hopes and yearnings; *päçänäm*—of the binding network; *puruñasya*—of a person; *yathä*—just as; *hi*—certainly; *asiù*—the sword.

TRANSLATION

The prostitute felt disgusted with her material situation and thus became indifferent to it. Indeed, detachment acts like a sword, cutting to pieces the binding network of material hopes and desires. Now please hear from me the song sung by the prostitute in that situation.

PURPORT

The network of material desires is created when one falsely thinks that he can establish himself permanently in the material world. This binding network should be cut by the sword of detachment; otherwise one will be forced to wander in the illusory network of *māyā* with no understanding of liberated life on the spiritual platform.

TEXT 29

na ÷ËÿAjaAtainavaeRd"Ae
de"h"banDaM ijah"As\$aita
yaTaA ivaÁaAnar"ih"taAe
manaujaAe mamataAM na{pa

*na hy aì gājāta-nirvedo
deha-bandhaà jihāsati
yathā vijī āna-rahito
manujo mamatāà nāpa*

WORD-FOR-WORD MEANINGS

na—does not; *hi*—certainly; *aì ga*—O King; *ajāta*—who has not developed; *nirvedaù*—detachment; *deha*—of the material body; *bandham*—bondage; *jihāsati*—he desires to give up; *yathā*—just as; *vijī āna*—realized knowledge; *rahitaù*—bereft of; *manujaù*—a human being; *mamatām*—false sense of proprietorship; *nāpa*—O King.

TRANSLATION

O King, just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has not developed detachment never desires to give up the bondage of the material body.

TEXT 30

ipaĒyāAevaAca
@h"Ae mae maAeh"ivataitaM
pazyataAivaijataAtmana:
yaA k(AntaAd"s\$ata: k(AmaM
k(Amayae yaena baAilazAA

piṇ galovāca
aho me moha-vitatiā
paçyatāvijitātmanaù
yā kāntād asataù kāmaā
kāmaye yena bāliçā

WORD-FOR-WORD MEANINGS

piṇ galā—Piṇ galā; *uvāca*—said; *aho*—oh; *me*—my; *moha*—of illusion; *vitati*—expansion; *paçyata*—just see, everyone; *avijita-ātmanaù*—of one whose mind is not controlled; *yā*—which person (me); *kāntāt*—from a lover; *asataù*—useless, insignificant; *kāmam*—lusty pleasure; *kāmaye*—I desire; *yena*—because; *bāliçā*—I am a fool.

TRANSLATION

The prostitute Piṇ galā said: Just see how greatly illusioned I am ! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man.

PURPORT

In material existence all of the senses are attracted by different objects, and thus the conditioned soul becomes a first-class fool. The cause of material life is one's indifference to the Absolute Truth. The conditioned soul considers himself to be the lord and enjoyer of the material world and considers the purpose of life to be sense gratification. The more one tries to

enjoy the material world, the more one's illusion increases.

It appears from this verse that the prostitute Piṇ galā was not only earning her livelihood through prostitution, but was actually enjoying her illicit contact with innumerable men. The words *kāntād asataù* indicate that she was freely selling herself without discrimination to the most ordinary and useless men, considering them to be "lovers." Thus she says, "I was a great fool." The word *bāliṇā* means "one who has a childish mentality, without practical experience of right and wrong."

TEXT 31

s\$antaM s\$amalpae r"maNAM r"ita'adM"
ivaÔa'adM" inatyaimamaM ivah"Aya
@k(AmadM" äu":KaBayaAiDazAAek(-
maAeh"'adM" taucC\$mahM" Bajae'ÁaA

santaà samépe ramaëaà rati-pradaà
vitta-pradaà nityam imaà vihäya
akäma-daà duùkha-bhayädhi-çoka-
moha-pradaà tuccham ahaà bhaje 'ji ä

WORD-FOR-WORD MEANINGS

santam—being; *samépe*—most near (in my heart); *ramaëam*—the most dear; *rati*—actual love or pleasure; *pradam*—giving; *vitta*—prosperity; *pradam*—giving; *nityam*—eternal; *imam*—Him; *vihäya*—giving up; *akäma-dam*—who can never satisfy one's desires; *duùkha*—misery; *bhaya*—fear; *ädhi*—mental distress; *çoka*—lamentation; *moha*—illusion; *pradam*—giving; *tuccham*—most insignificant; *aham*—I; *bhaje*—serve; *aji ä*—an ignorant fool.

TRANSLATION

I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most

dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation and illusion.

PURPORT

Piṇ galā laments that she chose to serve most sinful, useless men. She falsely thought they would bring her happiness and neglected to serve the actual Lord of the heart, Kāñēa. She could understand how foolishly she had struggled for money, not knowing that the Supreme Lord is always inclined to award prosperity to His sincere devotee. The prostitute was proud of her ability to please men, but she now laments that she did not try to please the Supreme Lord by loving service. The Supreme Lord is completely aloof from the transactions of the material world. Lord Kāñēa is the actual enjoyer of everyone and everything, but one must learn how to please the Lord by pure spiritual service.

TEXT 32

@h"Ae mayaAtmaA pair"taAipataAe va{TaA
s\$AAEeÿtyava{ÔyaAitaivagA÷RvaAtaRyaA
ñENAA^aar"AâATaRta{SaAe'nauzAAecyaAta,
,(Ltaena ivaÔaM r"itamaAtmanaecC\$taI

*aho mayātmā paritāpito vāthā
sāi ketya-vāṭṭyāti-vigarhya-vārtayā
straiēān narād yārtha-tāño 'nuçocyāt
krétena vittaà ratim ātmanecchatē*

WORD-FOR-WORD MEANINGS

aho—oh; *mayā*—by me; *ātmā*—the soul; *paritāpita*—subjected to great pain; *vāthā*—uselessly; *sāi ketya*—of a prostitute; *vāṭṭyā*—by the occupation;

ati-vigarhya—most reprehensible; *vārtayā*—occupation; *straiëät*—from lusty woman-hunters; *narät*—from men; *yā*—who (me); *artha-tāñau*—from the greedy; *anuçocyät*—the pitiable; *krétena*—with that which was sold; *vittam*—money; *ratim*—sex pleasure; *ätmanā*—with my body; *icchatë*—desiring.

TRANSLATION

Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure.

PURPORT

The art of prostitution is based on awakening the enjoying propensity in men. Apparently this prostitute was so foolish that she maintained a romantic conception of her profession and was actually trying to enjoy loving affairs with her customers, not realizing that they were the lowest of men with the most abominable motives. Like the prostitute Piñ galä, one should understand that by giving up the devotional service of the Lord one simply becomes a victim of the illusory energy and suffers greatly.

TEXT 33

yad"iTaiBainaRimaRtavaMzAvaMsya-
sTaUNAM tvacaA r"AemanaKaE: ipanaÜ"ma,
°ar"avaã"Ar"magAAr"maetaä,"
ivaNmaUṭapaUNA< maäu"paEita k(AnyA

*yad asthibhir nirmita-vaṇṇa-vaṇṇasya-
sthüëaà tvacā roma-nakhaiù pinaddham
kñaran-nava-dväram agāram etad
vië-mütra-pürëaà mad upaiti känyä*

WORD-FOR-WORD MEANINGS

yat—which; *asthibhiù*—with bones; *nirmita*—constructed; *vaàça*—the spine; *vaàçya*—the ribs; *sthüëam*—the bones in the hands and legs; *tvacä*—by skin; *roma-nakhaiù*—by hair and nails; *pinaddham*—covered; *kñarat*—oozing; *nava*—nine; *dväram*—doors; *agäram*—house; *etat*—this; *viù*—stool; *mütra*—urine; *pürëam*—full of; *mat*—besides me; *upaiti*—devotes oneself to; *kä*—what woman; *anyä*—other.

TRANSLATION

This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms and legs are like the beams, crossbeams and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption?

PURPORT

The nine doors leading into and out of the body are the two eyes, the two nostrils, the mouth, the two ears, the genital and the anus. *Vaàça*, or "spine," also means "bamboo," and indeed the skeleton appears to resemble a bamboo construction. Just as bamboo can be immediately burned to ashes or chopped into pieces, similarly, the material body, which is constantly deteriorating, may at any moment be crushed into powder, cut into pieces, drowned, burned, suffocated, and so on. Eventually the body must disintegrate, and therefore there is certainly no one as unfortunate as one who has dedicated himself heart and soul to this flimsy body, which is filled with unpleasant elements.

TEXT 34

ivade" h" AnaAM paure" ÷isma^aa,
@h"maekE(va maUX#Dal:
yaAnyaimacC\$ntyas\$atyasmaAä,"
@Atmad" Atk(AmamacyautaAta,

*videhänäà pure hy asminn
aham ekaiva müòha-dhéù
yānyam icchanty asaty asmäd
ātma-dāt kāmam acyutāt*

WORD-FOR-WORD MEANINGS

videhänäm—of the residents of Videha; *pure*—in the city; *hi*—certainly; *asmin*—this; *aham*—I; *ekā*—alone; *eva*—undoubtedly; *müòha*—fool; *dhéù*—whose intelligence; *yā*—(I am that one) who; *anyam*—another; *icchanté*—desiring; *asaté*—being most unchaste; *asmät*—other than Him; *ātma-dāt*—who awards us our real, spiritual form; *kāmam*—sense gratification; *acyutāt*—the Supreme Personality of Godhead, Acyuta.

TRANSLATION

Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.

TEXT 35

s\$auô\$t'aei"tamaAe naATa
@AtmaA caAyaM zAr"lir"NAAma,
taM iva,(LyaAtmanaEvaAhM"
r"mae'naena yaTaA r"maA

*suhât preñôhatamo nātha
ātmā cāyaà çarériëām*

*taà vikréyätmanaivähaà
rame 'nena yathä ramä*

WORD-FOR-WORD MEANINGS

su-hât—well-wishing friend; *preñöha-tamaù*—absolutely the most dear one; *näthaù*—Lord; *ätmä*—soul; *ca*—also; *ayam*—He; *çarériëäm*—of all embodied beings; *tam*—Him; *vikréya*—purchasing; *ätmanä*—by surrendering myself; *eva*—certainly; *aham*—I; *rame*—will enjoy; *anena*—with the Lord; *yathä*—just like; *ramä*—Lakīmédevé.

TRANSLATION

The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakīmédevé.

PURPORT

The real friend of all conditioned souls is the Supreme Lord, and only He can award the highest perfection in life. By following the example of Lakīmédevé, who always remains at the lotus feet of the Lord, one will certainly obtain eternal happiness. One should make the best use of the material body, which is a bad bargain, and surrender one's body, mind and words to the Lord. Paying such a price, one can purchase the Lord, who is everyone's dearest well-wisher. Thus one's ancient propensity for sense gratification will automatically be controlled.

TEXT 36

*ik(yait'ayaM tae vyaBajana,
k(AmaA yae k(Adam"A nar"A:
@AântavantaAe BaAyaARyaA*

de"vaA vaA k(Alaivaâu"taA:

*kiyat priyaà te vyabhajan
kämä ye käma-dä naräù
ädy-antavanto bhäryäyā
devä vä käla-vidrutäù*

WORD-FOR-WORD MEANINGS

kiyat—how much; *priyam*—actual happiness; *te*—they; *vyabhajan*—have provided; *kämäù*—sense gratification; *ye*—and those; *käma-däù*—who give sense gratification; *naräù*—men; *ädi*—a beginning; *anta*—and an end; *vantaù*—having; *bhäryäyäu*—of a wife; *deväu*—the demigods; *vä*—or; *käla*—by time; *vidrutäù*—separated and thus disturbed.

TRANSLATION

Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a beginning and an end. They are all temporary creations who will be dragged away by time. Therefore how much actual pleasure or happiness could any of them ever give to their wives?

PURPORT

In this material world everyone is basically pursuing his personal sense gratification, and thus everyone is being ruined by the influence of time. On the material platform no one actually helps anyone else. So-called material love is simply a cheating process, as the lady Più galä is now discovering.

TEXT 37

naUnaM mae BagAvaAna, 'altaAe
ivaSNAu: ke(naAipa k(maRNAA
inavaeRd"Ae'yaM äü"r"AzAAyaA

yanmae jaAta: s\$auKaAvah":

*nünaà me bhagavän préto
viñëuù kenäpi karmaëä
nirvedo 'yaà duräçäyä
yan me jätaù sukhävahaù*

WORD-FOR-WORD MEANINGS

nünam—undoubtedly; *me*—with me; *bhagavän*—the Supreme Lord; *prétaù*—is pleased; *viñëuù*—the Personality of Godhead; *kena api*—by some; *karmaëä*—activity; *nirvedaù*—detachment from sense gratification; *ayam*—this; *duräçäyäu*—in one who so stubbornly hoped for material enjoyment; *yat*—because; *me*—in me; *jätaù*—it has arisen; *sukha*—happiness; *ävahaù*—bringing.

TRANSLATION

Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore the Supreme Personality of Godhead, Viñëu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him.

TEXT 38

maEvaM syaumaRnd"BaAgyaAyaA:
flaezAA inavaeRd"he"tava:
yaenaAnaubanDaM inaôR\$tya
pauç&Sa: zAmama{cC\$ita

*maivaà syur manda-bhägyäyäu
kleçä nirveda-hetavaù
yenänubandhaà nirhätya
puruñaù çamam âcchati*

WORD-FOR-WORD MEANINGS

mā—not; *evam*—thus; *syuù*—they could be; *manda-bhāgyäyāù*—of a woman who is truly unfortunate; *kleṣāù*—miseries; *nirveda*—of detachment; *hetavaù*—the causes; *yena*—by which detachment; *anubandham*—the bondage; *nirhātya*—removing; *puruṇaù*—a person; *ṣamam*—real peace; *ācchati*—obtains.

TRANSLATION

A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me.

TEXT 39

taenaAepak{(tamaAd"Aya
izAr"s\$aA faAmyas\$aĒytaA:
tyaftvaA äu"r"AzAA: zAr"NAM
~ajaAima tamaDalir"ma,

tenopakātam ādāya
ṣīrasā grāmya-saī gatāù
tyaktvā durāçāù çaraēaà
vrajāmi tam adhēçvaram

WORD-FOR-WORD MEANINGS

tena—by Him (the Lord); *upakātam*—the great help rendered; *ādāya*—accepting; *ṣīrasā*—upon my head, with devotion; *grāmya*—ordinary

sense gratification; *saṁgatāu*—related to; *tyaktvā*—giving up; *durāçäù*—sinful desires; *çaraëam*—for shelter; *vrajāmi*—I am now coming; *tam*—to Him; *adhéçvaram*—the Supreme Personality of Godhead.

TRANSLATION

With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead.

TEXT 40

s\$antauí"A ™aÚ"Datyaetaä,"
yaTaAlaABaena jalvatal
ivah"r"AmyamaunaEvaAh"ma,
@AtmanaA r"maNAena vaE

*santuñöä çraddadhaty etad
yathä-läbhena jévaté
viharämy amunaiväham
ätmanä ramaëena vai*

WORD-FOR-WORD MEANINGS

santuñöä—completely satisfied; *çraddadhaté*—now having complete faith; *etat*—in the Lord's mercy; *yathä-läbhena*—with whatever comes of its own accord; *jévaté*—living; *viharämi*—I will enjoy life; *amunä*—with that one; *eva*—only; *aham*—I; *ätmanä*—with the Supreme Personality of Godhead; *ramaëena*—who is the real source of love and happiness; *vai*—there is no doubt about it.

TRANSLATION

I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I

shall enjoy life with only the Lord, because He is the real source of love and happiness.

TEXT 41

s\$aMs\$aAr"kU(pae paitataM
ivaSayaEmauRiSatae°aNAmā,
fāstaM k(AlaAih"naAtmaAnaM
k(Ae'nyañAtaumaDalir":

*saàsāra-küpe patitaà
viñayair muñitekñāëam
grastaà kālāhinātmānaà
ko 'nyas trātum adhēçvaraù*

WORD-FOR-WORD MEANINGS

saàsāra—material existence; *küpe*—in the dark well; *patitam*—fallen; *viñayaiù*—by sense gratification; *muñita*—stolen away; *ekñāëam*—vision; *grastam*—seized; *kāla*—of time; *ahinā*—by the serpent; *ātmānam*—the living entity; *kaù*—who; *anyaù*—else; *trātum*—is capable of delivering; *adhēçvaraù*—the Supreme Personality of Godhead.

TRANSLATION

The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?

PURPORT

Più galā stated in a previous verse that even the demigods are unable to give actual happiness to a woman. One may question who has authorized

this lady to reject even such exalted personalities as Brahmā, Çiva and the other demigods. The answer given here is that if one actually wants to solve all the problems of life and go back home, back to Godhead, then the only solution is to take shelter of the lotus feet of the Lord. It is well known that the demigods themselves are subject to birth and death. As stated by Lord Çiva himself, *mukti-pradātā sarveṇā viñēur eva na saṅṅayaù*: "There is no doubt that Viñēu is the deliverer of liberation for everyone."

TEXT 42

@AtmaEva ÷AtmanaAe gAAeæaA
 inaivaRâeta yad"AiKalaAta,
 @‘amaÔa wdM" pazyaeä,"
 fastaM k(AlaAih"naA jagAta,

*ätmaiva hy ätmano goptä
 nirvidyeta yadākhilāt
 apramatta idaṅ paçyed
 grastaṅ kālāhinā jagat*

WORD-FOR-WORD MEANINGS

ätmä—the soul; *eva*—alone; *hi*—certainly; *ätmanaù*—of himself; *goptä*—the protector; *nirvidyeta*—becomes detached; *yadä*—when; *akhilāt*—from all material things; *apramattaù*—without material fever; *idam*—this; *paçyet*—can see; *grastam*—seized; *kāla*—of time; *ahinā*—by the serpent; *jagat*—the universe.

TRANSLATION

When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.

PURPORT

In this verse, Piṅgalā states that by the Lord's mercy a self-realized soul can see that the entire universe is existing within the jaws of the great serpent of time. Certainly this is not a promising situation, and one who sees it loses his desire for sense gratification. Thus, by the Lord's causeless mercy, the spiritually sane living entity can protect himself from illusion.

Since Piṅgalā is now glorifying the Personality of Godhead for His mercy in awarding salvation, the following question might arise: Is she worshipping the Lord out of love, or is she merely a salvationist desiring liberation from material existence? In answer it may be said that in her Kāñḍā conscious situation she is already liberated, even though remaining in this world. Her program will now be simply to render loving service to the Personality of Godhead without any personal desire, including that of salvation.

TEXT 43

™al“aAöNA ovaAca
WvaM vyavais\$atamaitar,"
äu"r"AzAAM k(AntataSaRjaAma,
iC\$ÔvaAepazAmamaAsTaAya
zAyyaAmaupaivavaezA s\$aA

çré-brāhmaëa uvāca
evaṁ vyavasita-matir
durāçāṁ kānta-tarṇa-jām
chittvopaçamam āsthāya
çayyām upaviveça sā

WORD-FOR-WORD MEANINGS

çré-brāhmaëaù *uvāca*—the *avadhūta* said; *evam*—thus;
vyavasita—determined; *matìù*—her mind; *durāçām*—the sinful desire;
kānta—lovers; *tarṇa*—hankering for; *jām*—caused by; *chittvā*—cutting off;

upaçamam—in tranquillity; *āsthāya*—being situated; *çayyām*—on her bed; *upaviveça*—sat down; *sā*—she.

TRANSLATION

The avadhūta said: Thus, her mind completely made up, Piṇ galā cut off all her sinful desires to enjoy sex pleasure with lovers, and she became situated in perfect peace. Then she sat down on her bed.

TEXT 44

@AzAA ih" par"maM äu":KaM
naEr"AzyaM par"maM s\$auKama,
yaTaA s\$aiHC\$â k(AntaAzAAM
s\$auKaM s\$auSvaApa ipaËÿlaA

āçā hi paramaà duùkhaà
nairāçyaà paramaà sukham
yathā sai chidya kântāçāà
sukhaà suñvāpa piṇ galā

WORD-FOR-WORD MEANINGS

açā—material desire; *hi*—certainly; *paramam*—the greatest; *duùkham*—unhappiness; *nairāçyam*—freedom from material desires; *paramam*—the greatest; *sukham*—happiness; *yathā*—in that way; *sai chidya*—completely cutting off; *kānta*—for lovers; *açām*—the desire; *sukham*—happily; *suñvāpa*—she slept; *piṇ galā*—the former prostitute, Piṇ galā.

TRANSLATION

Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṇ galā very happily went to sleep.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Eighth Chapter, of
the Çrémad-Bhāgavatam, entitled "The Story of Piṅgalā."*

9. Detachment from All that Is Material

The *avadhūta brāhmaëa* describes his seven remaining *gurus*, beginning with the *kurara* bird. He also describes an additional *guru*, one's own body.

The instruction received from the *kurara* bird is that attachment creates misery, but the person who is unattached and has no material possessions is qualified to achieve unlimited happiness.

The *avadhūta brāhmaëa* learned from the foolish, lazy child that by becoming free from anxiety a person becomes capable of worshiping the Supreme Personality of Godhead and experiencing supreme ecstasy.

The instruction received from the young girl who kept just one conchshell bracelet on each wrist is that one should remain alone and thus steady one's mind. Then only will it be possible for one to fix one's mind completely on the Personality of Godhead. Once several men arrived to ask for the hand of the young girl, whose relatives had coincidentally left the house. She went inside and began to prepare food for the unexpected guests by beating rice. At that time her conchshell bracelets were making a loud noise, rattling against each other, and in order to stop this sound she broke off the bracelets one by one until at last only one remained on each arm. Just as two or more bracelets make noise, if even two people reside in the same place, what to speak of many, there is every chance of mutual quarrel and useless gossip.

The *avadhūta brāhmaëa* also received instruction from the arrow maker, who was so absorbed in constructing an arrow that he did not even notice

that the king was passing right by him on the road. In the same way, one must strictly control one's mind, concentrating it in the worship of Lord Çré Hari.

The *avadhüta brähmaëa* learned from the serpent that a sage should wander alone, should not live in any prearranged place, should be always careful and grave, should not reveal his movements, should take assistance from no one and should speak little.

The instruction obtained from the spider, who spins his web from his mouth and then withdraws it, is that the Supreme Personality of Godhead similarly creates from out of Himself the whole universe and then winds it up into Himself.

From the weak insect who assumed the same form as the *peçaskât* wasp, the *avadhüta brähmaëa* learned that the living entity, under the sway of affection, hatred and fear, attains in his next life the identity of that object upon which he fixes his intelligence.

Seeing that the fragile material body is subject to birth and death, one who is sober should become devoid of material attachment to this body and should properly utilize the rare gift of human life in the pursuit of knowledge, endeavoring always for the achievement of the highest goal.

TEXT 1

™al“aAöNA ovaAca
pair" fah"Ae ih" äu":KaAya
yaâit'ayatamaM na{NA Ama,
@nantaM s\$auKamaA«aAeita
taiã"ã"Ana, yastvaik(Âana:

çré-brähmaëa uväca
parigraho hi duùkhäya
yad yat priyatamaà nâëäm
anantaà sukham äpnoti
tad vidvân yas tv akii' canaù

WORD-FOR-WORD MEANINGS

çré-brähmaëaù uvāca—the saintly *brähmaëa* said; *parigrahaù*—attachment to possession; *hi*—certainly; *duùkhāya*—leading to misery; *yat yat*—whatever; *priya-tamam*—is most dear; *nāëäm*—of men; *anantam*—unlimited; *sukham*—happiness; *āpnoti*—achieves; *tat*—that; *vidvān*—knowing; *yaù*—whoever; *tu*—indeed; *akii' canaù*—is free from such attachment.

TRANSLATION

The saintly brähmaëa said: Everyone considers certain things within the material world to be most dear to him, and because of attachment to such things one eventually becomes miserable. One who understands this gives up material possessiveness and attachment and thus achieves unlimited happiness.

TEXT 2

s\$AimaSaM ku(r"rM" ja£aur,"
bailanaAe'nyae inar"AimaSaA:
tad"AimaSaM pair"tyajya
s\$a s\$auKaM s\$amaivand"ta

sāmiñāà kuraraà jaghnur
balino 'nye nirāmiñäù
tadāmiñāà parityajya
sa sukhaà samavindata

WORD-FOR-WORD MEANINGS

sa-āmiñam—having meat; *kuraram*—a large hawk; *jaghnū*—they attacked; *balinaù*—very strong; *anye*—others; *nirāmiñäù*—without meat; *tadā*—at that time; *āmiñam*—the meat; *parityajya*—giving up; *saù*—he;

sukham—happiness; *samavindata*—achieved.

TRANSLATION

Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.

PURPORT

Incited by the modes of nature, birds become violent and kill other birds to eat them or to steal meat captured by them. Hawks, vultures and eagles are in this category. However, one should give up the envious propensity to commit violence against others and should take to Kāñëa consciousness, whereby one sees every living entity as equal to oneself. On this platform of actual happiness one does not envy anyone and thus sees no one as his enemy.

TEXT 3

na mae maAnaApamaAnaAE staAe
na icantaA gAeh"pauṭaNAAma,
@Atma,(Lx" @Atmar"itar,"
ivacar"Amalh" baAlavata,

na me mänäpamānau sto
na cintä geha-putriëäm
ätma-kréòä ätma-ratir
vicaräméha bāla-vat

WORD-FOR-WORD MEANINGS

na—not; *me*—in me; *mäna*—honor; *apamānau*—dishonor; *staù*—exist;
na—there is not; *cintä*—anxiety; *geha*—of those who have a home;

putriëäm—and children; *ätma*—by the self; *kréòàù*—sporting; *ätma*—in the self alone; *ratìù*—enjoying; *vicarämi*—I wander; *iha*—in this world; *bäla-vat*—like a child.

TRANSLATION

In family life, the parents are always in anxiety about their home, children and reputation. But I have nothing to do with these things. I do not worry at all about any family, and I do not care about honor and dishonor. I enjoy only the life of the soul, and I find love on the spiritual platform. Thus I wander the earth like a child.

TEXT 4

ã"Avaea icantayaA mau.(AE
par"maAnand" @AplautaAE
yaAe ivamaugDaAe jax"Ae baAlaAe
yaAe gAuNAeBya: parM" gAta:

dväv eva cintayä muktau
paramänanda äplutau
yo vimugdho jaòo bälö
yo guëebhyaù paraà gataù

WORD-FOR-WORD MEANINGS

dvau—two; *eva*—certainly; *cintayä*—from anxiety; *muktau*—freed; *parama-änande*—in great happiness; *äplutau*—merged; *yaù*—one who; *vimugdhaù*—is ignorant; *jaòau*—retarded without developing activities; *bälaù*—childish; *yaù*—one who; *guëebhyaù*—to the modes of nature; *param*—the Lord, who is transcendental; *gataù*—has achieved.

TRANSLATION

In this world two types of people are free from all anxiety and merged in

great happiness: one who is a retarded and childish fool and one who has approached the Supreme Lord, who is beyond the three modes of material nature.

PURPORT

Those who fervently seek material sense gratification are gradually pushed down into a miserable condition of life because as soon as one even slightly violates the laws of nature, one must suffer sinful reactions. Thus even materially alert and ambitious persons are constantly in anxiety, and from time to time they are plunged into great misery. Those who are nonsensical and retarded, however, live in a fool's paradise, and those who have surrendered to Lord Kāñëa are filled with transcendental bliss. Therefore both the fool and the devotee may be said to be peaceful, in the sense that they are free from the ordinary anxiety of the materially ambitious person. However, this does not mean that the devotee and the retarded fool are on the same platform. A fool's peace is like that of a dead stone, whereas a devotee's satisfaction is based on perfect knowledge.

TEXT 5

ꣳ(icatku(maAr"I tvaAtmaAnaM
va{NAAnaAna, gA{h"maAgAtaAna,
svayaM taAnahR"yaAmaAs\$a
ꣳ(Aipa yaAtaeSau banDauSau

*kvacit kumäre tv ätmänaà
vâëänän gâham ägatän
svayaà tän arhayäm äsa
kväpi yäteñu bandhuñu*

WORD-FOR-WORD MEANINGS

kvacit—once; *kumäre*—a young girl; *tu*—indeed; *ätmänam*—herself; *vâëänän*—desiring as a wife; *gâham*—to the house; *ägatän*—arrived;

svayam—herself; *tän*—those men; *arhayäm äsa*—received with great hospitality; *kva api*—to another place; *yäteñu*—when they had gone; *bandhuñu*—all her relatives.

TRANSLATION

Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

TEXT 6

taeSaAmaByavah"Ar"ATa<
zAAIalna, r"h"is\$a paAiTaRva
@va£antyaA: 'ak(Aeï"sTaAzA,
ca,u(: zAÊÿA: svanaM mah"ta,

teñäm abhyavahärärtha
çälén rahasi pārthiva
avaghnantyäù prakoñha-sthäç
cakruù çai khäù svanaà mahat

WORD-FOR-WORD MEANINGS

teñäm—of the guests; *abhyavahära-artham*—so that they could eat; *çälén*—rice; *rahasi*—being alone; *pārthiva*—O King; *avaghnantyäù*—of her who was beating; *prakoñha*—on her forearms; *sthäù*—situated; *cakruù*—they made; *çai khäù*—bracelets made of conchshell; *svanam*—a sound; *mahat*—great.

TRANSLATION

The girl went to a private place and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the

conchshell bracelets on her arms were colliding and making a loud noise.

TEXT 7

s\$āA taĀaugAuips\$ataM matvaA
mah"tal va{wRix"taA tata:
baBaĀaEkE(k(zA: zAĒÿAna,
ā"AE ā"AE paANyaAer"zAeSayata,

*sā taj jugupsitaā matvā
mahatē vāēōitā tataū
babhai'jaikaikaçaū çai khān
dvau dvau pāēyōr açeñayat*

WORD-FOR-WORD MEANINGS

sā—she; *tat*—that noise; *jugupsitam*—shameful; *matvā*—thinking;
mahatē—very intelligent; *vrēōitā*—shy; *tataū*—from her arms;
babhai'ja—she broke; *eka-ekaçaū*—one by one; *çai khān*—the shell
bracelets; *dvau dvau*—two each; *pāēyōū*—on her two hands; *açeñayat*—she
kept on.

TRANSLATION

The young girl feared that the men would consider her family to be poor because their daughter was busily engaged in the menial task of husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.

TEXT 8

oBayaAer"pyaBaUŪ"AeSaAe
÷va£antyaA: svazAĒÿyaAe:
ta‡aApyaekM(inar"iBad"ā,"

Wk(smaA^aaABavaä," Dvaina:

*ubhayor apy abhüd ghoño
hy avaghnantyäù sva-çaì khayò
taträpy ekaà nirabhidad
ekasmän näbhavad dhvaniù*

WORD-FOR-WORD MEANINGS

ubhayò—from the two (on each hand); *api*—still; *abhüt*—there was; *ghoñaù*—noise; *hi*—indeed; *avaghnantyäù*—of her who was husking the rice; *sva-çaì khayò*—from each set of two shell ornaments; *tatra*—therein; *api*—indeed; *ekam*—one only; *nirabhidad*—she separated; *ekasmät*—from that one ornament; *na*—not; *abhavat*—there was; *dhvaniù*—a sound.

TRANSLATION

Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

TEXT 9

@nvaizA^oaimamaM tasyaA
opade"zAmair"nd"ma
laAek(Ananaucar"^aaetaAna,
laAek(taÔvaivaivats\$ayaA

*anvaçikñam imaà tasyä
upadeçam arindama
lokän anucarann etän
loka-tattva-vivitsayä*

WORD-FOR-WORD MEANINGS

anvaçikāṁ—I have seen with my own eyes; *imam*—this; *tasyäù*—of the young girl; *upadeçam*—lesson; *arim-dama*—O subduer of the enemy; *lokān*—worlds; *anucaran*—wandering; *etān*—these; *loka*—of the world; *tattva*—truth; *vivitsayä*—with a desire to know.

TRANSLATION

O subduer of the enemy, I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

PURPORT

The *brāhmaëa* sage here explains to King Yadu that he is not presenting theoretical knowledge. Rather, by wandering throughout the world the observant and thoughtful *brāhmaëa* has personally experienced the lessons learned from all of the above-mentioned *gurus*. Thus, instead of posing himself to be omniscient like God, he humbly explains that he has faithfully learned these lessons in his travels.

TEXT 10

vaAs\$ae baó"naAM k(lah"Ae
Bavaeã"AtaAR ã"yaAer"ipa
Wk(Wva vas\$aeÔasmaAta,
ku(maAyaAR wva k(ÆyNA:

vāse bahünāà kalaho
bhaved vārtā dvayor api
eka eva vaset tasmāt
kumāryā iva kaī kaëaù

WORD-FOR-WORD MEANINGS

vāse—in a residence; *bahünām*—of many people; *kalahaù*—quarrel;

bhavi—will be; *vārtā*—conversation; *dvayau*—of two people; *api*—even; *eka*—alone; *eva*—certainly; *vaset*—one should live; *tasmāt*—therefore; *kumāryāu*—of the young girl; *iva*—like; *kaḥ kaṣṭhau*—the bracelet.

TRANSLATION

When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

PURPORT

Ṣṛīla Viṣvanātha Cakravartī Ōhākura has given a nice example in this regard. Because the young girl mentioned in this story had no husband, she had to fulfill her duties as a host by removing her bracelets so that each wrist held one bracelet only. In the same way, the process of *jī āna-yoga*, or spiritual advancement by philosophical speculation, demands that the speculating sages live alone, without any other association. Since *jī ānēs* have dedicated their lives to speculation, there will undoubtedly be endless argument and quarreling on technical points if many *jī ānēs* live together. Therefore, to keep a peaceful atmosphere they must live alone. On the other hand, a king's daughter who has been duly married to an aristocratic prince fulfills her duties to her husband by dressing herself attractively with innumerable ornaments and approaching him for love. Similarly, the goddess of devotion, Bhakti-devī, decorates herself with the innumerable ornaments of the Vaiṣṇavas, who come together to relish the sweet sound of the holy name of the Lord. Because pure Vaiṣṇavas do not intimately associate with nondevotees, it may be said that they reside alone, and thus they also fulfill the purpose of this verse. There cannot be any quarrel among pure Vaiṣṇavas, because they are on the real platform of desirelessness, not wanting even salvation or mystic powers, what to speak of sense gratification. Because they are all devotees of Kāṣṇa, they may freely associate with one another for glorifying the Lord. As stated in

Çrémad-Bhāgavatam (3.25.34):

*naikātmatāà me spāhayanti kecin
mat-pāda-sevābhiratā mad-ēhāu
ye 'nyonyato bhāgavatāu prasajya
sabhājayante mama pauruṇāēi*

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has commented on this verse as follows: "The young girl in the story kept only one bracelet on each wrist so that there would be no noisy conflict among the bracelets. Similarly, one should give up the association of those who are not devoted to the Supreme Lord." This is the actual lesson to be learned. A real Vaiṇēava is always pure and faultless in character. However, in those places where nondevotees congregate there will undoubtedly be envious criticism of the devotional service of the Lord, and those who falsely attempt to analyze reality without the Supreme Personality of Godhead will create much disturbing noise in the name of philosophy. Therefore, one should remain in those places where the Supreme Lord is properly worshiped according to the Vedic standard. If everyone is dedicated to glorifying the Personality of Godhead, Kāṇēa, there will not be any impediment in mutual association. However, in a place where people have many different purposes besides the pleasure of the Supreme Lord, social dealings will certainly be disrupted.

One should therefore avoid the association of those who are inimical to devotional service; otherwise one will be frustrated in achieving the spiritual purpose of life. One who always keeps himself in the company of the devotees of the Lord is actually living alone. If one lives in a community where the only consideration is the pleasure of the Lord, then one can avoid the contradictory situations caused by many persons competing to satisfy their own material desires. This is the lesson intelligently understood by the *brāhmaēa* from the bracelets of the young girl.

In this connection Çréla Madhvācārya quotes the following:

*asaj-janaṁ tu sa-āvaśo
na kartavyaṁ kathaṁ cana
yāvad yāvac ca bahubhiḥ
saj-janaṁ sa tu mukti-daṁ*

"One should not under any circumstances live with those who are not devotees of the Lord. On the other hand, one should stay with many devotees, because such association awards liberation."

TEXT 11

*manaḥkṛtsaṁśaṁmyauḥjyājā,
jita-āśvaṁ jita-āśanaḥ
vairāgya-ābhyaśa-yogena
dhīyamāṇaṁ atandritaṁ*

*manaḥ ekatra sa-āyujyāt
jita-āśvaṁ jita-āśanaḥ
vairāgya-ābhyaśa-yogena
dhīyamāṇaṁ atandritaṁ*

WORD-FOR-WORD MEANINGS

manaḥ—the mind; *ekatra*—in one place; *sa-āyujyāt*—one should fix; *jita*—conquered; *āśvaṁ*—the breathing process; *jita*—conquered; *āśanaḥ*—the *yoga* sitting postures; *vairāgya*—by detachment; *ābhyaśa-yogena*—by the regulated practice of *yoga*; *dhīyamāṇaṁ*—the mind being steadied; *atandritaṁ*—very carefully.

TRANSLATION

Having perfected the *yoga* sitting postures and conquered the breathing process, one should make the mind steady by detachment and the regulated practice of *yoga*. Thus one should carefully fix the mind on the single goal of

yoga practice.

PURPORT

One should develop *vairāgya*, or detachment, by observing that all material things are doomed. Thus one should take to the regulated practice of *yoga*, which in this age means the process of chanting the Hare Kāñëa *mantra*. According to Çréla Viçvanātha Cakravarté Öhäkura, the *avadhüta brähmaëa* is recommending *bhakti-miçra añöäi ga-yoga*, or the eightfold mystic *yoga* process performed as an offering to the Supreme Personality of Godhead.

The desire to enjoy the material world is so strong that the mind wanders here and there uncontrollably. Therefore it is stated, *dhriyamäëam*: the mind must be fixed in the goal of life, the Supreme Personality of Godhead. In the perfect stage of mental concentration called *samādhi* there is no longer any distinction between internal and external vision, since one can see the Absolute Truth everywhere.

In the mystic *yoga* process one must sit properly, and then it is possible to control the different airs within the body. When the breathing process is controlled, the mind, which is dependent upon the actions of the bodily airs, is easily fixed in higher consciousness. But although the mind may be momentarily controlled, if one is overcome by desire for sense gratification the mind will again be lost. Thus, this verse emphasizes *vairāgya*, detachment from material illusion. This is attained by *abhyäsa-yoga*, the regulated practice of Kāñëa consciousness, which is the highest *yoga* system, as confirmed in *Bhagavad-gétä* (6.47):

*yoginäm api sarveñäà
mad-gatenäntar-ätmanä
çraddhävän bhajate yo mäà
sa me yuktatamo mataù*

"And of all *yogés*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in

yoga and is the highest of all."

TEXT 12

yaismanmanaAe labDapadM" yade"taca,
C\$naE: zAnaEmauRÂaita k(maR&#re"NAUna,
s\$aÔvaena va{Üe"na r"jastamaê
ivaDaUya inavaARNamaupaEtyainanDanama,

*yasmin mano labdha-padaà yad etac
chanaiù çanair mui'cati karma-reëün
sattvena vâddhena rajas tamaç ca
vidhüya nirvääam upaity anindhanam*

WORD-FOR-WORD MEANINGS

yasmin—in which (the Supreme Lord); *manaù*—the mind; *labdha*—having obtained; *padam*—a permanent situation; *yad etat*—that very mind; *çanaiù çanaiù*—gradually, step by step; *mui'cati*—gives up; *karma*—of fruitive activities; *reëün*—the contamination; *sattvena*—by the mode of goodness; *vâddhena*—which has grown strong; *rajaù*—the mode of passion; *tamaù*—the mode of ignorance; *ca*—also; *vidhüya*—giving up; *nirvääam*—the transcendental position in which one is united with the object of his meditation; *upaiti*—achieves; *anindhanam*—without fuel.

TRANSLATION

The mind can be controlled when it is fixed on the Supreme Personality of Godhead. Having achieved a stable situation, the mind becomes free from polluted desires to execute material activities; thus as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance, and gradually one transcends even the material mode of goodness. When the mind is freed from the fuel of the modes of nature, the fire of material existence is extinguished. Then one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme

Lord.

PURPORT

The interaction of the three modes of nature creates great obstacles in one's path of spiritual advancement, and there is danger that one may be thrown down into the darkness of ignorance. Those who are experienced in practical psychology know the dangers of the uncontrolled mind and constantly endeavor to bring the mind under control. If one can free oneself from the influence of the material modes of passion and ignorance, then life becomes very auspicious. Controlling the mind, and thereby freeing oneself from the influence of the material modes of nature, is the only means of making actual progress in life. The word *yasmin* in this verse, according to Çréla Çrédhara Svāmé, indicates the Supreme Personality of Godhead, who is the reservoir of all pleasure. Giving up the material propensities of the mind does not mean merging into an impersonal existence, such as that experienced in dreamless sleep. As stated in this verse, *sattvena vâddhena*: one must become firmly established in the mode of goodness and then gradually rise onto the spiritual platform, where one may dwell in the company of the Supreme Personality of Godhead.

TEXT 13

tadE"vamaAtmanyavaç&Ü"icaÔaAe
na vaed" ik(iÂaß"ih"r"ntarM" vaA
yaTaeSauk(Ar"Ae na{paitaM ~ajantama,
wSaAE gAtaAtmaA na d"d"zAR paAieR

*tadaivam âtmany avaruddha-citto
na veda kii'cid bahir antaraà vä
yatheñu-kâro nâpatià vrajantam
iñau gatâtmä na dadarça pārçve*

WORD-FOR-WORD MEANINGS

tadā—at that time; *evam*—thus; *ātmani*—in the Supreme Personality of Godhead; *avaruddha*—fixed; *cittaù*—the mind; *na*—does not; *veda*—know; *kii cit*—anything; *bahiù*—outside; *antaram*—inside; *vā*—either; *yathā*—just as; *iñu*—of arrows; *kāraù*—a maker; *nā-patim*—the king; *vrajantam*—going; *iñau*—in the arrow; *gata-ātmā*—being absorbed; *na dadarça*—did not see; *pārçve*—right next to him.

TRANSLATION

Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him.

PURPORT

It is understood that when a king moves on a public street he is heralded by kettledrums and other musical instruments and is accompanied by soldiers and other members of his retinue. Thus, despite this royal extravaganza passing right by his workshop, the arrow maker did not even notice because he was completely absorbed in his prescribed duty of making an arrow straight and sharp. One who is completely absorbed in loving devotional service to the Absolute Truth, Çré Kāñëa, no longer pays attention to material illusion. In this verse the word *bahis*, "external" refers to the innumerable objects of material sense gratification, such as food, drink, sex, and so on, which drag the senses of the conditioned soul into material duality. The word *antaram*, or "internal" refers to memory of previous sense gratification or hopes and dreams for future materialistic situations. One who is seeing everywhere the Absolute Truth, Çré Kāñëa, categorically rejects both internal and external illusion. This is called *mukti-pada*, or the status of liberation. On this platform there is neither attraction nor aversion to sense objects; rather, there is loving absorption in the Absolute Truth, Kāñëa, and an overwhelming desire to please Him by devotional service. One who gives up the reality of Kāñëa will be forced to

wander uselessly in the kingdom of mental speculation. One who cannot see that the Absolute Truth, Lord Kāñëa, is the background and basis of everything that exists will be bewildered by the false concept that there is something that is not Kāñëa. Everything emanates from the Lord, and He is the Lord of everything. This simple understanding is the actual existential situation.

TEXT 14

Wk(caAyaRinake(ta: syaAä,"
@'amaÔaAe gAuh"AzAya:
@la^oyamaANA @AcaArE"r,"
mauinare"k(Ae'lpaBaASaNA:

*eka-cäry aniketaù syäd
apramatto guhäçayaù
alakñyamäëa äcärair
munir eko 'lpa-bhāñäëaù*

WORD-FOR-WORD MEANINGS

eka—alone; *cäre*—moving; *aniketaù*—without fixed residence; *syät*—should be; *apramattaù*—being very alert; *guhä-äçayaù*—remaining secluded; *alakñyamäëaù*—without being recognized; *äcäräiù*—by his activities; *muniù*—a sage; *ekaù*—without companions; *alpa*—very little; *bhāñäëaù*—speaking.

TRANSLATION

A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized or noticed by others. Moving without companions, he should not speak more than required.

PURPORT

The previous narration concerning the shell bracelets of the young girl demonstrates that even saintly persons engaged in ordinary *yoga* processes should remain alone to avoid conflict or disturbance. In other words, persons engaged in ordinary *yoga* processes should not even associate with each other. This verse indirectly refers to the serpent, who, fearing attack from human beings, keeps himself secluded. From this example we learn that a saintly person should not associate with ordinary materialistic people. He should also avoid having a fixed residence and should wander unnoticed by others.

Our engagement in material existence is the cause of our unhappiness. Such engagement destroys the real purpose of our life, Kāñëa consciousness. Somehow or other one must give up the deep-rooted attachment to material society, friendship and love. One must practice detachment, and by surrender to the principles of Kāñëa consciousness one's auspicious life will begin. By organizing one's life according to the *varëäçrama* system one can take the first step in self-realization. In other words, one should accept an honest occupation and regulate his sex life, either by giving it up entirely as a *brahmacärë* or *sannyäsë* or by living as a married householder. Without regulating one's occupation and personal life, there will be chaos, and it will be very difficult to make spiritual advancement. The attachments to material society, friendship and love are based on a long previous experience in the material world. They are great obstacles in the path of transcendental understanding, and if one maintains them, spiritual progress will be most difficult. Caitanya Mahäprabhu taught by His example and precept what a devotee should and should not do, and obedience to such principles brings one to the path of supreme perfection. Thus, one has to rise above ordinary social custom, which directs the living entity toward useless sense gratification.

TEXT 15

gA{h"Ar"mBaAe ih" äü":KaAya
ivaP(laêA'auvaAtmana:
s\$apaR: par"k{(taM vaezma
'aivazya s\$auKamaeDatae

*gâhârambho hi duùkhäya
viphalaç cädhruvâtmanaù
sarpaù para-kâtaà veçma
praviçya sukham edhate*

WORD-FOR-WORD MEANINGS

gâha—of a home; *ârambhaù*—construction; *hi*—certainly; *duùkhäya*—leads to unhappiness; *viphalaù*—fruitless; *ca*—also; *adhruva*—impermanent; *âtmanaù*—of the living being; *sarpaù*—a serpent; *parakâtam*—built by others; *veçma*—home; *praviçya*—having entered; *sukham*—happily; *edhate*—prosper.

TRANSLATION

When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

PURPORT

The snake does not have the proclivity to build his own home, but rather lives in a suitable place constructed by other creatures. Thus he does not entangle himself in the labor of home building. Çréla Bhaktisiddhânta Sarasvaté Öhäkura points out that although materialistic persons take unlimited pains to invent and mass-produce electricity, automobiles, airplanes, etc., ultimately these things are meant for the convenience of the Vaiñëavas who are preaching Kãñëa consciousness. The *karmés* will always go to such trouble, and the devotees will always offer such laborious productions to the Supreme Personality of Godhead by engaging them in His loving service. The devotees, being concerned with the ultimate

perfection of life, do not personally struggle for material advancement. On the other hand, there is no need for the devotees to artificially imitate the austere life-style of ancient times. A devotee's goal is simply to serve Kāñëa as nicely as possible; therefore the devotees willingly accept beautiful mansions and all types of material opulences, not with any personal attachment, but only so that these things can be engaged in the loving service of the Lord. If one engages such things with a desire to enjoy them, one falls down from the platform of pure devotional service. Materialistic persons are only interested in exploiting their so-called *yoga* practice in order to rejuvenate their sexual potency or to vainly remember their previous conditioned lives. Thus, applying mysticism to the endless search for sense gratification, they do not understand the actual goal of human life.

TEXT 16

Wk(Ae naAr"AyaNA Ae de"va:
 paUvaRs\$a{íM" svamaAyayaA
 s\$aMô\$tya k(Alak(layaA
 k(lpaAnta wd"malir":
 Wk(WvaAiã"talyaAe'BaUä,"
 @AtmaADaAr"Ae'iKalaA™aya:

eko nārāyaëo devau
pūrva-sāññaà sva-māyayā
saàhātya kāla-kalayā
kalpānta idam eçvaraù
eka evādvitéyo 'bhüa
ātmādhāro 'khilāçrayau

WORD-FOR-WORD MEANINGS

ekaù—alone; *nārāyaëau*—the Supreme Personality of Godhead; *devau*—God; *pūrva*—previously; *sāñña*—created; *sta-māyayā*—by His own potency; *saàhātya*—withdrawing within Himself; *kāla*—of time; *kalayā*—by the portion; *kalpa-ante*—at the time of annihilation; *idam*—this universe;

ēçvaraù—the supreme controller; *ekaù*—alone; *eva*—indeed; *advitéyaù*—without a second; *abhüt*—became; *ätma-ädhäraù*—one whose self is the reservoir and resting place of everything; *akhila*—of all potencies; *äçrayaù*—the reservoir.

TRANSLATION

The Lord of the universe, Nārāyaëa, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus, His unlimited Self is the shelter and reservoir of all potencies. The subtle pradhāna, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.

PURPORT

As will be explained in verse 21 of this chapter, the Lord's independent creation and annihilation of the universe can be compared to the spider's creating and withdrawing his web. The word *eka*, or "one alone," is mentioned twice in this verse to emphasize that there is only one Supreme Personality of Godhead and that all universal affairs, as well as spiritual pastimes, are conducted by His potency alone. According to Çréla Viçvanātha Cakravarté Öhäkura, this verse refers to Kāraëärëavaçäyë Viñëu, or Mahä-viñëu lying in the Causal Ocean. The words *ätmādhāra* and *akhiläçraya* both indicate that Nārāyaëa is the reservoir or shelter of all existence. *Ätmādhāra* indicates that the Lord's personal body is the shelter of everything. Mahä-viñëu is a plenary portion of Lord Kāñëa, the original Supreme Personality of Godhead, from whose body expand the innumerable potencies that manifest the material and spiritual worlds. According to the *Brahma-saàhitä* these innumerable worlds rest within the *brahma-jyotir*, or spiritual effulgence, also emanating from the Lord's body. Thus Kāñëa is

éçvara, the supreme controller.

TEXTS 17-18

k(AlaenaAtmaAnauBaAvaena
s\$aAmyaM naltaAs\$au zAi·(Sau
s\$aÔvaAid"SvaAid"pauç&Sa:
'aDaAnapauç&Saeir":

par"Avar"ANAAM par"ma
@Astae kE(valyas\$aMiÁata:
ke(valaAnauBavaAnand"-
s\$and"Aeh"Ae inaç&paAiDak(:

*kālenātmānubhāvena
sāmyaà nētāsu çaktiñu
sattvādiñv ādi-puruñau
pradhāna-puruñeçvaraù

parāvarāëää parama
āste kaivalya-saàji' itaù
kevalānubhavānanda-
sandoho nirupādhikaù*

WORD-FOR-WORD MEANINGS

kālena—by the time factor; *ātma-anubhāvena*—which is the Lord's own potency; *sāmyam*—to equilibrium; *nētāsu*—being brought; *çaktiñu*—the material potencies; *sattva-ādiñu*—the mode of goodness, etc.; *ādi-puruñau*—the eternal Supreme Personality of Godhead; *pradhāna-puruña-éçvaraù*—the supreme controller of the neutral state of nature (*pradhāna*) and of the living entities; *para*—of the liberated living entities or the demigods; *avarāëām*—of ordinary conditioned souls; *paramaù*—the supreme worshipable object; *āste*—exists; *kaivalya*—liberated existence; *saàji' itaù*—that which is indicated by the term; *kevala*—pure without material tinge; *anubhava*—experience of revelation; *ānanda*—bliss;

sandohaù—the totality; *nirupādhikaù*—devoid of materially designated relationships.

TRANSLATION

When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called *pradhāna*, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word "liberation."

PURPORT

One who fixes his mind in the Absolute Truth, the Personality of Godhead, gets immediate relief from the waves of material anxiety because the Lord's transcendental form is completely free of any material contamination or designation. Less intelligent persons accept the illogical doctrine that the Lord is transformed into His creation and maintains no separate, individual existence. They falsely imagine that they can merge their individuality into the universal oneness and become exactly equal to the Supreme Personality of Godhead. However, in the opinion of *Çrémad-Bhāgavatam* the Personality of Godhead is not impersonal but is instead full of all transcendental qualities. The three modes of material nature constitute His inferior energy, and the omnipotent time factor, upon which the modes rest, is the personal expansion of the Lord. Thus, the Lord creates, maintains and annihilates the material manifestation and yet remains completely apart from it. The conditioned souls who desire to exploit the Lord's inferior creation are impelled by the Personality of Godhead to do so, and thus they become imitation enjoyers in the temporary world of matter. But when one gains practical experience that the gross and subtle material bodies are simply coverings of the eternal soul,

one gives up the foolishness of material attachment and becomes attached to the Supreme Personality of Godhead. He realizes that his constitutional position is neither to enjoy matter nor merge into the Lord's existence. His real nature is that he is a servant of God. Service rendered to the Lord is eternal, full of bliss and knowledge, and by the potency of such service one becomes liberated and his activities become glorious. Such service is eternal and gradually promotes one to the platform of *kevalānubhavānanda-sandoha*, or merging into the ocean of bliss by seeing the transcendental personal form of the Lord.

TEXT 19

ke(valaAtmaAnauBaAvaena
svamaAyaAM iṭagAuNAAtmak(Ama,
s\$aÉÿAeBayana, s\$a{jatyaAd"AE
tayaA s\$aUṭamair"nd"ma

*kevalātmānubhāvena
sva-māyāṇ tri-guḍātmikām
saī kīobhayan sājaty ādau
tayā sūtram arindama*

WORD-FOR-WORD MEANINGS

kevala—pure; *ātma*—of His own Self; *anubhāvena*—by the potency; *sva-māyām*—His own energy; *tri*—three; *guḍa*—modes; *ātmikām*—composed of; *saī kīobhayan*—agitating; *sājati*—He manifests; *ādau*—at the time of creation; *tayā*—with that energy; *sūtram*—the *mahat-tattva* distinguished by the power of action; *arindama*—O subduer of the enemies.

TRANSLATION

O subduer of the enemies, at the time of creation the Personality of Godhead expands His own transcendental potency in the form of time, and

agitating His material energy, *māyā*, composed of the three modes of material nature, He creates the *mahat-tattva*.

PURPORT

The word *kevala* means "pure" and indicates that the Lord's *kālaçakti*, or time potency, is a transcendental energy nondifferent from His personal body. The *brāhmaëa* addresses King Yadu here as *arindama*, subduer of the enemies. This indicates that although the topic of *māyā*, or illusory creation, is being discussed, the King need not worry, because as a staunch devotee of the Lord, he is able to subdue the real enemies of life, namely lust, anger and greed, which make one a prisoner in *māyā*'s kingdom. The word *sūtram* indicates the *mahat-tattva*, on which many material creations rest, just like jewels rest on a thread. In the state of *pradhāna*, or material equilibrium, the modes of nature do not interact. In the Third Canto of *Çrémad-Bhāgavatam*, Lord Kapila explains in His Sāi khyā teachings that the Supreme Personality of Godhead agitates the neutral state of nature and thus creation takes place. The created manifest form of nature in which fruitive activities are stimulated is called *mahat-tattva*, as indicated in this verse.

If one tries to renounce the illusory creation of the Lord by taking shelter of impersonal Vedānta philosophy, thus artificially equating the infinite consciousness of the Lord and the infinitesimal consciousness of the conditioned soul, one's analysis will fall far short of reality. The word *sva-māyām* in this verse indicates that the illusory potency that covers the conditioned souls is always subordinate to the Lord, whose consciousness is infallible and infinite and who is always a person.

TEXT 20

taAmaAò"iñgAuNAvyai-M(
s\$ajantal%M ivaitaAemauKama,
yaismana, 'aAetaimadM" ivaiM
yaena s\$ams\$ar"tae paumaAna,

tām āhus tri-guëa-vyaktiā

*sâjantêà viçvato-mukham
yasmin protam idaà viçvaà
yena saàsarate pumän*

WORD-FOR-WORD MEANINGS

täm—the *mahat-tattva*; *ähuù*—they say; *tri-guëa*—the three modes of material nature; *vyaktim*—manifesting as the cause; *sâjantêm*—creating; *viçvataù-mukham*—many different categories of cosmic manifestation; *yasmin*—within the *mahat-tattva*; *protam*—strung and bound; *idam*—this; *viçvam*—universe; *yena*—by which; *saàsarate*—undergoes material existence; *pumän*—the living being.

TRANSLATION

According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the *sûtra* or *mahat-tattva*. Indeed, this universe is resting within that *mahat-tattva*, and due to its potency the living entity undergoes material existence.

PURPORT

The cosmic manifestation is a reality because it emanates from the supreme reality, the Personality of Godhead. The material world, however, is temporary and full of problems. The conditioned soul foolishly tries to become the lord of this inferior creation and becomes separated from his real friend, the Supreme Lord. In this state, his only business is material sense gratification, and his real knowledge is lost.

TEXT 21

*yaTaAeNARnaAiBaôR\$d"yaAä,"
ONAA< s\$antatya vaf†ata:
tayaA ivaô\$tya BaUyastaAM*

faṣṣatyā evaṁ māheśvaram:

*yathorēnābhir hādayād
ūrēām śantatyā vaktrataḥ
tayā vihatya bhūyaḥ tāṁ
grasaty evaṁ māheṣvaraḥ*

WORD-FOR-WORD MEANINGS

yathā—just as; *ūrna-nābhiḥ*—the spider; *hādayāt*—from within himself; *ūrēām*—thread; *śantatyā*—expanding; *vaktrataḥ*—from his mouth; *tayā*—with that thread; *vihatya*—enjoying; *bhūyaḥ*—again; *tām*—that thread; *grasati*—he swallows; *evam*—in the same way; *mahā-ēṣvaraḥ*—the Supreme Lord.

TRANSLATION

Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

PURPORT

One who is intelligent obtains spiritual knowledge even from an insignificant creature like the spider. Thus, transcendental knowledge is visible everywhere for one whose eyes are opened in Kāñḍā consciousness.

TEXT 22

*yaṭa yaṭa manaś dehāt
dātā yatsakṣaṁ iḍāyā
yathā, āśaśa yathā āśa*

yaAita taÔatsvaè&pataAma,

*yatra yatra mano dehé
dhārayet sakalā dhiyā
snehād dveñād bhayād vāpi
yāti tat-tat-svarūpatām*

WORD-FOR-WORD MEANINGS

yatra yatra—wherever; *manaù*—the mind; *dehé*—the conditioned soul; *dhārayet*—fixes; *sakalam*—with complete concentration; *dhiyā*—with the intelligence; *snehāt*—because of affection; *dveñāt*—because of envy; *bhayāt*—because of fear; *vā api*—either; *yāti*—he goes; *tat-tat*—to that, whatever it is; *svarūpatām*—particular state of existence.

TRANSLATION

If out of love, hate or fear an embodied soul fixes his mind with intelligence and complete concentration upon a particular bodily form, he will certainly attain the form that he is meditating upon.

PURPORT

From this verse it is not hard to understand that if one constantly meditates upon the Supreme Personality of Godhead, one will achieve a spiritual body just like that of the Lord. The word *dhiyā*, "with intelligence," indicates complete intellectual conviction in a particular understanding, and similarly the word *sakalam* indicates one-pointed attention of the mind. With such complete absorption of consciousness, surely one will attain in the next life a form exactly like that upon which one was meditating. This is another example learned from the insect kingdom, as explained in the following verse.

TEXT 23

k(Lq%: paezAs\$k{(taM DyaAyana,
ku(x"YaAM taena 'avaeizAta:
yaAita tats\$aAtmataAM r"Ajana,
paUvaRè&pamas\$antyajana,

kéöaù peçaskâtaà dhyäyan
kuòyääà tena praveçitaù
yäti tat-sätmatäà rājan
pūrva-rūpam asantyajan

WORD-FOR-WORD MEANINGS

kéöaù—an insect; *peçaskâtam*—a wasp; *dhyäyan*—meditating on;
kuòyäm—in his hive; *tena*—by the wasp; *praveçitaù*—forced to enter;
yäti—he goes; *tat*—of the wasp; *sa-ätmatām*—the same state of existence;
rājan—O King; *pūrva-rūpam*—the previous body; *asantyajan*—not giving
up.

TRANSLATION

O King, once a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved the same state of existence as the wasp. Thus one achieves a state of existence according to one's constant concentration.

PURPORT

The following question may be raised: Since the weaker insect in this story did not physically change his body, how can it be said that he achieved the same state of existence as the wasp? Actually, by constant meditation upon a particular object one's consciousness becomes filled with its qualities. Due to extreme fear the smaller insect was absorbed in the characteristics and activities of the large wasp and thus entered into the existence of the wasp. Due to such meditation, he actually took the body of a wasp in his

next life.

Similarly, although we are conditioned souls, if we absorb our consciousness in Lord Kāñëa we can become liberated even before giving up our present body. If our intelligence becomes steady on the spiritual platform by understanding that Lord Kāñëa is everything, then we can give up unnecessary consciousness of the external body and absorb ourselves in the spiritual pastimes of Vaikuëöha. Thus even before death one can raise oneself to the spiritual platform and enjoy life as a liberated soul. Or, if one is a stubborn fool, then even in this life one can become just like an animal, such as a hog or a dog, constantly thinking of eating and sex life. But human life is actually meant for understanding the science of consciousness and the future results of our meditation.

TEXT 24

WvaM gAuç&Bya WtaeBya
WSaA mae izAi^oataA maita:
svaAtmaAepaizAi^oataAM bauiÜM"
Za{NAu mae vad"ta: 'aBaAe

evaà gurubhya etebhya
eñä me çikñitā matiù
svātmopaçikñitāà buddhià
çäëu me vadatāu prabho

WORD-FOR-WORD MEANINGS

evam—thus; *gurubhyaù*—from the spiritual masters; *etebhyaù*—from these; *eñä*—this; *me*—by me; *çikñitā*—learned; *matiù*—knowledge; *sva-ātma*—from one's own body; *upaçikñitām*—learned; *buddhim*—knowledge; *çäëu*—please hear; *me*—from me; *vadatāu*—as I am speaking; *prabho*—O King.

TRANSLATION

O King, from all these spiritual masters I have acquired great wisdom.

Now please listen as I explain what I learned from my own body.

TEXT 25

de" h" Ae gAuç&maRma ivar" i· (ivavaek(he" taur,"
iba" atsma s\$ aÔvainaDanaM s\$ atataAtyauRd" kR(ma,
taÔvaAnyanaena ivama{ zAAima yaTaA taTaAipa
paAr" fyaimatyavais\$ ataAe ivacar" Amyas\$ aËÿ:

*deho gurur mama virakti-viveka-hetur
bibhrat sma sattva-nidhana à satatarty-udarkam
tattväny anena vimāçämi yathä tathäpi
pärakyaṃ ity avasito vicarämy asaṁ gaṇ*

WORD-FOR-WORD MEANINGS

deha—the body; *guru*—spiritual master; *mama*—my; *virakti*—of detachment; *viveka*—and intelligence which facilitates; *hetu*—the cause; *bibhrat*—maintaining; *sma*—certainly; *sattva*—existence; *nidhanam*—destruction; *satata*—always; *ärti*—suffering; *udarkam*—future result; *tattväni*—the truths of this world; *anena*—with this body; *vimāçämi*—I contemplate; *yathä*—even though; *tathä api*—nevertheless; *pärakyaṃ*—belonging to others; *iti*—thus; *avasita*—being convinced; *vicarämi*—I wander about; *asaṁ gaṇ*—without attachment.

TRANSLATION

The material body is also my spiritual master because it teaches me detachment. Being subject to creation and destruction, it always comes to a painful end. Thus, although using my body to acquire knowledge, I always remember that it will ultimately be consumed by others, and remaining detached, I move about this world.

PURPORT

The words *yathā tathāpi* are significant in this verse. Although the body bestows great benefit by enabling one to learn about this world, one should always remember its unhappy, inevitable future. If cremated, the body is burned to ashes by fire; if lost in a lonely place, it is consumed by jackals and vultures; and if buried in a luxurious coffin, it decomposes and is consumed by insignificant insects and worms. Thus it is described as *pārakyam*, "ultimately to be consumed by others." One should, however, carefully maintain bodily health to execute Kāñëa consciousness, but without undue affection or attachment. By studying the body's birth and death, one can acquire *virakti-viveka*, the intelligence to detach oneself from useless things. The word *avasita* indicates conviction. One should be convinced of all the truths of Kāñëa consciousness.

TEXT 26

jaAyaAtmajaATaRpazAuBa{tyagA{h"AæavagAARna,
pauSnaAita yait'ayaicak(LSaRyaA ivatanvana,
svaAntae s\$ak{(cC)\$mavaç&Ü"Dana: s\$a de"h":
s\$a{"î"Asya baljamavas\$ald"ita va{°aDamaR:

jäyätmajärtha-paçu-bhâtya-gâhâpta-vargän
puññäti yat-priya-cikérñayä vitanvan
svänte sa-kâcchram avaruddha-dhanaù sa dehaù
sânöväsya béjam avasédati vâkñä-dharmaù

WORD-FOR-WORD MEANINGS

jäyä—wife; *ätma-ja*—children; *artha*—money; *paçu*—domestic animals; *bhâtya*—servants; *gâha*—home; *âpta*—relatives and friends; *vargän*—all these categories; *puññäti*—nourishes; *yat*—the body; *priya-cikérñayä*—with a desire to please; *vitānvan*—expanding; *sva-ante*—at the time of death; *sa-kâcchram*—with great struggle; *avaruddha*—accumulated; *dhanaù*—wealth; *saù*—this; *dehaù*—body; *sânövä*—having created; *asya*—of the living entity; *béjam*—the seed; *avasédati*—falls down and dies;

vākñā—the tree; *dharmaù*—following the nature of.

TRANSLATION

A man attached to the body accumulates money with great struggle to expand and protect the position of his wife, children, property, domestic animals, servants, homes, relatives, friends, and so on. He does all this for the gratification of his own body. As a tree before dying produces the seed of a future tree, the dying body manifests the seed of one's next material body in the form of one's accumulated *karma*. Thus assuring the continuation of material existence, the material body sinks down and dies.

PURPORT

One might argue, "Among all the *gurus* mentioned thus far, the material body is certainly the best, since it awards the detachment and fine intelligence that enable one to engage in the devotional service of the Lord. Thus, we should serve the body, although it is temporary, with great attachment, or risk the offense of ungratefulness. How can detachment from the body be recommended when the body is endowed with so many wonderful qualities?" The answer is given in this verse. The body does not award detachment and knowledge in the manner of some benevolent teacher; rather, it causes so much pain and misery that any commonsense person cannot help being convinced of the uselessness of material life. Just as a tree produces the seeds of the next tree and then dies, the body's lusty desires induce the conditioned soul to create a further chain of *karma*. Finally the body, having paved the way for unlimited suffering in material existence, drops dead.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, *deha* indicates both the gross body and the subtle, mental body. Those who do not clearly understand the difference between body and soul falsely think that body and soul are identical and that one can find perfect happiness in bodily sense gratification. But those who foolishly accept the temporary body as all-important cannot be compared with self-realized souls who intelligently

understand the superiority of the eternal soul.

TEXT 27

ijaùE" k(taAe'maumapak(SaRita k(ihR" taSaAR
izA´aAe'nyatastvagAud"rM"™avaNAM ku(taiêta,
„aANAAe'nyataêpalaä{ "f, (ca k(maRzAi·(r,"
baù"Ya: s\$apatnya wva gAeh"paitaM launainta

*jihvaikato 'mum apakarīati karhi tarīā
çiçno 'nyatas tvag udaraà çravaëaà kutaçcit
ghrāëo 'nyataç capala-dāk kva ca karma-çaktir
bahvyaù sapatnya iva geha-patià lunanti*

WORD-FOR-WORD MEANINGS

jihvā—the tongue; *ekataù*—on one side; *amum*—the body or the conditioned soul who identifies with the body; *apakarīati*—drags away; *karhi*—sometimes; *tarīā*—thirst; *çiçnaù*—the genitals; *anyataù*—on another side; *tvak*—the sense of touch; *udaram*—the belly; *çravaëam*—the ears; *kutaçcit*—from somewhere else; *ghrāëaù*—the sense of smell; *anyataù*—from another side; *capala-dāk*—the fickle eyes; *kva ca*—somewhere else; *karma-çaktiù*—the other active organs and limbs of the body; *bahvyaù*—many; *sa-patnyaù*—co-wives; *iva*—like; *geha-patim*—the head of the household; *lunanti*—pull in many directions.

TRANSLATION

A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous

objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura mentions that after understanding this verse one should merely offer, without attachment, the bare necessities to the *guru* of one's body. One should keep one's body fit and working in the simplest possible way, and that is the sum and substance of service to this so-called *guru*. If one desires to faithfully serve the body, one should consider that the body pulls the consciousness of the conditioned soul in many ways at once, and thus for the servant of the body there is no possibility of understanding God or even of becoming peaceful.

TEXT 28

s\$a{"î"A paur"AiNA ivaivaDaAnyajayaAtmazAftyaA
va{"aAna, s\$ar"Is\$a{papazAUna, KagAd"nd"zAUk(Ana,
taEstaEr"tauí"ô\$d"ya: pauç&SaM ivaDaAya
"aöAvalaAek(iDaSaNAM maud"maApa de"va:

*sāñvā purāei vividhāny ajayātma-çaktyā
vākñān sarésāpa-paçün khaga-dandaçükān
tais tair atuñña-hādayaù puruññaà vidhāya
brahmāvaloka-dhiññaäaà mudam āpa devaù*

WORD-FOR-WORD MEANINGS

sāñvā—having created; *purāei*—material bodies that house the conditioned souls; *vividhāni*—many varieties; *ajayā*—through the agency of *māyā*; *ātma-çaktyā*—the Lord's own potency; *vākñān*—trees; *sarésāpa*—reptiles; *pañün*—animals; *khaga*—birds; *danda-çükān*—snakes; *taiù taiù*—by all these different varieties of bodies; *atuñña*—unsatisfied; *hādayaù*—His heart;

puruṇam—the human form of life; *vidhāya*—creating; *brahma*—the Absolute Truth; *avaloka*—vision of; *dhiṇāḁam*—intelligence suitable for; *mudam*—happiness; *āpā*—achieved; *devau*—the Lord.

TRANSLATION

The Supreme Personality of Godhead, expanding His own potency, *māyā-çakti*, created innumerable species of life to house the conditioned souls. Yet by creating the forms of trees, reptiles, animals, birds, snakes and so on, the Lord was not satisfied within His heart. Then He created human life, which offers the conditioned soul sufficient intelligence to perceive the Absolute Truth, and became pleased.

PURPORT

God has specifically created the human form of life to facilitate the liberation of the conditioned soul. Therefore one who abuses human life prepares his path to hell. As stated in the *Vedas*, *puruṇatve cāvistarām ātmā*: "In the human form of life there is good possibility of understanding the eternal soul." The *Vedas* also state:

*tābhyo gām ānayat tā abruvan
na vai no 'yam alam iti
tābhyo 'çvam ānayat tā abruvan
na vai no 'yam alam iti
tābhyaù puruṇam ānayat tā
abruvan su-kātaà bata*

The purport of this *çruti-mantra* is that lower forms of life, such as the cow and horse, are not actually suitable to fulfill the purpose of creation. But human life awards the opportunity to understand one's eternal relationship with God. Thus, one must control the material senses and fulfill the real purpose of human life. If one takes to Kāṇḁa consciousness, the Supreme Lord personally feels happiness and gradually reveals Himself to His devotee.

The Lord's material creation consists of the living entities and dead matter, which the less intelligent try to enjoy. The Lord, however, is not satisfied by those species that blindly strive for sense gratification without understanding spiritual nature. We are suffering due to our forgetfulness of Kāñëa and the blissful situation of His abode. If we accept the Lord as protector and shelter and execute His order, we can easily revive our eternal, blissful nature as parts and parcels of the Personality of Godhead. It is for this purpose that the Lord has created human life.

TEXT 29

labDvaA s\$auäu"laRBaimadM" baò"s\$amBavaAntae
 maAnauSyamaTaRd"mainatyamapalh" Dalr":
 taUNA< yataeta na pataed"nauma{tyau yaAvana,
 ina:™aeyas\$aAya ivaSaya: Kalau s\$avaRta: syaAta,

*labdhvä su-durlabham idaà bahu-sambhavänte
 mänuñyam artha-dam anityam apéha dhérau
 türëaà yateta na pated anu-mâtyu yävan
 niùçreyasäya viñayaù khalu sarvataù syät*

WORD-FOR-WORD MEANINGS

labdhvä—having obtained; *su-durlabham*—that which is very difficult to obtain; *idam*—this; *bahu*—many; *sambhava*—births; *ante*—after; *mänuñyam*—human form of life; *artha-dam*—which awards great value; *anityam*—not eternal; *api*—although; *iha*—in this material world; *dhérau*—one who has sober intelligence; *türëam*—immediately; *yateta*—should endeavor; *na*—not; *patet*—has fallen; *anu-mâtyu*—always subject to death; *yävat*—as long as; *niùçreyasäya*—for ultimate liberation; *viñayaù*—sense gratification; *khalu*—always; *sarvataù*—in all conditions; *syät*—is possible.

TRANSLATION

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kāñëa consciousness is possible only for a human being.

PURPORT

Material life essentially means repeated birth and death. Even the lowest forms of life, such as reptiles, insects, pigs and dogs, have ample opportunity for sense gratification. Even ordinary houseflies have a busy sex life and thus multiply rapidly. Human life, however, enables one to understand the Absolute Truth and is therefore full of grave responsibility. Since the valuable human life is not eternal, we should do the needful to achieve the highest perfection, Kāñëa consciousness. Before death appears, we should seriously cultivate our real self-interest.

One can experience Kāñëa consciousness in the association of devotees of the Lord. Without their association, one is in danger of being attracted to an impersonal conception of life, which causes one to fall away from devotional service to the Absolute Truth. Or, being discouraged by one's failure to understand the Absolute Truth, one may return to the false platform of sense gratification. In conclusion, human life is meant for cultivating Kāñëa consciousness under the guidance of the experienced, self-realized devotees of the Lord.

TEXT 30

WvaM s\$aÄaAtavaEr"AgyaAe
ivaÄaAnaAlaAek(@Atmaina
ivacar"Aima mah"ImaetaAM
mau.(s\$aËÿAe'nah"x.~k{(ta:

evaà sai jäta-vairägyo

*vijī ānāloka ātmani
vicarāmi mahēm etāà
mukta-sai go 'nahaì kâtaù*

WORD-FOR-WORD MEANINGS

evam—thus; *sai jâta*—completely developed; *vairāgyaù*—detachment; *vijī āna*—realized knowledge; *ālokaù*—having vision; *ātmani*—in the Supreme Personality of Godhead; *vicarāmi*—I wander; *mahēm*—the earth; *etām*—this; *mukta*—freed; *sai gaù*—from attachment; *anahaì kâtaù*—without false ego.

TRANSLATION

Having learned from my spiritual masters, I remain situated in realization of the Supreme Personality of Godhead and, fully renounced and enlightened by realized spiritual knowledge, wander the earth without attachment or false ego.

TEXT 31

*na ÷ek(smaAÖ"r"AeÁaARnaM
s\$auisTarM" syaAts\$aupauSk(lama,
"aöEtad"iã"talyaM vaE
gAlyatae baò"DaiSaRiBa:*

*na hy ekasmäd guror jī ānaà
su-sthiraà syāt su-puñkalam
brahmaitad advitēyaà vai
gēyate bahudharñibhiù*

WORD-FOR-WORD MEANINGS

na—not; *hi*—certainly; *ekasmät*—from one; *guroù*—guru; *jī ānam*—knowledge; *su-sthiram*—very steady; *syāt*—can be; *su-puñkalam*—very complete; *brahma*—the Absolute Truth; *etat*—this;

advitéyam—one without a second; *vai*—certainly; *géyate*—is glorified; *bahudhā*—in many ways; *āñibhiù*—by the sages.

TRANSLATION

Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master.

PURPORT

Çréla Çrédhara Svāmé comments on this verse as follows. "The statement that one requires many spiritual masters certainly needs explanation, since practically all great saintly persons of the past did not take shelter of many spiritual masters, but rather accepted one. The words *géyate bahudhāñibhiù*, 'the Absolute Truth is glorified in many ways by the sages,' indicate the personal and impersonal understandings of the Absolute Truth. In other words, some sages describe only the Lord's impersonal effulgence, which is without spiritual variety, whereas others describe the Lord's manifest form as the Personality of Godhead. Thus, merely by hearing from many different authorities, one cannot actually learn the highest perfection of life. The proliferation of differing spiritual authorities is useful only to counteract the living entities' tendency to be grossly materialistic. Different spiritual philosophers create faith in the existence of the soul and may be accepted at that level. But as will be clarified in later verses, the spiritual master who ultimately gives perfect knowledge is one."

Çréla Jéva Gosvāmé comments as follows on this verse. "Since it is commonly understood that one is to accept a single spiritual master, why is it recommended that one learn from many so-called spiritual masters appearing in the forms of ordinary material objects? The explanation is that one's worshipable spiritual master will instruct one in many departments of knowledge by giving lessons gleaned from ordinary objects. As recommended by the *brähmaëa avadhüta*, one can strengthen the teachings received from one's *äcärya* and avoid transgressing his orders by observing

ordinary things in nature. One should not mechanically receive the teachings of one's *guru*. The disciple should be thoughtful and with his own intelligence realize in practice what he has heard from his spiritual master by observing the world around him. In this sense one may accept many *gurus*, though not those who preach against the knowledge received from the bona fide spiritual master. In other words, one should not hear from persons like the atheist Kapila."

Çrëla Viçvanätha Cakravartë Öhäkura also comments on this verse, as follows. "It is stated in *Çrémad-Bhägavatam*, *tasmäd guruà prapadyeta jijñäsuù çreya uttamam*: [SB 11.3.21] 'Therefore one should approach a bona fide spiritual master if one actually desires to achieve the highest perfection in life.' Similarly, in Chapter Ten, verse 5 of this canto, the Personality of Godhead Himself states, *mad-abhijñä guruà çäntam upäseta mad-ätmakam*: 'One must serve a bona fide spiritual master who is in full knowledge of My personality and who is not different from Me.' There are many similar verses in Vedic literature indicating that one must take shelter of a single bona fide spiritual master. We also have the examples of innumerable great saintly persons who did not accept more than one spiritual master. Thus, it is a fact that we should accept one bona fide spiritual master and receive from him the particular *mantra* that one is to chant. I myself certainly follow this principle and worship my bona fide spiritual master. However, in worshipping one's *äcärya*, one may take help from good and bad examples. By observing examples of good behavior one will be strengthened in devotional service, and in seeing negative examples one will be forewarned and avoid danger. In this way, one may accept many ordinary material objects as one's spiritual masters, considering them as *çikñä-gurus*, or *gurus* who give important lessons for spiritual advancement."

Thus in the Lord's own words, *mad-abhijñä guruà çäntam upäseta mad-ätmakam*: one should approach a single bona fide spiritual master who is in full knowledge of the Lord's personality and sincerely worship him, considering him to be *mad-ätmakam*, or nondifferent from the Lord Himself. This statement does not contradict what the Lord has presented in the teachings of the *avadhüta brähmaëa*. If one receives the teachings of one's *äcärya* but keeps them locked up in his brain as theoretical dogma, one

will make little advancement. To develop steady, complete knowledge one must see the teachings of one's *ācārya* everywhere; thus a Vaiñëava offers all respects to anyone or anything that gives him further enlightenment in the path of worshiping his bona fide *ācārya*, who is nondifferent from Lord Kāñëa.

Among the many *gurus* mentioned by the *brāhmaëa*, some give positive instructions and others give negative instructions. Piì galä the prostitute and the young girl who took off her bracelets provide examples of proper conduct, whereas the hapless pigeons and the foolish honeybee provide examples of behavior to be avoided. In both cases one's spiritual knowledge is enriched. Thus, one should not misunderstand the meaning of this verse in a way contradictory to the Lord's statement *mad-abhijì aà guruà çäntam upäsëta mad-ätmakam* (SB 11.10.5).

TEXT 32

™alBagAvaAnauvaAca
 wtyauftvaA s\$a yaäuM" iva'as\$a,
 tamaAmanṭya gABalr"Dal:
 vaind"ta: svaicaRtaAe r"AÁaA
 yayaAE 'altaAe yaTaAgAtama,

çré-bhagavän uväca
ity uktvä sa yaduà vipras
tam ämantrya gabhéra-dhéu
vanditaù sv-arcito räji ä
yayau préto yathägatam

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *iti*—thus; *uktvä*—having spoken; *saù*—he; *yadum*—to King Yadu; *vipraù*—the *brāhmaëa*; *tam*—to the King; *ämantrya*—bidding farewell; *gabhéra*—extremely deep; *dhéu*—intelligence; *vanditaù*—being offered obeisances; *su-arcitaù*—being properly worshiped; *räji ä*—by the King;

yayau—he went; *prētaù*—with his mind satisfied; *yathä*—just as; *ägatam*—he had come.

TRANSLATION

The Supreme Personality of Godhead said: Having thus spoken to King Yadu, the wise brähmaëa accepted obeisances and worship from the King and felt pleased within himself. Then bidding farewell, he left exactly as he had come.

PURPORT

Çréla Çrédhara Svämé gives evidence from *Çrémad-Bhägavatam* that the *brähmaëa avadhüta* was actually the incarnation of Godhead Dattätreya. The *Bhägavatam* (2.7.4) states,

yat-päda-paì kaja-paräga-pavitra-dehä
yogardhim äpur ubhayéà yadu-haihayädyaù

"Many Yadus, Haihayas, etc., became so purified, by the grace of the lotus feet of Dattätreya, the Lord, that they obtained both material and spiritual blessings." This verse mentions that Yadu was purified by contact with the lotus feet of Dattätreya, and similarly the present verse states, *vandito sv-arcito räji ä*: King Yadu worshiped the lotus feet of the *brähmaëa*. Thus, according to Çréla Çrédhara Svämé, the *avadhüta brähmaëa* is the Personality of Godhead Himself, and this is confirmed by Çréla Viçvanätha Cakravarté Öhäkura.

TEXT 33

@vaDaUtavaca: ™autvaA
paUvaeRSaAM na: s\$a paUvaRja:
s\$avaRs\$aËyivainamauR-(:
s\$amaicaÔaAe baBaUva h"

*avadhüta-vacaù çrutvä
pürveñää naù sa pürva-jaù
sarva-saì ga-vinirmuktaù
sama-citto babhüva ha*

WORD-FOR-WORD MEANINGS

avadhüta—of the *avadhüta brähmaëa*; *vacaù*—the words; *çrutvä*—having heard; *pürveñäm*—of the ancestors; *naù*—our; *saù*—he; *pürvajaù*—himself a forefather; *sarva*—all; *saì ga*—from attachment; *vinirmuktaù*—being freed; *sama-cittaù*—with his consciousness on the spiritual platform and thus equal everywhere; *babhüva*—he became; *ha*—certainly.

TRANSLATION

O Uddhava, hearing the words of the *avadhüta*, the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and thus his mind was evenly fixed on the spiritual platform.

PURPORT

Here the Lord praises His own dynasty, called Yadu-vaàça, because there appeared in that dynasty many great self-realized kings. King Yadu was enlightened by Dattätreya in the form of an *avadhüta brähmaëa* who taught the King to fix his consciousness on the spiritual platform of detachment by simply observing the creation of God.

Thus end the purports by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Ninth Chapter, of the Çrémad-Bhägavatam, entitled "Detachment from All that Is Material."

10. The Nature of Fruitive Activity

In this chapter Lord Çré Kāñëa refutes the philosophy of the followers of Jaimini and describes to Uddhava how the spirit soul bound within the material body can develop pure transcendental knowledge.

The Vaiñëava, or one who has taken shelter of the Supreme Personality of Godhead, Viñëu, should observe the rules and regulations found in the *Pañcarātra* and other revealed scriptures. According to his own natural qualities and work, he should follow the code of *varëäçrama* in a spirit free from motivation. The so-called knowledge received through one's material senses, mind and intelligence is as useless as the dreams experienced by a sleeping person attached to sense gratification. Therefore, one should give up work performed for sense gratification and accept work as a matter of duty. When one has come to understand something of the truth of the self, he should give up material work performed out of duty and simply engage himself in the service of the bona fide spiritual master, who is the manifest representative of the Personality of Godhead. The servant of the spiritual master should have very firm affection for his *guru*, should be anxious to receive from him knowledge of the Absolute Truth, and should be devoid of envy and the tendency to talk nonsense. The soul is distinct from the gross and subtle material bodies. The spirit soul who has entered into the material body accepts bodily functions according to the reactions of his own past activities. Therefore, only the bona fide, transcendental spiritual master is capable of demonstrating pure knowledge of the self.

The followers of Jaimini and other atheistic philosophers accept regulated material work as the purpose of life. But Kāñëa refutes this by explaining that the embodied soul who has come into contact with segmented material time takes upon himself a perpetual chain of births and deaths and is therefore forced to suffer the consequent happiness and

distress. In this way there is no possibility that one who is attached to the fruits of his material work can achieve any substantial goal in life. The pleasures of heaven and other destinations, which are achieved by sacrificial rituals, can be experienced for only a short time. After one's enjoyment is finished, one must return to this mortal sphere to partake of lamentation and suffering. On the path of materialism there is certainly no uninterrupted or natural happiness.

TEXT 1

™alBagAvaAnauvaAca
mayaAeid"taeSvavaih"ta:
svaDamaeRSau mad"A™aya:
vaNAAR™amaku(laAcaAr"ma,
@k(AmaAtmaA s\$amaAcare"ta,

çré-bhagavān uvāca
mayoditeñv avahitaù
sva-dharmeñu mad-āçrayaù
varëāçrama-kulācāram
akāmātmā samācaret

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *mayā*—by Me; *uditeñu*—spoken; *avahitaù*—with great care; *sva-dharmeñu*—in the duties of devotional service to the Lord; *mat-āçrayaù*—one who accepts Me as shelter; *varëa-āçrama*—the Vedic system of social and occupational divisions; *kula*—of the society; *ācāram*—conduct; *akāma*—devoid of material desires; *ātmā*—such a person; *samācaret*—should practice.

TRANSLATION

The Supreme Personality of Godhead said: Taking full shelter in Me, with the mind carefully fixed in the devotional service of the Lord as spoken

by Me, one should live without personal desire and practice the social and occupational system called *varëäçrama*.

PURPORT

In the previous chapters Lord Kåñëa described through the story of an *avadhüta brähmaëa* the qualities and character of a saintly person. Now the Lord describes the practical means for achieving such a saintly position. In the *Païcarätra* and other scriptures the Personality of Godhead gives instructions for executing devotional service. Similarly, in *Bhagavad-gëtä* (4.13) the Lord says, *cätur-varëyaà mayä säññaà guëa-karma-vibhägaçaù*: "I have personally created the *varëäçrama* system." There are innumerable rules and regulations in the *varëäçrama* system, and the devotee should execute those which do not contradict the process of devotional service. The term *varëa* indicates different classes of human beings, some in the mode of ignorance, some in the mode of passion and some in the mode of goodness. Devotional service to the Lord is executed on the liberated platform, and therefore some injunctions for those persons in passion and ignorance may be contradictory to the regulative principles for those on the liberated platform. Therefore, under the guidance of a bona fide spiritual master who is nondifferent from the Lord, one should execute the basic principles of *varëäçrama* in a way favorable for advancement in Kåñëa consciousness.

TEXT 2

@nval°aeta ivazAuÜ"AtmaA
de"ih"naAM ivaSayaAtmanaAma,
gAuNAeSau taÔvaDyaAnaena
s\$avaARr"mBaivapayaRyama,

*anvékñeta viçuddhätmä
dehinäà viñayätmanäm
guëëñu tattva-dhyänena
sarvärambha-viparyayam*

WORD-FOR-WORD MEANINGS

anvêkîeta—one should see; *viçuddha*—purified; *âtmä*—soul; *dehinäm*—of the embodied beings; *viñaya-âtmanäm*—of those who are dedicated to sense gratification; *guëëñu*—in the material objects of pleasure; *tattva*—as truth; *dhyänena*—by conceiving; *sarva*—of all; *ârambha*—endeavors; *viparyayam*—the inevitable failure.

TRANSLATION

A purified soul should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as truth, all of their endeavors are doomed to failure.

PURPORT

In this verse the Lord describes the process of becoming desireless. All material sense objects, including those perceived by their form, taste, flavor, touch or sound, are temporary. We now see our family and nation, but ultimately they will disappear. Even our own body, by which we perceive them, will disappear. Thus, the inevitable result of material enjoyment is *viparyaya*, or great suffering. The word *viçuddhâtmä* indicates those who have purified themselves by executing the regulative duties of devotional service. They can clearly see the hopeless frustration of material life, and thus they become *akämâtmä*, or great souls free from material desire.

TEXT 3

s\$auæasya ivaSayaAlaAek(Ae
DyaAyataAe vaA manaAer"Ta:
naAnaAtmak(tvaAiã"P(las\$a,
taTaA Baed"AtmaDalgAuRNAE:

suptasya viñayäloko

*dhyäyato vä manorathaù
nänätmakatväd viphalas
tathä bhedätma-dhéù guëaiù*

WORD-FOR-WORD MEANINGS

suptasya—of one who is sleeping; *viñaya*—sense gratification; *älokaù*—seeing; *dhyäyataù*—of one who is meditating; *vä*—or; *manaù-rathaù*—merely a creation of the mind; *nänä*—a large variety; *ätmakatvät*—due to having the nature of; *viphalaù*—bereft of the real perfection; *tathä*—in that way; *bheda-ätma*—in that which is separately constituted; *dhéù*—intelligence; *guëaiù*—by the material senses.

TRANSLATION

One who is sleeping may see many objects of sense gratification in a dream, but such pleasurable things are merely creations of the mind and are thus ultimately useless. Similarly, the living entity who is asleep to his spiritual identity also sees many sense objects, but these innumerable objects of temporary gratification are creations of the Lord's illusory potency and have no permanent existence. One who meditates upon them, impelled by the senses, uselessly engages his intelligence.

PURPORT

Because the fruits of material work are temporary, it ultimately does not matter whether or not one obtains them; the final result is the same. Materialistic activities can never award the highest perfection of life, Kâñëa consciousness. The material intelligence, impelled by the senses, strongly desires sense gratification. As stated here (*bhedätma-dhéù*), such intelligence actually separates one from one's real self-interest. Thus the intelligence, absorbed in that which is materially favorable and unfavorable, becomes divided in pursuit of innumerable categories of material advancement. Such divided intelligence is impotent and cannot understand the Absolute Truth, the Personality of Godhead, Çré Kâñëa. The devotees of the Lord, however,

have their intelligence fixed on one point—Lord Kāñëa. They meditate upon the Lord's form, qualities, pastimes and devotees, and thus their intelligence is never separated from the Absolute Truth. As stated in *Bhagavad-gētā* (2.41):

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-çākhā hy anantaç ca
buddhayo 'vyavasāyinām*

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many branched."

If one is not Kāñëa conscious, he is uselessly dreaming without any understanding of his eternal situation. The material intelligence will always devise novel means of achieving happiness, and therefore one bounces from one fruitless program of sense gratification to another, ignoring the simple fact that all material things are temporary and will disappear. In this way one's intelligence becomes infected with material lust and greed, and such infected intelligence cannot bring one to the true goal of life. One should hear from the bona fide spiritual master whose intelligence is pure, and then one will come to Kāñëa consciousness, the highest perfection of life.

TEXT 4

*inava{ÔaM k(maR s\$aevaeta
'ava{ÔaM matpar"styajaeta,
ijaÁaAs\$aAyaAM s\$am'ava{ÔaAe
naAi%"yaetk(maRcaAed"naAma,*

*nivāṭṭaà karma seveta
pravāṭṭaà mat-paras tyajet
jijī āsāyāà sampravāṭṭo
nādrīyet karma-codanām*

WORD-FOR-WORD MEANINGS

nivāttam—regulative duties; *karma*—such work; *seveta*—one should perform; *pravāttam*—activities for sense gratification; *mat-paraù*—one who is dedicated to Me; *tyajet*—should give up; *jijī'āsāyām*—in searching for spiritual truth; *sampravāttaù*—being perfectly engaged; *na*—not; *ādriyet*—one should accept; *karma*—any material activity; *codanām*—injunctions governing.

TRANSLATION

One who has fixed Me within his mind as the goal of life should give up activities based on sense gratification and should instead execute work governed by the regulative principles for advancement. When, however, one is fully engaged in searching out the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitive activities.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura explains that the words *jijī'āsāyāà* *sampravāttaù* refer to one who is *yoga-ärüòha*, or advanced in the *yoga* process. In *Bhagavad-gētā* (6.3-4) it is stated:

*ärurukñor muner yogaà
karma kâraëam ucyate
yogärüòhasya tasyaiva
çamaù kâraëam ucyate*

*yadä hi nendriyärtheñu
na karmasv anuñajjate
sarva-saì kalpa-sannyäsä
yogärüòhas tadocyate*

"For one who is a neophyte in the eightfold *yoga* system, work is said to be the means; and for one who has already attained to *yoga*, cessation of all

material activities is said to be the means. A person is said to have attained to *yoga* when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities." The example may be given that an ordinary man will try to enjoy the company of women for material sense pleasure. This is called *pravāṭṭa-karma*, or the path of sense gratification. A religious person will also enjoy the company of a woman, but under the regulative principles of the *varēācrama* system. However, one who is fully absorbed in spiritual advancement will ultimately give up all sense gratification derived from sexual association, either regulated or illicit. Similarly, in the stage of *pravāṭṭa-karma*, or ordinary sense gratification, one will eat whatever pleases his tongue. On the other hand, a materialistic devotee will sometimes cook sumptuous preparations and offer them to the Deity, not in order to satisfy the Lord but rather with the intention of satisfying his own tongue and belly. However, one who is *sampravāṭṭa*, or fully engaged in spiritual consciousness, is never interested in simply gratifying his tongue. He avoids ordinary foods prepared by materialistic persons, and just for the purpose of keeping his body fit for serving Kāñṇēa he eats moderate quantities of food that has first been offered to the Deity for the Deity's pleasure.

The process of spiritual realization gradually brings a conditioned soul from the lowest point of materialistic consciousness to total absorption in loving service to the Personality of Godhead. In the beginning one is taught to dovetail one's enjoying propensities by first offering to the Lord the fruit of one's work. In the advanced stage, however, the impulse to execute fruitive activities (*karma-codanām*) is absent, and one simply engages in the loving service of the Lord without any selfish motive. For example, a renounced *sannyāsī* preaching Kāñṇēa consciousness, or even a renounced householder preaching Kāñṇēa consciousness, is not required to execute all of the injunctions governing sense gratification in family life. Ultimately, every human being should take to the transcendental duties of Kāñṇēa consciousness. Rather than working to fulfill one's own desires and then offering the results to Kāñṇēa, one should fully engage in pleasing the Lord directly according to His own intimate desires.

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, any attempt to

enjoy the material world, either religiously or irreligiously, ultimately will be full of contradictions. One should come to the platform of desirelessness, pure love of Godhead, and thus solve all of the problems of life.

TEXT 5

yamaAnaBaI°NAM s\$aevaeta
inayamaAnmatpar": ,(icata,
mad"iBaÁaM gAuçM& zAAntama,
opaAs\$alta mad"Atmak(ma,

yamān abhékñēaà seveta
niyamān mat-paraù kvacit
mad-abhijī aà guruà çāntam
upāsēta mad-ātmakam

WORD-FOR-WORD MEANINGS

yamān—major regulative principles, such as not to kill; *abhékñēam*—always; *seveta*—one should observe; *niyamān*—minor regulations, such as cleansing the body; *mat-paraù*—one who is devoted to Me; *kvacit*—as far as possible; *mat-abhijī am*—one who knows Me as I am in My personal form; *gurum*—the spiritual master; *çāntam*—peaceful; *upāsēta*—one should serve; *mat-ātmakam*—who is not different from Me.

TRANSLATION

One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful, and who by spiritual elevation is not different from Me.

PURPORT

The word *yamān* refers to major regulative injunctions necessary for preserving one's purity. In the Kāñhā consciousness movement all bona fide members must give up eating meat, fish and eggs, and they must also avoid intoxication, gambling and illicit sex. The word *abhékñēam* indicates that one cannot at any time perform such forbidden activities, even in difficult circumstances. The word *niyamān* refers to less obligatory injunctions, such as bathing three times daily. In certain difficult situations one may not bathe three times daily yet may still maintain one's spiritual position. But if one engages in sinful, forbidden activities, even in difficult circumstances, there undoubtedly will be a spiritual falldown. Ultimately, as explained in *Upadeçāmāta*, mere adherence to rules and regulations cannot give one spiritual perfection. One must approach a bona fide spiritual master who is *mad-abhijī am*, or in full knowledge of the personal form of Godhead. The word *mat* ("Me") negates the possibility of a bona fide spiritual master having an impersonal conception of the Absolute Truth. Furthermore, the *guru* must be in complete control of his senses; therefore he is called *çānta*, or peaceful. Because of being completely surrendered to the mission of the Lord, such a spiritual master is *mad-ātmakam*, or nondifferent from the Personality of Godhead.

TEXT 6

@maAnyamats\$ar"Ae d"°aAe
inamaRmaAe ä{"X#s\$aAEô\$d":
@s\$atvar"Ae'TaRijaÁaAs\$aur,"
@nas\$aUyaur"maAeGavaAk,(

amāny amatsaro dakñō
nirmamo dāòha-sauhādaù
asatvaro 'rtha-jijī' āsur
anasüyur amogha-vāk

WORD-FOR-WORD MEANINGS

amānt—without false ego; *amatsaraù*—not considering oneself to be the doer; *dakñāù*—without laziness; *nirmamaù*—without any sense of proprietorship over one's wife, children, home, society, etc.; *dāòha-sauhādaù*—being fixed in the mood of loving friendship with the spiritual master, who is one's worshipable deity; *asatvaraù*—without becoming bewildered due to material passion; *artha-jijī āsuù*—desiring knowledge of the Absolute Truth; *anasüyuù*—free from envy; *amogha-vāk*—completely free from useless conversation.

TRANSLATION

The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

PURPORT

No one can claim to be the permanent proprietor of his so-called wife, family, home, society, and so on. Such material relationships appear and disappear like bubbles on the surface of the ocean. No one can claim to be the creator of the material elements that produced one's home, society and family. If it were a fact that parents were the ultimate creators of the bodies of their children, children would never die before their parents; the parents would simply create new bodies for the children. Similarly, parents would also not die, because they would create new bodies for themselves to replace the old ones. Actually, God creates everyone's bodies as well as the material elements with which we build our material societies. Therefore, before death

drags these things out of our grasp, we should voluntarily engage them in the loving service of the spiritual master, who is the bona fide representative of Lord Kåñëa. Then such material objects, instead of causing lamentation, will be the cause of happiness.

TEXT 7

jaAyaApatyagA{h"°aeṭa-
svajana%"ivaNAAd"Sau
od"As\$alna: s\$amaM pazyana,
s\$avaeRSvaTaRimavaAtmana:

*jäyāpatya-gāha-kñetra-
svajana-draviëädiñu
udäsénaù samaà paçyan
sarveñv artham ivätmanaù*

WORD-FOR-WORD MEANINGS

jäyā—to wife; *apatya*—children; *gāha*—home; *kñetra*—land;
svajana—relatives and friends; *draviëa*—bank account; *ädiñu*—and so on;
udäsénaù—remaining indifferent; *samam*—equally; *paçyan*—seeing;
sarveñu—in all of these; *artham*—purpose; *iva*—like; *ätmanaù*—of oneself.

TRANSLATION

One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

PURPORT

A devotee of the Lord recognizes that his wife, children, home, land, friends and money are meant to be engaged in the loving service of the Supreme Lord. Therefore, he does not frantically make arrangements for the

sense gratification of his family and friends. He is not eager to enjoy the false prestige of being the master of his wife and the lord of his children, nor is he anxious to gain prestige from his friends and society. Thus he does not envy anyone and is not lazy in the matter of self-realization. He is free from the false sense of proprietorship and is always eager to develop his understanding of the Supreme Personality of Godhead. He is free from false egotism and automatically turns away from useless materialistic conversation. Thus he is steady and not whimsical, and he is always firmly situated in loving friendship at the lotus feet of the spiritual master.

The question may be raised as to how one can develop freedom from false proprietorship. Çréla Viçvanātha Cakravarté Öhäkura has given the following example. An ordinary man is very eager to accumulate more and more money, and he maintains his wealth in the form of stocks, bonds, securities, bank accounts, properties, gold, and so on. As long as these different assets are contributing to his financial well-being, he sees them equally and considers that they belong to him. But if some of his assets are taken by the government for taxes, or if they are lost in an unfortunate business arrangement, then he is forced to give up his sense of proprietorship. In the same way, everyone should be intelligent enough to observe that one's sense of ownership over innumerable material objects is not permanent; therefore one should develop detachment from these things. If one does not cultivate a loving feeling of friendship for the Supreme Personality of Godhead and His pure devotee, the spiritual master, one will undoubtedly be entangled by the network of material society, friendship and love. One will then remain bound up on the material platform with no hope of permanent happiness.

TEXT 8

ivala^oaNA: sTaUlas\$aU^omaAä,"
de"h"Ad"Atmaei^oataA svaä{"k,(
yaTaAiçad"ARç&NA Ae d"A÷Aä,"
d"Ah"k(Ae'nya: 'ak(AzAk(:

vilakñāēau sthūla-sūkñmāo

*dehäd ätmekñitā sva-dāk
yathāgnir dāruëo dāhyäd
dähako 'nyaù prakāçakaù*

WORD-FOR-WORD MEANINGS

vilakñäëaù—having different characteristics; *sthüla*—from the gross; *sükñmät*—and the subtle; *dehät*—from the body; *ätmä*—the spirit soul; *ékñitā*—the seer; *sva-dāk*—self-enlightened; *yathä*—just as; *agniù*—fire; *dāruëaù*—from firewood; *dāhyät*—from that which is to be burned; *dähakaù*—that which burns; *anyaù*—other; *prakāçakaù*—that which illuminates.

TRANSLATION

Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities.

PURPORT

It is analytically demonstrated in this verse that one should never falsely identify the ego with the material body. Such misidentification is called false ego, or material illusion. The following question may be raised. Since it is commonly known that the Supreme Personality of Godhead enlightens the conditioned soul, why is the term *sva-dāk*, or "self enlightened," used in this verse? Çréla Viçvanätha Cakravarté Öhäkura explains that although the Supreme Personality of Godhead certainly furnishes consciousness to the living entity, the living entity, being endowed with the potency of the Lord has himself the capacity to revive and expand his pure consciousness. He may therefore be considered, in a secondary sense, self-enlightened. The example may be given that gold or silver domes brilliantly reflect the rays of the sun. Although the light comes from the sun, the inherent properties of

gold and silver can also be considered causes for the brilliant reflection, since other substances do not possess suitable properties to reflect the sun's light. Similarly, the spirit soul can be considered *sva-dâk*, or self-enlightened, because he possesses characteristics by which he can brilliantly reflect the potency of the Personality of Godhead, thus illuminating his existential situation, just as a gold or silver dome shines due to its reflective properties.

A nice example is given in this verse to illustrate the different characteristics of the body and soul. Fire, which burns and illuminates, is always different from that which is burned for illumination. It may be said, however, that fire is present in an unmanifest form within wood. Similarly, in the conditioned life of ignorance, the spirit soul is present, though unmanifest, within the body. The enlightened condition of the living entity can be compared to the act of arousing fire within wood. Just as fire quickly burns wood to ashes, similarly the spirit soul, when enlightened, burns to ashes the darkness of ignorance. We are conscious of the body; therefore it may be said that the body is illuminated by consciousness, which is the energy, or symptom, of the spirit soul. Identifying the body and soul as one is just as foolish as considering fire and wood to be the same. In both cases, the intimate circumstantial connection between fire and wood or between the soul and the body does not alter the fact that fire is different from wood or that the soul is always different from the body.

TEXT 9

inar"AeDaAetpaÔyaNAuba{h"na,-
naAnaAtvaM tat{k{(taAna, gAuNAAna,
@nta: 'aivaí" @ADaÔa
WvaM de"h"gAuNAAna, par":

*nirodhotpatty-aëu-bâhan-
nânâtvaà tat-kâtân guëän
antaù praviñña ädhatta
evaà deha-guëän paraù*

WORD-FOR-WORD MEANINGS

nirodha—dormancy; *utpatti*—manifestation; *aëu*—tiny; *bâhat*—large; *nânâtvam*—the variety of characteristics; *tat-kâtân*—produced by that; *guëän*—qualities; *antaù*—within; *praviññaù*—having entered; *ädhatte*—accepts; *evam*—thus; *deha*—of the material body; *guëän*—qualities; *paraù*—the transcendental entity.

TRANSLATION

Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.

PURPORT

Although fire may appear and disappear within a particular object, the element fire always exists. Similarly, the eternal soul appears within a suitable body and then disappears from that body, but the soul always exists. Just as fire is different from its fuel, the soul is different from the body. A match makes a tiny fire, whereas the explosion of a huge gasoline tank will send flames shooting up into the sky. But still, fire is one. Similarly, one spirit soul may appear in the body of Brahmä and another in the body of an ant, but the spirit soul is qualitatively the same in every body. Because of ignorance we impose the bodily characteristics upon the soul, and thus we say that a particular person is American, Russian, Chinese, African or Mexican or that he is old or young. Although such designations certainly apply to the body, they do not apply to the spirit soul, which is described here as *paraù*, or a transcendental entity. As long as the bewildered spirit soul remains inimical to the Supreme Personality of Godhead, the designations of the gross and subtle bodies will wrap themselves around him, keeping him in darkness. If one intellectually identifies oneself with various materialistic philosophies of life, he becomes covered by the subtle mind. Ultimately everything that exists is part and parcel of the Absolute Truth,

Lord Kāñëa. When the living entity realizes this, he becomes *nirupādhi*, or free from material designations. This is his constitutional position.

TEXT 10

yaAe's\$aAE gAuNAEivaRr"icataAe
de"h"Ae'yaM pauç&Sasya ih"
s\$aMs\$aAr"stai^aabanDaAe'yaM
pauMs\$aAe ivaâA icC\$d"Atmana:

*yo 'sau guëair viracito
deho 'yaà puruñasya hi
saàsāras tan-nibandho 'yaà
puàso vidyā cchid ātmanaù*

WORD-FOR-WORD MEANINGS

yaù—which; *asau*—that(subtle body); *guëaiù*—by the material modes; *viracitaù*—constructed; *dehaù*—the body; *ayam*—this (gross body); *puruñasya*—of the Supreme Personality of Godhead; *hi*—certainly; *saàsāraù*—material existence; *tat-nibandhaù*—tied to that; *ayam*—this; *puàsaù*—of the living entity; *vidyā*—knowledge; *chit*—that which cuts apart; *ātmanaù*—of the soul.

TRANSLATION

The subtle and gross material bodies are created by the material modes of nature, which expand from the potency of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his own factual nature. This illusory state, however, can be destroyed by real knowledge.

PURPORT

Regarding the analogy comparing fire and its fuel to the soul and the

body, one may argue that to some extent fire is dependent upon its fuel and cannot exist without it. Since we do not experience the existence of fire independent of fuel, one may therefore still question how it is possible for the living entity to exist separately from the body, become covered by it and eventually become free from it. Only through the Supreme Personality of Godhead's knowledge potency (*vidyā*) can one clearly understand the nature of the living entity. By *vidyā*, or real knowledge, one may cut material existence to pieces and even in this lifetime experience spiritual reality. According to Çréla Viçvanātha Cakravarté Ōhākura, our material existence is an artificial imposition. By the Lord's inconceivable potency of nescience, the qualities of gross and subtle material forms are psychologically imposed upon the living being, and because of misidentification with the body, the living entity initiates a series of illusory activities. As explained in the previous chapter, the present material body is like a tree that produces the karmic seed of the next body. However, this cycle of ignorance can be cut to pieces by the transcendental knowledge explained by the Lord.

Unfortunately, the conditioned souls, being inimical to the Supreme Personality of Godhead, do not accept the perfect knowledge spoken by the Lord. Instead they remain absorbed in gross and subtle illusion. But if the living entity accepts the Lord's knowledge, his whole situation can be rectified, and he can return to his original, eternal, blissful life of perfect knowledge in the direct association of the Lord.

TEXT 11

tasmaAiÀaÁaAs\$ayaAtmaAnama,
 @AtmasTaM ke(valaM par"ma,
 s\$aËÿmya inar"s\$aede"taä,"
 vastaubaiÜM" yaTaA,(mama,

*tasmäj jiji āsayātmānam
 ātma-sthaà kevalaà param
 saì gamya nirased etad
 vastu-buddhià yathā-kramam*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *jijī āsayā*—by the cultivation of knowledge; *ātmānam*—the Supreme Personality of Godhead; *ātma*—within oneself; *satham*—situated; *kevalam*—pure; *param*—transcendental and supreme; *saī gamya*—approaching by realized knowledge; *niraset*—one should give up; *etat*—this; *vastu*—within material objects; *buddhim*—concept of reality; *yathā-kramam*—gradually, step by step.

TRANSLATION

Therefore, by the cultivation of knowledge one should approach the Supreme Personality of Godhead situated within oneself. By understanding the Lord's pure, transcendental existence, one should gradually give up the false vision of the material world as independent reality.

PURPORT

The word *yathā-kramam* ("step by step") means that after first realizing oneself to be different from the gross material body one should then progressively detach oneself from material mental activities. In this verse *etat vastu-buddhim* means seeing the material world as existing independently rather than correctly seeing all things as emanations of the Absolute Truth.

When one correctly identifies oneself as eternal spiritual form, one achieves the real fruit of knowledge. The Lord is eternally manifest in His eternal form, and the living entity is similarly manifest in his eternal form as the loving servitor of the Lord. When we falsely assume that temporary, illusory material objects are real, knowledge of our eternal spiritual form is covered by ignorance. If, however, one meditates upon the Lord's supreme presence within everything, one can return to the normal, blissful state of spiritual life. Every human being should seriously endeavor to understand the Absolute Truth, as indicated in this verse by the word *jijī āsayā*.

TEXT 12

@AcaAyaAeR'r"iNAr"Aâ: syaAä,"
@ntaevaAsyauÔar"Ar"iNA:
tats\$anDaAnaM 'avacanaM
ivaâAs\$ainDa: s\$auKaAvah":

*âcārya 'raëir ädyaù syäd
ante-väsy uttaräraëiù
tat-sandhānaà pravacanaà
vidyā-sandhiù sukhāvahaù*

WORD-FOR-WORD MEANINGS

âcāryaù—the spiritual master; *araëiù*—sacred kindling wood used in the sacrificial fire; *ädyaù*—held beneath; *syät*—is to be considered; *ante-väse*—the disciple; *uttara*—at the top; *araëiù*—kindling wood; *tat-sandhānam*—the stick in the middle, which connects the upper and lower wood; *pravacanam*—instructions; *vidyā*—transcendental knowledge; *sandhiù*—like the fire, arising from the friction, that spreads throughout the firewood; *sukha*—happiness; *ävahaù*—bringing.

TRANSLATION

The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the *guru* to the third stick placed in between. The transcendental knowledge communicated from *guru* to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to *guru* and disciple.

PURPORT

When the darkness of ignorance is burned to ashes, the dangerous life of ignorance is also eradicated, and one can work for his true self-interest in

full knowledge. In this verse the word *ädyaù* means "original" and it indicates the spiritual master, who is compared to the sacred kindling stick held below. From the spiritual master transcendental knowledge, like fire, is spread to the disciple. Just as friction between two sticks of firewood produces fire, similarly, bona fide contact between the spiritual master, who is the representative of Kāñëa, and a sincere disciple produces the fire of knowledge. When the disciple takes shelter of the lotus feet of the spiritual master, he automatically acquires perfect knowledge of his original, spiritual form.

TEXT 13

vaEzAAr"d"I s\$aAitaivazAuÜ"bauÜ"r,"
 DaunaAeita maAyaAM gAuNAs\$am'as\$aUtaAma,
 gAunaAMê s\$and"÷ yad"Atmamaetata,
 svayaM ca zAAMyatyas\$aimaâTaAiç:

*vaiçäradé säti-viçuddha-buddhir
 dhunoti mâyäà guëa-samprasütäm
 gunäàç ca sandahya yad-ätmam etat
 svayaà ca çäàyaty asamid yathägniù*

WORD-FOR-WORD MEANINGS

vaiçäradé—available from the expert; *sä*—this; *ati-viçuddha*—most pure; *buddhiù*—intelligence or knowledge; *dhunoti*—repels; *mâyäm*—illusion; *guëa*—from the modes of material nature; *samprasütäm*—produced; *guëän*—the modes of nature themselves; *ca*—also; *sandahya*—completely burning up; *yat*—from which modes; *ätmam*—constituted; *etat*—this (material existence); *svayam*—itself; *ca*—also; *çäàyati*—is pacified; *asamit*—without fuel; *yathä*—just as; *agniù*—fire.

TRANSLATION

By submissively hearing from an expert spiritual master, the expert

disciple develops pure knowledge, which repels the onslaught of material illusion arising from the three modes of material nature. Finally this pure knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.

PURPORT

The Sanskrit word *vaiçāradē* means "that which is derived from the expert [*viçārada*]." Perfect transcendental knowledge comes from the expert spiritual master, and when such knowledge is heard by the expert disciple, it curbs the waves of material illusion. Since the Lord's illusory energy acts eternally within the material world, there is no possibility of destroying illusion. One may, however, destroy the presence of illusion within one's own heart. To accomplish this the disciple must become expert in pleasing the expert spiritual master. As one advances to the perfectional stage of Kāñëa consciousness, experiencing the presence of the Lord everywhere, one's attention shifts to the transcendental platform. At that time, pure knowledge itself, one's constant technical awareness of illusion, diminishes, just as fire diminishes and is extinguished after consuming its stock of fuel.

Çréla Madhvācārya has quoted from several Vedic scriptures to show that *māyā*, or material illusion, is just like a witch who always haunts the conditioned souls. *Māyā* offers the conditioned souls whatever they like within the three modes of nature, but such offerings are all just like fire that burns the heart to ashes. Therefore, one must understand that the material world is a hellish place, offering a permanent situation to no one. Externally we experience many things, and internally we contemplate our experience, formulating plans for future action. Thus internally and externally we are victims of ignorance. Real knowledge comes from the *Vedas*, or the Supreme Personality of Godhead in His form of perfect wisdom. If we become fully Kāñëa conscious, taking complete shelter of the Lord, there will be no scarcity of pleasure, because the Lord is the reservoir of all pleasure, and His devotees freely move within that reservoir.

TEXTS 14-16

@TaESaAmk(maRk(ta|RNAAM
BaAe·|(NAAM s\$auKaäu":KayaAe:
naAnaAtvamaTa inatyatvaM
laAek(k(AlaAgAmaAtmanaAma,

manyas\$ae s\$avaRBaAvaAnaAM
s\$aMsTaA ÷AEtpaiÔak(L yaTaA
taÔad"Ak{(itaBaede"na
jaAyatae iBaâtae ca Dal:

WvamapyaËÿ s\$avaeRSaAM
de"ih"naAM de"h"yaAegAta:
k(AlaAvayavata: s\$ainta
BaAvaA janmaAd"yaAe's\$ak{(ta,

*athaiñām karma-kartëääà
bhoktëääà sukha-duùkhayou
nānātvam atha nityatvaà
loka-kālāgamātmanām*

*manyase sarva-bhävänäà
saàsthā hy autpattiké yathā
tat-tad-ākāti-bhedena
jāyate bhidyate ca dhéu*

*evam apy aī ga sarveñääà
dehinääà deha-yogataù
kālāvayavataù santi
bhävä janmādayo 'sakāt*

WORD-FOR-WORD MEANINGS

atha—thus; *eñām*—of those; *karma*—fruitive activities; *kartëääm*—of the performers; *bhoktëääm*—of the enjoyers; *sukha-duùkhayou*—of happiness and distress; *nānātvam*—variegatedness; *atha*—moreover; *nityatvam*—perpetual existence; *loka*—of the materialistic world;

kāla—material time; *āgama*—Vedic literatures recommending fruitive activities; *ātmanām*—and the self; *manyase*—if you think; *sarva*—of all; *bhävānām*—material objects; *saàsthā*—the actual situation; *hi*—certainly; *autpattikē*—original; *yathā*—as; *tat-tat*—of all different objects; *ākāti*—of their forms; *bhedena*—by the difference; *jāyate*—is born; *bhidyate*—and changes; *ca*—also; *dhēū*—intelligence or knowledge; *evam*—thus; *api*—even though; *aī ga*—O Uddhava; *sarveṇām*—of all; *dehinām*—embodied beings; *deha-yogataū*—by contact with a material body; *kāla*—of time; *avayavataū*—by the portions or limbs; *santi*—there are; *bhävāū*—states of existence; *janma*—birth; *ādayaū*—and so on; *asakāt*—constantly.

TRANSLATION

My dear Uddhava, I have thus explained to you perfect knowledge. There are philosophers, however, who challenge My conclusion. They state that the natural position of the living entity is to engage in fruitive activities, and they see him as the enjoyer of the happiness and unhappiness that accrue from his own work. According to this materialistic philosophy, the world, time, the revealed scriptures and the self are all variegated and eternal, existing as a perpetual flow of transformations. Knowledge, moreover, cannot be one or eternal, because it arises from the different and changing forms of objects; thus knowledge itself is always subject to change. Even if you accept such a philosophy, My dear Uddhava, there will still be perpetual birth, death, old age and disease, since all living entities must accept a material body subject to the influence of time.

PURPORT

In this verse, according to Ṣṛēla Viṣvanātha Cakravartē Ōhākura, Lord Kāñēa speaks the following to Uddhava. "My dear Uddhava, I have clearly established the actual goal of life in the instructions I have just imparted to you. There are those, however, who challenge My conclusion, especially the followers of Jaimini Kavi. If you are favorable to their understanding and thus do not accept My instructions, then kindly hear the following

explanation.

"According to the followers of Jaimini, the living entity is originally and naturally a performer of fruitive activities, and his happiness and distress are derived from the fruits of his own work. The world in which the living entities find their enjoyment, the time during which they enjoy, the revealed scriptures that explain the means for achieving enjoyment, and the subtle bodies through which the living entities experience enjoyment all exist not only in manifold variety but also eternally.

"The living entity need not develop detachment from material sense gratification, either by seeing the temporariness of individual material objects and situations or by seeing the material world as an illusory creation (*māyā*). According to such materialistic philosophy, material objects such as garlands, sandalwood or beautiful women are temporary in specific manifestations but perpetually exist through the natural flow of creation and destruction. In other words, although a particular woman's form is temporary, there will eternally be beautiful women within the material world. Thus, by carefully executing fruitive rituals according to religious scriptures, one can maintain enjoyable contact with women and wealth life after life. In this way one's sense gratification will be eternal.

"The Jaimini philosophers further say that there never was a time when the world did not exist as it does today, which implies that there is no supreme controller who has created it. They claim that the arrangement of this world is real and appropriate and thus is not illusory. Moreover, they say that there is no eternal knowledge of an original perpetual form of the soul. In fact, they say, knowledge arises not from some absolute truth but from the differences among material objects. Knowledge therefore is not eternal and is subject to change. The assumption hidden in this statement is that there is no spirit soul who possesses eternal, constant knowledge of a single, unchanging reality. Rather, the nature of consciousness or knowledge is that it undergoes constant transformation. They state, however, that eternality is not refuted by the perpetually transforming nature of consciousness. Consciousness perpetually exists, they say, but not in the same form.

"Thus, the followers of Jaimini conclude that the transformation of knowledge does not negate its eternality; rather, they state that knowledge eternally exists within the perpetual nature of its transformation. They therefore naturally come to the path of regulated sense gratification rather than the path of renunciation, for in the state of *mukti*, or liberation, the living entity would not have any material senses, and thus the transformation of material understanding would not be possible. Such philosophers consider that the achievement of an unchanging state of *mukti* would stunt or paralyze the natural activity of the living entity and thus would not be in his self-interest. The path of *nivātti* (aiming toward renunciation and transcendence of the material world) is naturally not interesting to such materialistic philosophers. Accepting for argument's sake the validity of such materialistic philosophy, one can easily demonstrate that the path of regulated sense gratification brings many unwanted and miserable results to the living entity. Therefore even from a materialistic viewpoint, detachment is desirable. Material time is divided into different sections such as days, weeks, months and years, and by material time the living entity is repeatedly forced to undergo the miseries of birth, death, old age and disease. That such real miseries occur everywhere throughout the universe is well known." In this way, states Çréla Viçvanātha Cakravarté Öhäkura, Lord Kāñëa has pointed out the defect of materialistic philosophy to Uddhava.

We may further elaborate that if one falsely accepts the atheistic philosophy of Jaimini and his innumerable modern followers. then the living entity perpetually remains entangled in the anguish of birth, death, old age and disease. This bogus, atheistic philosophy encourages material gratification as the only logical goal of life, but the living entity will inevitably commit mistakes in the execution of regulated sense gratification and eventually go to hell. The Supreme Personality of Godhead, Lord Kāñëa, personally tells Uddhava that this materialistic philosophy is false and irrelevant to the actual self-interest of the living entity.

TEXT 17

taṭṭaAipa k(maRNAAM k(tauRr,"
@svaAtanṭyaM ca la°yatae
BaAe-u(ê äü":Kas\$auKayaAe:
k(Ae nvaTaAeR ivavazAM Bajaeta,

*taträpi karmaëää kartur
asvātantryaà ca lakñyate
bhoktuç ca duùkha-sukhayoü
ko nv artho vivaçaà bhajet*

WORD-FOR-WORD MEANINGS

tatra—in the matter of one's ability to obtain happiness; *api*—furthermore; *karmaëäm*—of fruitive activities; *kartuü*—of the performer; *asvātantryam*—the lack of independence; *ca*—also; *lakñyate*—is clearly seen; *bhoktuü*—of the one who is trying to enjoy; *ca*—also; *duùkha-sukhayoü*—happiness and unhappiness; *kaü*—what; *nu*—indeed; *arthaü*—value; *vivaçam*—for one who is not in control; *bhajet*—can be derived.

TRANSLATION

Although the performer of fruitive activities desires perpetual happiness, it is clearly observed that materialistic workers are often unhappy and only occasionally satisfied, thus proving that they are not independent or in control of their destiny. When a person is always under the superior control of another, how can he expect any valuable results from his own fruitive actions?

PURPORT

Although materialistic persons reject Kāñëa consciousness and instead pursue temporary sense gratification, even that sense gratification is often beyond their reach. If a person could really control his destiny, why would he create problems for himself? No intelligent person would impose death, old age or disease upon himself or his loved ones. One should recognize that

these unwanted miseries are forced upon one by a higher power. Since we are all obviously under superior control, the atheistic philosophy advising one to simply perform fruitive activities and create a happy life is most imperfect.

Due to the influence of time, happiness and misery are created. When a woman becomes pregnant, her husband, relatives and friends eagerly await the birth of the child. As time passes and the child is born, everyone feels great happiness. But as the child grows into old age and eventually dies, that same passage of time is a cause of suffering. Ignorant persons vainly seek help from scientists who work feverishly and fruitlessly in their laboratories to stop death. In modern times, inventions have been created to eliminate the inconveniences of life, but the maintenance and production of such conveniences has proven to be unbearably inconvenient for hundreds of millions of people throughout the world. Only the most foolish person will propose that there is no superior controller and that one can achieve favorable results by expert performance of material activities. Ultimately all material activities are useless because they end in annihilation. If one is driving a car but has only limited control, the situation is most dangerous and must lead inevitably to disaster. Similarly, although we are trying to direct the material body to happiness, we are not in full control of the bodily demands, and therefore there will inevitably be disaster. As stated in *Bhagavad-gētā* (9.3),

*açraddadhānāu puruṇā
dharmasyāsya parantapa
aprāpya māà nivartante
mātyu-saàsāra-vartmani*

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." If one is not a devotee of Lord Kāṇēa, the eventual result of his activities is simply *mātyu-saàsāra*-repeated birth and death.

TEXT 18

na de"ih"naAM s\$auKaM ik(iÂÄä,"
ivaâtae ivaäu"SaAmaipa
taTaA ca äu":KaM maUX#AnaAM
va{TaAh"Æÿr"NAM par"ma,

*na dehināà sukhaà kii cid
vidyate viduñām api
tathā ca duḥkhaà müòhānāà
vāthāhaì karaëaà param*

WORD-FOR-WORD MEANINGS

na—not; *dehinām*—of embodied beings; *sukham*—happiness; *kii cid*—some; *vidyate*—there is; *viduñām*—of those who are intelligent; *api*—even; *tathā*—similarly; *ca*—also; *duḥkham*—unhappiness; *müòhānām*—of the big fools; *vāthā*—useless; *ahaì karaëam*—false ego; *param*—only, or completely.

TRANSLATION

It is observed within the material world that sometimes even an intelligent person is not happy. Similarly, sometimes even a great fool is happy. The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism.

PURPORT

It may be argued that an intelligent person can expertly perform pious activities within the material world and thus never experience suffering, since unhappiness is caused by sinful or impious activities. However, we often observe great suffering even among pious, intelligent persons, because they sometimes fail in the execution of their duty and sometimes consciously or unconsciously perform a forbidden activity. With this argument the Lord refutes the theory that simply on the strength of material piety one may remain perpetually happy without Kāñëa consciousness.

On the other hand, we observe that even the most foolish or sinful persons sometimes experience happiness, because even those completely dedicated to sin sometimes accidentally perform pious activities by inadvertently traveling through a holy place or helping a saintly person. The material creation of God is so complex and bewildering that even those dedicated to piety sometimes commit sins, and even those dedicated to sinful life sometimes perform pious actions. Therefore, within the material world we do not find absolute happiness or unhappiness. Rather, every conditioned soul is hovering in confusion, without perfect knowledge. Piety and sin are relative material ideas that bestow relative happiness and unhappiness. Absolute happiness is experienced on the spiritual platform in full Kāñëa consciousness, or love of God. Thus material life is always ambiguous and relative, whereas Kāñëa consciousness is the actual platform of perfect happiness.

TEXT 19

yaid" 'aAiæaM ivaGaAtaM ca
jaAnainta s\$auKaäu":KayaAe:
tae'pyaÜ"A na ivaäu"yaAeRgAM
ma{tyaunaR 'aBavaeâTaA

*yadi prāptià vighātaà ca
jānanti sukha-duùkhayoù
te 'py addhā na vidur yogaà
mātyur na prabhaved yathā*

WORD-FOR-WORD MEANINGS

yadi—if; *prāptim*—achievement; *vighātam*—removal; *ca*—also;
jānanti—they know; *sukha*—of happiness; *duùkhayoù*—and of distress;
te—they; *api*—still; *addhā*—directly; *na*—not; *viduù*—do know;
yogam—the process; *mātyuù*—death; *na*—not; *prabhavet*—would exert its
power; *yathā*—by which.

TRANSLATION

Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death will not be able to exert its power over them.

PURPORT

If the so-called intelligent materialists know the means of achieving happiness and destroying unhappiness, then they should deliver people from inevitable death. The scientists are busily working to solve this problem, but since they have completely failed, it is understood that they are not actually intelligent and that they do not know the means of achieving happiness and eliminating misery. It is most foolish to think that one can be happy with an ax hanging over one's neck. Lord Kāñëa says in *Bhagavad-gétä*, *måtyuù sarva-haraç cāham*: [Bg. 10.34] "I Myself come before you as death and take everything away." We should not blindly ignore the disaster of material life, but should instead accept the Lord's causeless mercy, which He so magnanimously offers in His incarnation as Caitanya Mahāprabhu,. We should surrender to the lotus feet of Lord Caitanya, who offers the real means for achieving unqualified happiness: the chanting of the holy names of the Lord. This is the Lord's desire, and it is in our own self-interest to take up this process.

TEXT 20

k(Ae'nvaTaR: s\$auKayatyaenaM
k(AmaAe vaA ma{tyaur"intake(
@AGaAtaM nalyamaAnasya
vaDyasyaeva na tauii"d":

*ko 'nv arthaù sukhayaty enaà
kāmo vā måtyur antike
āghātaà néyamānasya*

vadhyasyeva na tuññi-daù

WORD-FOR-WORD MEANINGS

kaù—what; *nu*—certainly; *arthaù*—material object; *sukhayati*—gives happiness; *enam*—to a person; *kāmaù*—sense gratification derived from material things; *vā*—or; *mātyuù*—death; *antike*—standing nearby; *āghātam*—to the place of execution; *nēyamānasya*—of one who is being led; *vadhyasya*—of one who is to be killed; *iva*—like; *na*—not at all; *tuññi-daù*—gives satisfaction.

TRANSLATION

Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?

PURPORT

It is customary throughout the world that a condemned man is offered a sumptuous last meal. For the condemned man, however, such a feast is a chilling reminder of his imminent death, and therefore he cannot enjoy it. Similarly, no sane human being can be satisfied in material life, because death is standing near and may strike at any moment. If one is sitting in one's living room with a deadly snake at one's side, knowing that at any moment the poisonous fangs might pierce the flesh, how can one sit peacefully and watch television or read a book? Similarly, unless one is more or less crazy, one cannot be enthusiastic or even peaceful in material life. Knowledge of the inevitability of death should encourage one to become determined in spiritual life.

TEXT 21

™*autaM ca ä{"í"vaä," äu"íM"*
s\$paDaARs\$aUyaAtyayavyayaE:

baù"ntar"Ayak(AmatvaAta,
k{(iSava»aAipa inaSP(lama,

*çrutaà ca dāñña-vad duññaà
spardhäsüyātyaya-vyayaiù
bahv-antarāya-kāmatvāt
kāñi-vac cāpi niñphalam*

WORD-FOR-WORD MEANINGS

çrutam—material happiness which is heard of; *ca*—also; *dāñña-vat*—just like that which we have already seen; *duññam*—is contaminated; *spardhā*—by jealousy; *asüyā*—by envy; *atyaya*—by death; *vyayaiù*—and by decay; *bahu*—many; *antarāya*—obstacles; *kāmatvāt*—because of accepting happiness with such characteristics; *kāñi-vat*—like agriculture; *ca*—also; *api*—even; *niñphalam*—fruitless.

TRANSLATION

That material happiness of which we hear, such as promotion to heavenly planets for celestial enjoyment, is just like that material happiness we have already experienced. Both are polluted by jealousy, envy, decay and death. Therefore, just as an attempt to raise crops becomes fruitless if there are many problems like crop disease, insect plague or drought, similarly, the attempt to attain material happiness, either on earth or on the heavenly planets, is always fruitless because of innumerable obstacles.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Öhākura comments as follows on this verse. "Ordinarily, if there is no specific impediment, agricultural endeavors will yield their fruits. If, however, there is a defect in the seed, or if the soil is too salty or barren, or if there is drought, plague, excessive rain or heat out of season, or if there are disturbances caused by animals, birds or insects, then agricultural activities will not yield the desired harvest. Similarly,

those who are expert in analyzing the material world see that the heavenly situations offered in the *Vedas* are not basically different from life on the earth. By the interaction of conditioned souls there will inevitably be jealousy as one becomes distinguished as superior and another as inferior. By the power of time these positions are reversed, and therefore violence and intrigue disturb life even on the heavenly planets. In fact, the attempt to promote oneself to the heavenly planets is itself full of problems and disturbances. One should therefore understand that the kingdom of God, *Vaikuëöha*, is transcendental to the limitations and disturbances imposed by the laws of material nature in this world. If one wrongly concludes that such imperfections are also present in the kingdom of God, then one will be polluted by material contamination."

TEXT 22

@ntar"AyaEr"ivaih"taAe
yaid" DamaR: svanauü"ta:
taenaAipa inaijaRtaM sTaAnaM
yaTaA gAcC\$ita tacC+\$NAu

antarâyair avihito
yadi dharmaù sv-anuñöhitaù
tenäpi nirjitaà sthānaà
yathä gacchati tac chāëu

WORD-FOR-WORD MEANINGS

antarâyaiù—by obstacles and discrepancies; *avihitaù*—not affected; *yadi*—if; *dharmaù*—one's execution of regulated duties according to Vedic injunctions; *sv-anuñöhitaù*—excellently performed; *tena*—by that; *api*—even; *nirjitam*—accomplished; *sthānam*—status; *yathä*—the manner in which; *gacchati*—it perishes; *tat*—that; *çäëu*—please hear.

TRANSLATION

If one performs Vedic sacrifices and fruitive rituals without any mistake or contamination, one will achieve a heavenly situation in the next life. But even this result, which is only achieved by perfect performance of fruitive rituals, will be vanquished by time. Now hear of this.

PURPORT

The word *gacchati* means "going." In *Bhagavad-gītā* Lord Kāñëa states, *āgamāpāyino 'nityāù*: all material experiences, good or bad, come and go. Therefore the word *gacchati* refers to the disappearance of the results of even the most meticulously performed fruitive sacrifices. Any material situation, from the worst to the best, is imperfect. Thus one should strive only for pure Kāñëa consciousness.

TEXT 23

wîe"h" de"vataA yaÁaE:
svalaAeRkM(yaAita yaAiÁak(:
BauÁalta de"vavaÔaþa
BaAegAAind"vyaAiªajaAijaRtaAna,

īñöveha devatā yajī aiù
svar-lokaà yāti yāji ikaù
bhui'jēta deva-vat tatra
bhogān divyān nijārjitān

WORD-FOR-WORD MEANINGS

īñövā—having worshiped; *īha*—in this world; *devatāù*—the demigods; *yajī aiù*—with sacrifices; *svaù-lokam*—to the heavenly planets; *yāti*—goes; *yāji ikaù*—the performer of sacrifice; *bhui'jēta*—he may enjoy; *deva-vat*—like a god; *tatra*—therein; *bhogān*—pleasures; *divyān*—celestial; *nija*—by himself; *arjitān*—achieved.

TRANSLATION

If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets, where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

TEXT 24

svapauNyaAepaicatae zAu"ae
ivamaAna opagAlyatae
gAnDavaE=#ivaRh"r"nmaDyae
de"valnaAM ô\$âvaeSaDa{k,(

*sva-puëyopacite çubhre
vimāna upagéyate
gandharvair viharan madhye
devénâ à hāḍya-veṇa-dhâk*

WORD-FOR-WORD MEANINGS

sva—his own; *puëya*—by the pious activities; *upacite*—accumulated; *çubhre*—shining; *vimāne*—in an airplane; *upagéyate*—is glorified by songs; *gandharvaiù*—by the heavenly Gandharvas; *viharan*—enjoying life; *madhye*—in the middle; *devénâm*—of heavenly goddesses; *hāḍya*—charming; *veṇa*—clothes; *dhâk*—wearing.

TRANSLATION

Having achieved the heavenly planets, the performer of ritualistic sacrifices travels in a glowing airplane, which he obtains as the result of his piety on earth. Being glorified by songs sung by the Gandharvas and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses.

TEXT 25

ñliBa: k(AmagAyaAnaena
ik(iÆÿnaljaAlamaAilanaA
,(Lx"ªa vaed"AtmapaAtaM
s\$aur"A,(Lxe"Sau inava{Rta:

*strébhiù kāmaga-yānena
kiì kiné-jāla-mālinā
kréòan na vedātma-pātaà
surākrèdeñu nirvātaù*

WORD-FOR-WORD MEANINGS

strébhiù—with heavenly women; *kāma-ga*—going wherever one desires; *yānena*—with such an airplane; *kiì kiné-jāla-mālinā*—decorated with circles of bells; *kréòan*—having a good time; *na*—not; *veda*—does consider; *ātma*—his own; *pātam*—falldown; *sura*—of the demigods; *ākrèdeñu*—in the pleasure gardens; *nirvātaù*—being comfortable, relaxed and happy.

TRANSLATION

Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world.

TEXT 26

taAvats\$a maAed"tae svagAeR
yaAvatpauNyaM s\$amaApyatae
°aINApunya: patatyavaARgA,
@inacC\$na, k(AlacaAilata:

*tävat sa modate svarge
yävat puëyaà samäpyate
kñëëa-punyaù pataty arväg
anicchan käla-cälitaù*

WORD-FOR-WORD MEANINGS

tävat—that long; *saù*—he; *modate*—enjoys life; *svarge*—in the heavenly planets; *yävat*—until; *puëyam*—his pious results; *samäpyate*—are used up; *kñëëa*—exhausted; *puëyaù*—his piety; *patati*—he falls; *arväk*—down from heaven; *anicchan*—not desiring to fall; *käla*—by time; *cälitaù*—pushed down.

TRANSLATION

Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time.

TEXTS 27-29

yaâDamaRr"ta: s\$äËyÄä,"
@s\$ataAM vaAijataein%"ya:
k(AmaAtmaA k{(paNAAe laubDa:
ñENAAe BaUtaivaihM"s\$ak(:

pazAUnaivaiDanaAlaBya
'aetaBaUtagANAAana, yajana,
nar"k(AnavazAAe jantaur,"
gAtvaA yaAtyaulbaNAM tama:

k(maARiNA äu":KaAed"k(ARiNA
ku(vaRnde"he"na taE: pauna:
de"h"maABajatae taṭa

ikM(s\$auKaM matyaRDaimaRNA:

*yady adharma-rataù saì gäd
asatäà väjitendriyaù
kämätmä kâpaëo lubdhaù
straiëo bhüta-vihiàsakaù*

*paçün avidhinälabhya
preta-bhüta-gaëän yajan
narakän avaço jantur
gatvä yäty ulbaëaà tamaù*

*karmäëi duùkhodarkäëi
kurvan dehena taiù punaù
deham äbhajate tatra
kià sukhaà martya-dharmiëaù*

WORD-FOR-WORD MEANINGS

yadi—if; *adharma*—in irreligion; *rataù*—he is engaged; *saì gät*—due to association; *asatäm*—of materialistic people; *vä*—or; *ajita*—due to not conquering; *indriyaù*—the senses; *käma*—material lusty desires; *ätmä*—living for; *kâpaëaù*—miserly; *lubdhaù*—greedy; *straiëaù*—a woman-hunter; *bhüta*—against other living beings; *vihiàsakaù*—committing violence; *paçün*—animals; *avidhinä*—without the authority of Vedic injunctions; *älabhya*—killing; *preta-bhüta*—ghosts and spirits; *gaëän*—the groups of; *yajan*—worshiping; *narakän*—to hells; *avaçaù*—helplessly, being under the control of fruitive activities; *jantuù*—a living being; *gatvä*—having gone; *yäti*—approaches; *ulbaëam*—extreme; *tamaù*—darkness; *karmäëi*—activities; *duùkha*—great unhappiness; *udarkäëi*—bringing in the future; *kurvan*—performing; *dehena*—with such a body; *taiù*—by such activities; *punaù*—again; *deham*—a material body; *äbhajate*—accepts; *tatra*—therein; *kim*—what; *sukham*—happiness; *martya*—always leading to death; *dharmiëaù*—of one sworn to activities.

TRANSLATION

If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death?

PURPORT

In the Vedic analysis of civilized life there are two paths. One who takes to the path of *nivātti-mārga* immediately renounces material sense gratification and purifies his existence by performance of austerity and devotional activities. On the path of *pravātti-mārga* one furnishes a steady supply of sense objects to the senses, but one consumes such sense objects under strict regulations and through ritualistic ceremonies, thus gradually purifying the heart and satiating the material senses. Unfortunately, as explained in this and the previous verse, the path of *pravātti-mārga* is extremely volatile because rather than becoming detached, the living entity often becomes uncontrolled and fully addicted to further sense gratification. In the previous verse the path of regulated, authorized sense gratification was described, and in this verse the path of unauthorized, demoniac sense gratification is described.

In this verse, the words *saṁ gād asatāṁ vājitendriyaṁ* are very significant. One may fall down into sinful life by bad association, or even in good association one may fail to control his senses. Ultimately each living entity

is responsible for his existential situation. The word *adharmā-ratāu* in this verse indicates those engaged in excessive sex life, meat-eating, drinking and other inauspicious activities that transgress the codes of civilized human life. Being in the mode of ignorance, these persons develop such a cruel mentality that they do not consider any festive occasion complete without the consumption of large quantities of meat obtained by slaughtering helpless animals. Eventually such persons become influenced by ghosts and spirits, who deprive them of all ability to discriminate between right and wrong. Losing all sense of decency, they become fit candidates for entrance into the darkest modes of material existence. Sometimes these lusty, intoxicated carnivores, considering themselves pious, pray to God in a useless way. Afflicted by innumerable material desires, they rotate from one material body to another without experiencing true happiness. Çrëla Bhaktisiddhānta Sarasvatë Öhäkura has noted that material life is so disturbing that even if one is allowed to live for an entire day of Brahmā—approximately 8,640,000,000 years—one will eventually be afflicted by the fear of death. In fact, Brahmā himself is disturbed by fear of death, what to speak of tiny human beings who live a paltry seventy or eighty years at most. Thus, as stated here, *kiā sukhaā martya-dharmiëaù*: what possible happiness can one find within the painful grip of material illusion?

TEXT 30

laAek(AnaAM laAek(paAlaAnaAM
 maà"yaM k(lpajalivanaAma,
 "aöNAAe'ipa BayaM maÔaAe
 iã"par"ADaRpar"AyauSa:

*lokänäà loka-pälänäà
 mad bhayaà kalpa-jévinām
 brahmaëo 'pi bhayaà matto
 dvi-parärdha-paräyuiäù*

WORD-FOR-WORD MEANINGS

lokānām—in all the planetary systems; *loka-pālānām*—and for all the planetary leaders, such as the demigods; *mat*—of Me; *bhayam*—there is fear; *kalpa-jēvinām*—for those who live for a *kalpa*, or a day of Brahmā; *brahmaëaù*—of Lord Brahmā; *api*—even; *bhayam*—there is fear; *mattaù*—from Me; *dvi-parārdha*—two *parārdhas*, totalling 311,040,000,000,000 years; *para*—supreme; *āyurñāù*—whose duration of life.

TRANSLATION

In all the planetary systems, from the heavenly to the hellish, and for all of the great demigods who live for one thousand *yuga* cycles, there is fear of Me in My form of time. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me.

PURPORT

There are many statements throughout Vedic literature proving that even the great demigods fear the time potency of the Supreme Personality of Godhead. Even in the heavenly planets there is no relief from the miseries of material life. No conditioned soul can live eternally, as clearly demonstrated by the deaths of Hiraëyakaçipu and other demons. Since even the demigods fear the time potency of the Personality of Godhead, one may easily conclude that Kāñëa is the Absolute Truth and that He is eternally the supreme controller of everything and everyone. Lord Kāñëa is the only real shelter.

TEXT 31

gAuNAA: s\$a{jañta k(maARiNA
gAuNAAe'naus\$a{jatae gAuNAAana,
jalvastau gAuNAs\$aMyau-(Ae

BauĖeÿ k(maRP(laAnyas\$aAE

guëäù sâjanti karmäëi
guëo 'nusâjate guëän
jévas tu guëa-saâyukto
bhuì kte karma-phaläny asau

WORD-FOR-WORD MEANINGS

guëäù—the material senses; *sâjanti*—create; *karmäëi*—pious and impious material activities; *guëaù*—the three modes of nature; *anusâjate*—set into motion; *guëän*—the material senses; *jévaù*—the minute living entity; *tu*—indeed; *guëa*—the material senses or the material modes of nature; *saâyuktaù*—fully engaged in; *bhuì kte*—experiences; *karma*—of activities; *phaläni*—the various results; *asau*—the spirit soul.

TRANSLATION

The material senses create material activities, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work.

PURPORT

It has been explained in the previous verses that the living entity under the control of fruitive activities is pushed down into a hellish condition of life. In this verse the exact nature of the living entity's dependence on fruitive activities is described. One can observe that one's activities are performed by the material senses and that the living entity himself is merely conscious of such activities. One may be worshiping the demigods, enjoying sex or performing agricultural or intellectual activities, but in all cases the material senses are performing the work.

One may argue that the spirit soul initiates the activities of the senses and thus is the ultimate doer, but such false egotism is negated in this verse

by the statement *guëäù sâjanti karmäëi guëo 'nusâjate guëän*. The three modes of nature—goodness, passion and ignorance—stimulate the functions of the material senses, and the living entity, coming under the control of a particular mode of nature, merely experiences the good and bad results of his work. This does not negate the concept of free will, since the living entity chooses to associate with different modes of nature. By one's eating, speaking, sexual activities, occupation, etc., one associates with various modes of nature and acquires a particular mentality. But in all cases the modes of nature themselves are acting, not the living entity. The word *asau* in this verse indicates that the living entity falsely considers himself to be the performer of work carried out by nature. As stated in *Bhagavad-gētā* (3.27):

*prakâteù kriyamäëäni
guëaiù karmäëi sarvaçaù
ahaì kära-vimüòhätmä
kartâham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." The conditioned soul can be liberated simply by giving up this false egoistic conception of life and taking to the devotional service of the Lord, by which the living entity, or marginal potency of the Supreme Personality of Godhead, escapes the disturbing influence of the external potency called *mâyä*. In the devotional service of the Lord the liberated entity realizes his actual form of eternity, knowledge and bliss.

It is natural to perform activities with a desire to achieve a good result. The best results, however, can be attained by one who engages in the devotional service of the Lord with a desire to be reinstated in his constitutional position as the Lord's loving servant. In this way the tendency to exploit one's own activities for a particular result can be purified; then the modes of nature and the material senses will no longer engage the living entity in illusion. The living entity is by nature blissful,

and when his illusion ceases, all suffering comes to an end. The liberated soul is then fit to reside in Vaikuṇṭha, the kingdom of God.

TEXT 32

yaAvatsyaAÖ"NAvaESamyaM
taAva^aaAnaAtvamaAtmana:
naAnaAtvamaAtmanaAe yaAvata,
paAr"tanṣyaM tadE"va ih"

*yāvat syād guḍa-vaiñamyaḥ
tāvan nānātvam ātmanaḥ
nānātvam ātmano yāvat
pāratantryaḥ tadaiva hi*

WORD-FOR-WORD MEANINGS

yāvat—as long as; *syāt*—there is; *guḍa*—of the modes of material nature; *vaiñamyam*—separate existences; *tāvat*—then there will be; *nānātvam*—different states of existence; *ātmanaḥ*—of the soul; *nānātvam*—different states of existence; *ātmanaḥ*—of the soul; *yāvat*—as long as there are; *pāratantryam*—dependence; *tadā*—then there will be; *eva*—certainly; *hi*—indeed.

TRANSLATION

As long as the living entity thinks that the modes of material nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.

PURPORT

The word *guḍa-vaiñamyam* indicates forgetfulness of Lord Kṛṣṇa, which

causes one to see material varieties as separate states of existence. The living entity, being attracted to material varieties and having faith in them, is forced to experience these varieties in different material bodies, such as those of demigods, pigs, businessmen, insects, and so on. According to the *karma-mémäàsä* philosophers, there is no transcendental living entity who is the background of all existence. They accept material variety as the final reality. However, the Supreme Personality of Godhead, Lord Kâñëa, is the actual basis of everything. Everything is within Him, and He is within everything. A pure devotee of the Lord sees Kâñëa everywhere and sees all of the variegated modes of nature as the potency of Lord Kâñëa. One who does not see Lord Kâñëa will certainly see material variegatedness as the supreme reality. Such vision is called *mâyä*, or gross illusion, and is similar to the vision of an animal. *Pāratantryam* means one will remain caught in the web of fruitive activities unless one gives up this superficial, separatist vision.

TEXT 33

yaAvad"syaAsvatanṭatvaM
taAvad"lir"taAe Bayama,
ya Wtats\$amaupaAs\$alrM"s\$a,
tae mau÷inta zAucaAipaRtaA:

yāvad asyāsvatantratvaà
tāvad éçvarato bhayam
ya etat samupāséraàs
te muhyanti çucārpitāu

WORD-FOR-WORD MEANINGS

yāvat—as long as; *asya*—of the living being; *asvatantratvam*—there is no freedom from dependence on the modes of nature; *tāvat*—then there will be; *éçvaratau*—from the supreme controller; *bhayam*—fear; *ye*—those who; *etat*—to this material concept of life; *samupāséran*—devote themselves; *te*—they; *muhyanti*—are bewildered; *çucā*—in lamentation; *arpitāu*—always

absorbed.

TRANSLATION

The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief.

PURPORT

The living entity is bound in the network of illusion, but although he can understand that he is dependent upon superior powers, he does not want to serve the Supreme Lord. He thus becomes filled with fear of life itself. Desiring material sense gratification, the living entity, like the demon Kaṇṇasa, always fears destruction of his material arrangement. Remaining addicted to the flavors of material nature, one gradually sinks down into an irrational form of life.

Māyā has two potencies—the first covers the living entity, and the second throws him down into a hellish condition of life. When one is covered by *māyā*, one loses all power of discrimination, and *māyā* then throws such a fool into the darkness of ignorance. When one wrongly considers oneself to be independent of the Supreme Personality of Godhead, Lord Kāṇṇēa, one becomes a worshiper of temporary material objects, hoping to enjoy material sense gratification, and as one grows older, one's life becomes filled with fear and anxiety. A conditioned soul considers himself to be in control of his life, but since he does not have any actual controlling potency, his situation is contradictory and not at all pleasing. As all of one's material possessions are taken away by time, one becomes filled with lamentation. All in all, material life is truly abominable, and it is only because of dense illusion that we accept it as satisfactory.

TEXT 34

k(Ala @AtmaAgAmaAe laAek(:
svaBaAvaAe DamaR Wva ca
wita maAM baò"DaA 'aAò"r,"
gAuNAvyaitak(re" s\$aita

*kāla ātmāgamo lokaù
svabhāvo dharma eva ca
iti mām bahudhā prāhur
guḍa-vyatikare sati*

WORD-FOR-WORD MEANINGS

kālaù—time; *ātmā*—the self; *āgamaù*—Vedic knowledge; *lokaù*—the universe; *svabhāvaù*—different natures of different living entities; *dharmaù*—religious principles; *eva*—certainly; *ca*—also; *iti*—thus; *mām*—Me; *bahudhā*—in many ways; *prāhuù*—they call; *guḍa*—of the modes of nature; *vyatikare*—agitation; *sati*—when there is.

TRANSLATION

When there is agitation and interaction of the material modes of nature, the living entities then describe Me in various ways such as all-powerful time, the Self, Vedic knowledge, the universe, one's own nature, religious ceremonies and so on.

PURPORT

One can experience the potency of the Personality of Godhead by observing how different species of life—demigods, human beings, animals, fish, birds, insects, plants, etc.—gradually evolve their natures and activities. Each species of life executes a particular process of sense gratification, and this function is called the *dharma* of the species. Lacking knowledge of the Personality of Godhead, ordinary persons catch a glimpse of the Lord's potencies in the above-mentioned manifestations. Çrēla

Madhvācārya has cited the following information from the *Tantra-bhāgavata*. The Lord is called *kāla*, or time, because He is the mover and controller of all material qualities. Because He is complete and perfect, He is called *ātmā*, or the Self; and He is the personification of all knowledge. The word *svabhāva* indicates that the Lord fully controls His own destiny; and as the maintainer of everyone He is called *dharma*. One on the liberated platform can achieve unlimited bliss by worshiping the Personality of Godhead, whereas those who are ignorant of the Lord try to find meaning by concocting other objects of worship. If one stubbornly imagines that anything is independent of the Lord, one will remain in the grip of the illusory network of the Lord's potency. Seeing the inevitability of the destruction of material things, one is constantly fearful and perpetually laments in the darkness of ignorance. In such darkness there is no question of happiness. Therefore, one should never think that anything is independent of the Personality of Godhead. As soon as one considers anything to be independent of the Lord, one is immediately gripped by the Lord's illusory network, called *māyā*. One should always remain humble and obedient to the Personality of Godhead, even when one is liberated, and thus one will achieve the supreme spiritual happiness.

TEXT 35

™aloÜ"va ovaAca
gAuNAeSau vataRmaAnaAe'ipa
de"h"jaeSvanapaAva{ta:
gAuNAEnaR baDyatae de"h"l
baDyatae vaA k(TaM ivaBaAe

çré-uddhava uvāca
guëëñu vartamāno 'pi
deha-jeñv anapāvātaù
guëair na badhyate dehé
badhyate vä kathaà vibho

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *guëëñu*—in the modes of material nature; *vartamānaù*—being situated; *api*—although; *deha*—from the material body; *jeñu*—born; *anapāvātaù*—being uncovered; *guëaiù*—by the modes of nature; *na*—not; *badhyate*—is bound; *dehē*—the living entity within the material body; *badhyate*—is bound; *vā*—or; *katham*—how does it happen; *vibho*—O my Lord.

TRANSLATION

Çré Uddhava said: O my Lord, a living entity situated within the material body is surrounded by the modes of nature and the happiness and distress that are born of activities caused by these modes. How is it possible that he is not bound by this material encirclement? It may also be said that the living entity is ultimately transcendental and has nothing to do with the material world. Then how is he ever bound by material nature?

PURPORT

Due to the influence of the modes of nature the material body generates fruitive activities, which in turn generate material happiness and distress. This material chain reaction is indicated by the word *deha-jeñu*. The Personality of Godhead has shown Uddhava that the actual goal of life is liberation, not sense gratification. Although the Lord has indicated that the living entity is liberated by devotional service performed with knowledge and renunciation, Uddhava apparently does not understand the specific means of perfection. According to Çréla Viçvanātha Cakravarté Öhäkura, Uddhava's question implies that we observe even in the activities of liberated souls such external activities as eating, sleeping, walking, hearing, speaking, etc., which are functions of the gross and subtle bodies. Thus, if even liberated souls are situated within the gross and subtle material bodies, then how are they not bound by the material modes of nature? If it is argued that the living entity is like the sky, which never mixes with any other

object and therefore is not bound, then one may ask how such a transcendental living entity can ever be bound by material nature. In other words, how would material existence be possible? In order to completely clarify the path of Kāñëa consciousness, Uddhava presents this question to the supreme spiritual authority, Lord Kāñëa.

In the kingdom of *māyā* there are innumerable speculations about the Supreme Lord, who is variously described as nonexistent, or as possessing material qualities, or as being devoid of all qualities, or as being a neuter object like a eunuch. But through mundane speculation it is not possible to understand the nature of the Supreme Personality of Godhead. Therefore Uddhava wants to clear the path of spiritual liberation so that people can actually understand that Kāñëa is the Supreme Personality of Godhead. As long as one is affected by the modes of nature, perfect understanding is not possible. Lord Kāñëa will now describe to Uddhava further details of spiritual emancipation on the road back home, back to Kāñëa.

TEXTS 36-37

k(TaM vataeRta ivah"re"ta,
kE(vaAR ÁaAyaeta la^oaNAE:
ikM(BauÃaltaAeta ivas\$a{jaeca,
C\$yaltaAs\$alta yaAita vaA

Wtad"cyauta mae "aUih"
'a' aM 'a' aivad"AM var"
inatyabaÜ"Ae inatyamau·(
Wk(Wvaeita mae "ama:

*kathaà varteta viharet
kair vä ji äyeta lakñaëaiù
kià bhui jétota visâjec
chayétäséta yâti vä*

*etad acyuta me brühi
praçnaà praçna-vidäà vara*

*nitya-baddho nitya-mukta
eka eveti me bhramaù*

WORD-FOR-WORD MEANINGS

katham—in what way; *varteta*—he is situated; *viharet*—he enjoys; *kaiù*—by which; *vä*—or; *jī äyeta*—would be known; *lakñäëaiù*—by symptoms; *kim*—what; *bhui jēta*—he would eat; *uta*—and; *visājet*—would evacuate; *çayēta*—would lie down; *äseta*—would sit; *yāti*—goes; *vä*—or; *etat*—this; *acyuta*—O Acyuta; *me*—to me; *brühi*—explain; *praçnam*—the question; *praçna-vidām*—of all those who know how to answer questions; *vara*—O the best; *nitya-baddhaù*—eternally conditioned; *nitya-muktaù*—eternally liberated; *ekaù*—singular; *eva*—certainly; *iti*—thus; *me*—my; *bhramaù*—confusion.

TRANSLATION

O my Lord, Acyuta, the same living entity is sometimes described as eternally conditioned and at other times as eternally liberated. I am not able to understand, therefore, the actual situation of the living entity. You, my Lord, are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what various ways would they remain situated, enjoy life, eat, evacuate, lie down, sit or move about?

PURPORT

In previous verses Lord Kāñëa has explained to Uddhava that an eternally liberated soul is beyond the three modes of material nature. Since a liberated soul is considered to be beyond even the superior mode of goodness, how can he be recognized? By false identification with the modes of nature, which produce one's own material body, one is bound by illusion. On the other hand, by transcending the modes of nature, one is liberated. However, in ordinary activities—such as eating, evacuating, relaxing,

sitting and sleeping—a liberated soul and a conditioned soul appear to be the same. Therefore Uddhava is inquiring, "By what symptoms can I recognize that one living entity is performing such external activities without false ego, and by what symptoms can I recognize one who is working under the illusory bondage of material identification? This is difficult, because the ordinary bodily functions of liberated and conditioned personalities appear similar." Uddhava has approached the Supreme Personality of Godhead, taking Him as his personal spiritual master, and wants to be enlightened about how to understand the differences between material and spiritual life.

Since the living entity is sometimes called eternally conditioned, how could he ever be considered eternally liberated, or vice versa? This is an apparent contradiction, which will be cleared up by the Supreme Personality of Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Tenth Chapter, of the Çrémad-Bhāgavatam, entitled "The Nature of Fruitive Activity."

11. The Symptoms of Conditioned and Liberated Living Entities

In this chapter, Lord Çré Kāñëa describes to Uddhava the difference between conditioned and liberated living entities, the characteristics of a saintly person and the different aspects of the practice of devotional service.

In the previous chapter Uddhava had presented questions regarding conditioned and liberated souls. In His replies, the almighty Lord Çré Kāñëa states that although the spirit soul is part and parcel of the Supreme Personality of Godhead, on account of his infinitesimal nature, he falls into

contact with the material energy, which causes him to accept the covering designations of the modes of goodness, passion and ignorance. Thus the soul has been bound up since time immemorial. But when he achieves the shelter of pure devotional service, he becomes designated as eternally liberated. Transcendental knowledge is therefore the cause of the living entity's liberation, and ignorance is the cause of his bondage. Both knowledge and ignorance are produced by the *māyā* energy of Lord Çré Kâñëa and are His eternal potencies. The living entities who become attracted to the modes of nature are bewildered by false ego, which causes them to see themselves as the enjoyers of misery, confusion, happiness, distress, danger, and so on. In this way, they meditate upon such states of being, although in the real, or spiritual, world these things do not exist. Both the *jéva* (individual soul) and the Supersoul reside within the same body. The difference between them is that the almighty Supersoul, being fully cognizant, does not indulge in enjoying the fruits of material work but remains simply as a witness, whereas the infinitesimal conditioned *jéva*, being ignorant, suffers the consequences of his own work. The liberated *jéva*, in spite of being within a material body because of the remaining reactions of his past activities, does not become disturbed by the happiness and suffering of the body. He sees such bodily experiences in the same way that a person who has just awakened from a dream sees his dream experiences. On the other hand, although the conditioned living entity is by nature not the enjoyer of the happiness and misery of the body, he imagines himself to be the enjoyer of his bodily experiences, just as a person in a dream imagines his dream experiences to be real. Just as the sun reflected upon water is not actually bound up in the water, and just as the air is not confined to some particular segment of the sky, similarly a detached person takes advantage of his broad outlook on the world to cut off all his doubts with the sword of appropriate renunciation, *yukta-vairāgya*. Since his life force, senses, mind and intelligence have no tendency to fix themselves on sense objects, he remains liberated even while situated within the material body. Regardless of whether he is harassed or worshiped, he remains equipoised. He is therefore considered liberated even in this life. A liberated person has nothing to do with the piety and sin of this world, but rather sees everything equally. A self-satisfied sage does not

praise or condemn anyone. He does not speak uselessly to anyone and does not fix his mind on material things. Rather, he is always merged in meditation upon the Supreme Personality of Godhead, so in the eyes of fools he seems to be a speechless, crazy person.

Even if someone has studied or even taught all the different Vedic literatures, if he has not developed pure attraction to the service of the Personality of Godhead, he has accomplished nothing beyond his own labor. One should study only those scriptures in which the nature of the Supreme Personality of Godhead, His enchanting pastimes and the nectarean topics of His various incarnations are scientifically discussed; thus one gains the highest good fortune. However, by studying scriptures other than these one simply acquires misfortune.

With full determination one should properly understand the identity of the soul and give up false identification with this material body. He may then offer his heart at the lotus feet of the Supreme Lord, Çré Kâñëa, the reservoir of all love, and attain real peace. When the mind is carried away by the three modes of nature, it can no longer meditate properly on the transcendental Supreme Truth. After many lifetimes, faithful persons who have performed Vedic sacrifices for acquiring religiosity, economic development and sense gratification finally engage in hearing, chanting and constantly thinking of the Supreme Lord's all-auspicious pastimes, which purify the entire universe. Such persons then achieve the association of a bona fide spiritual master and the saintly devotees. After that, by the mercy of the spiritual master they begin to follow the paths set out by the standard authorities of spiritual life, the *mahājanas*, and become actually perfect in realization of their own true identity.

Having heard these instructions from Lord Kâñëa, Uddhava further desired to understand the characteristics of a factually saintly person and the different aspects of devotional practice. Lord Kâñëa replied that a real *sādhū*, or *Vaiñëava*, is qualified with the following characteristics. He is merciful, nonenvious, always truthful, self-controlled, faultless, magnanimous, gentle, clean, nonpossessive, helpful to all, peaceful, *dependent on Kâñëa alone*, free from lust, devoid of material endeavor,

steady, in control of the six enemies of the mind, moderate in eating, never bewildered, always respectful to others, never desirous of respect for himself, sober, compassionate, friendly, poetic, expert and silent. The principal characteristic of a *sādhū* is that he takes shelter of Kāñēa alone. One who engages exclusively in Kāñēa's service and understands Him as the limitless, indwelling Lord who comprises eternity, knowledge and bliss, is the topmost devotee. The practice of devotional service includes sixty-four kinds of activities. Among these are: (1-6) seeing, touching, worshiping, serving, glorifying and offering obeisances to the Deity of the Lord and His pure devotees; (7) developing attachment for hearing the chanting of the Lord's qualities, pastimes, and so on; (8) remaining always in meditation upon the Lord; (9) offering everything one acquires to the Lord; (10) accepting oneself to be the Lord's servant; (11) offering the Lord one's heart and soul; (12) engaging in glorification of the Lord's birth and activities; (13) observing holidays related to the Lord; (14) performing festivals in the Lord's temple in the company of other devotees, and with music, singing and dancing; (15) celebrating all varieties of yearly functions; (16) offering foodstuffs to the Lord; (17) taking initiation according to the *Vedas* and *tantras*; (18) taking vows related to the Lord; (19) being eager to establish Deities of the Lord; (20) endeavoring either alone or in association with others in constructing, for the service of the Lord, vegetable and flower gardens, temples, cities, and so on; (21) humbly cleansing the temple of the Lord; and (22) rendering service to the Lord's house by painting it, washing it with water and decorating it with auspicious designs.

After this, the process of worshiping the Deity of the Supreme Lord is described in brief.

TEXT 1

™aIBagAvaAnauvaAca
 baÜ"Ae mau·(wita vyaAKyaA
 gAuNAtaAe mae na vastauta:
 gAuNAsya maAyaAmaUlatvaAna,

na mae maAe⁰aAe na banDanama,

*çré-bhagavän uväca
baddho mukta iti vyäkhyä
guëato me na vastutaù
guëasya mäyā-mūlatvān
na me mokñō na bandhanam*

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *baddhaù*—in bondage; *muktaù*—liberated; *iti*—thus; *vyäkhyä*—the explanation of the living entity; *guëataù*—due to the modes of material nature; *me*—which are My potency; *na*—not; *vastutaù*—in reality; *guëasya*—of the modes of material nature; *mäyā*—My illusory energy; *mūlatvāt*—because of being the cause; *na*—not; *me*—of Me; *mokñāù*—liberation; *na*—nor; *bandhanam*—bondage.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the Supreme Lord of mäyā, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.

PURPORT

In this chapter the Supreme Personality of Godhead, Kāñëa, explains the different characteristics of conditioned and liberated life, the symptoms by which one can recognize saintly persons, and the various processes of devotional service to the Lord. In the previous chapter, Uddhava inquired from the Lord how conditioned and liberated life are possible. The Lord now replies that Uddhava's question is somewhat superficial, since the pure spirit

soul is never entangled in the material energy of the Lord. The living entity imagines a false connection with the three modes of nature and accepts the material body as the self. The living entity therefore suffers the consequences of his own imagination, just as one suffers the illusory activities of a dream. This does not indicate that the material world is illusory in the sense that it is nonexistent. The material world is certainly real, being the potency of the Personality of Godhead, and the living entity, being the superior potency of God, is also real. But the living entity's dream of being part and parcel of the material world is an illusion that drags him into the contradictory state called material conditioned life. The living entity is never actually *baddha*, or bound up, since he merely imagines a false connection with the material world.

Because there is ultimately no permanent connection between the living entity and matter, there is no actual liberation. The living entity, being eternally transcendental to the inferior material energy of the Lord, is eternally liberated. Lord Kāñëa reveals that in one sense the living entity is factually not bound up and thus cannot be liberated. But in another sense, the terms *bondage* and *liberation* can be conveniently applied to indicate the particular situation of the individual soul, who is the marginal potency of the Lord. Although the individual soul is never actually bound to matter, he suffers the reactions of material nature because of false identification, and thus the term *baddha*, or "bound up," may be used to indicate the nature of a living entity's experience within the inferior energy of the Lord. Since *baddha* describes a false situation, freedom from such a false situation may also be described as *mokñä*, or liberation. Therefore the terms *bondage* and *liberation* are acceptable if one understands that such terms only refer to temporary situations created by illusion and do not refer to the ultimate nature of the living entity. In this verse Lord Kāñëa states, *guëasya mäyä-mülatvãn na me mokñö na bandhanam*: the terms *liberation* and *bondage* can never be applied to the Supreme Personality of Godhead, since He is the Absolute Truth and the supreme controller of everything. Lord Kāñëa is eternally the supreme transcendental entity, and He can never be bound by illusion. It is the duty of the illusory potency of the Personality of Godhead to attract the living entities to ignorance by creating the false

impression of a blissful existence separate from Lord Kāñëa. The illusory conception of existence apart from the Personality of Godhead is called *māyā*, or material illusion. Since Lord Kāñëa is the supreme absolute controller of *māyā*, there is no possibility that *māyā* could have any influence over the Personality of Godhead. Thus the term *bandhanam*, or "bondage," cannot be applied to the eternal, blissful and omniscient Personality of Godhead. The term *mokñā*, or "liberation," indicating freedom from *bandhana*, is equally irrelevant to the Lord.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura has commented on this verse as follows. The Supreme Personality of Godhead is endowed with great spiritual potencies. Because of mundane concoction, the conditioned soul imagines that the Absolute Truth is devoid of variegated spiritual potencies by which He may enjoy blissful life. Although the living entity is the spiritual potency of the Lord, he is presently situated in the inferior, illusory potency, and by engaging in mental speculation he becomes bound in conditioned life. Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, which can be divided into three categories—*hlādiné*, the potency of bliss; *sandhiné*, the potency of eternal existence; and *saòvit*, the potency of omniscience. Since the Personality of Godhead is eternally endowed with a pure existence of bliss and knowledge, He is never conditioned or liberated. The living entity, however, being entangled in the Lord's material potency, is sometimes conditioned and sometimes liberated.

The neutral, original state of the three modes of nature is called *māyā*. When the three modes of nature interact, one of them will become powerful, subordinating the other two modes until another mode becomes prominent. In this way, the three can be distinguished in their variety of manifestation. Although the threefold material potency expands from the Personality of Godhead, the Lord Himself in His personal form is the actual abode of the three spiritual potencies, namely eternality, bliss and knowledge. If one desires to become free from the entanglement of conditioned life within the material sky, called the kingdom of *māyā*, one must come to the spiritual sky, wherein the living entities are filled with bliss, possess eternal spiritual bodies and engage in the loving devotional

service of the Lord. By developing one's eternal, spiritual form in the loving service of the Lord, one immediately transcends the duality of conditioned life and impersonal liberation and can directly experience the spiritual potencies of the Lord. At that time there is no possibility of false identification with the material world.

Realizing oneself to be eternal spirit soul, the living entity can understand that he is never truly connected to matter, because he is part of the superior energy of the Lord. Therefore, both material bondage and liberation are ultimately meaningless within the reality of the spiritual sky. The living entity is the marginal potency of the Lord and should exercise his free will to engage in the pure devotional service of the Lord. By reviving one's eternal, spiritual body one can understand oneself to be a minute particle of the spiritual potency of the Lord. In other words, the living entity is a minute particle of eternity, bliss and omniscience, and thus in full Kāñëa consciousness there is no possibility of his being carried away by the illusion of the three modes of nature. In conclusion, it may be stated that the individual living entity is never actually entangled in matter and is thus not liberated, although his illusory state may be accurately described as entangled and liberated. On the other hand, the Supreme Personality of Godhead is eternally situated in His own spiritual potencies and can never be described as being bound up, and thus there is no meaning to the concept of the Lord's freeing Himself from such a nonexistent condition.

TEXT 2

zAAek(maAeh"AE s\$auKaM äü":KaM
de"h"ApaiÔaê maAyayaA
sva«aAe yaTaAtmana: KyaAita:
s\$AMs\$a{itanaR tau vaAstaval

*çoka-mohau sukhaà duùkhaà
dehâpattiç ca mâyayâ
svapno yathâtmanaù khyâtiù
saàsâtir na tu västavé*

WORD-FOR-WORD MEANINGS

çoka—lamentation; *mohau*—and illusion; *sukham*—happiness; *duùkham*—distress; *deha-äpattiù*—accepting a material body; *ca*—also; *mäyayä*—by the influence of *mäyä*; *svapnaù*—a dream; *yathä*—just as; *ätmanaù*—of the intelligence; *khyätiù*—merely an idea; *saàsätiù*—material existence; *na*—is not; *tu*—indeed; *västave*—real.

TRANSLATION

Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of mayä are all creations of My illusory energy. In other words, material existence has no essential reality.

PURPORT

The word *deha-äpattiù* indicates that the living entity falsely identifies himself with the external material body and thus transmigrates from one body to another. *Äpatti* also indicates great suffering or misfortune. Because of such false identification under the influence of illusion, the living entity experiences the miserable symptoms described here. *Mäyä* means the false concept that anything can exist without Lord Kânëa or for any purpose other than the pleasure of the Supreme Lord. Although the conditioned living entities are trying to enjoy material sense gratification, the result is always painful, and such painful experiences turn the conditioned soul back toward the Supreme Personality of Godhead. In other words, the ultimate purpose of the material creation is to bring the living entity back to the loving devotional service of the Lord. Therefore, even the sufferings of the material world may be seen as the transcendental mercy of the Personality of Godhead. The conditioned soul, imagining that material objects are meant for his personal enjoyment, bitterly laments the loss of such objects. In this verse, the example is given of a dream in which the material

intelligence creates many illusory objects. Similarly, our polluted material consciousness creates the false impression of material sense gratification, but this phantasmagoria, being devoid of Kāñëa consciousness, has no real existence. By surrendering to polluted material consciousness, the living entity is afflicted with innumerable troubles. The only solution is to see Lord Kāñëa within everything and everything within Lord Kāñëa. Thus, one understands that Lord Kāñëa is the supreme enjoyer, the proprietor of everything and the well-wishing friend of all living beings.

In material illusion there is no understanding of one's eternal, spiritual body, nor is there knowledge of the Absolute Truth. Therefore, material existence, even in its most sophisticated or pious form, is always foolishness. One should not misunderstand the example of the dream to mean that the material world has no real existence. Material nature is the manifestation of the Lord's external potency, just as the spiritual sky is the manifestation of the Lord's internal potency. Although material objects are subject to transformation and thus have no permanent existence, the material energy is real because it comes from the supreme reality, Lord Kāñëa. It is only our false acceptance of the material body as the factual self and our foolish dream that the material world is meant for our pleasure that have no real existence. They are merely mental concoctions. One should cleanse oneself of material designations and wake up to the all-pervading reality of the Personality of Godhead, Lord Kāñëa.

TEXT 3

ivaâAivaâe mama tanaU
ivaÜ"YauÜ"va zAr"lir"NAAma,
maAe°abanDak(r"I @Aâe
maAyayaA mae ivainaimaRtae

*vidyâvidye mama tanü
viddhy uddhava çarëriëäm
mokña-bandha-karë ädye
mäyayä me vinirmite*

WORD-FOR-WORD MEANINGS

vidyā—knowledge; *avidyā*—and ignorance; *mama*—My; *tanü*—manifested energies; *viddhi*—please understand; *uddhava*—O Uddhava; *çarëriëäm*—of the embodied living entities; *mokñā*—liberation; *bandha*—bondage; *karë*—causing; *ädye*—original, eternal; *mäyayä*—by the potency; *me*—My; *vinirmite*—produced.

TRANSLATION

O Uddhava, both knowledge and ignorance, being products of *mäyā*, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.

PURPORT

By the expansion of *vidyā*, or knowledge, a conditioned soul is liberated from the clutches of *mäyā*, and similarly, by the expansion of *avidyā*, or ignorance, the conditioned soul is driven further into illusion and bondage. Both knowledge and ignorance are products of the mighty potency of the Personality of Godhead. The living being is bound by illusion when he considers himself the proprietor of the subtle and gross material bodies. According to Çréla Jëva Gosvämé the living entity may be designated as *jëva-mäyā*, whereas matter is called *guëa-mäyā*. The living entity places his living potency (*jëva-mäyā*) in the grip of the mundane qualitative potency (*guëa-mäyā*) and falsely dreams that he is part and parcel of the material world. Such an artificial mixture is called illusion or ignorance. When all of the Lord's potencies are correctly perceived in their proper categories, the living entity is liberated from material bondage and returns to his blissful eternal residence in the spiritual sky.

The Supreme Personality of Godhead is not different from His potencies, yet He is always above them as the supreme controller. The Supreme Personality of Godhead may be designated as *mukta*, or liberated, only to indicate that He is eternally free from material contamination and never to

indicate that the Lord has been freed from actual entanglement in a material situation. According to Çréla Madhvācārya, *vidyā* indicates the goddess of fortune, the internal potency of the Lord, whereas *avidyā* indicates Durgā, the external potency of the Lord. Ultimately, however, the Personality of Godhead can transform His potencies according to His own desire, as explained by Çréla Prabhupāda in his commentary on *Çrémad-Bhāgavatam* (1.3.34), "Because the Lord is the absolute Transcendence, all of His forms, names, pastimes, attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His external, internal and marginal energies, and by His omnipotency He can perform anything and everything through the agency of any of the above energies. He can turn the external energy into internal by His will."

Çréla Çrédhara Svāmé notes in this regard that although the Lord has explained in the first verse of this chapter that the living entity is never actually in bondage, and therefore never actually liberated, one may apply the terms *bondage* and *liberation* if one remembers that the living entity is eternally a transcendental fragment of the Personality of Godhead. Further, one should not misinterpret the words *māyayā me vinirmite* to indicate that both material bondage and liberation are temporary states, being creations of the potency of the Lord. Therefore, the term *ädye*, or "primeval and eternal" is used in this verse. The *vidyā* and *avidyā* potencies of the Lord are stated to be creations of *māyā* because they carry out the functions of the Lord's potencies. The *vidyā* potency engages the living entities in the Lord's pastimes, whereas the *avidyā* potency engages the living entities in forgetting the Lord and merging into darkness. Actually, both knowledge and ignorance are eternal alternatives of the marginal potency of the Lord, and in this sense it is not incorrect to state that the living entity is either eternally conditioned or eternally liberated. The term *vinirmite*, or "produced," in this case indicates that the Lord expands His own energy as knowledge and ignorance, which display the functions of the Lord's internal and external potencies. Such potential exhibitions may appear and disappear in different times, places and circumstances, but material bondage and spiritual freedom are eternal options of the marginal potency of the

Lord.

TEXT 4

Wk(syaEva mamaAMzAsya
jalvasyaEva mah"Amatae
banDaAe'syaAivaâyaAnaAid"r,"
ivaâyaA ca taTaetar":

*ekasyaiva mamâṇṇasya
jēvasyaiva mahā-mate
bandho 'syāvidyayānādir
vidyayā ca tathetaraṇ*

WORD-FOR-WORD MEANINGS

ekasya—of the one; *eva*—certainly; *mama*—My; *aṇṇasya*—part and parcel; *jēvasya*—of the living entity; *eva*—certainly; *mahā-mate*—O most intelligent one; *bandhaṇ*—bondage; *asya*—of him; *avidyayā*—by ignorance; *anādiṇ*—beginningless; *vidyayā*—by knowledge; *ca*—and; *tathā*—similarly; *itaraṇ*—the opposite of bondage, liberation.

TRANSLATION

O most intelligent Uddhava, the living entity, called *jēva*, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

PURPORT

Just as the sun reveals itself through its own light or covers itself by creating clouds, the Personality of Godhead reveals and covers Himself by knowledge and ignorance, which are expansions of His potency. As stated in *Bhagavad-gētā* (7.5):

apareyam itas tv anyāṇ

*prakâtià viddhi me paräm
jêva-bhütäà mahä-bäho
yayedäà dhäryate jagat*

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, consisting of all living entities who are struggling with material nature and are sustaining the universe." Çréla Prabhupäda states in connection with this verse: "The Supreme Lord Kânëa is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power."

Because of quantitative inferiority of potency, the living entity becomes covered by *mâyä* and is again liberated by surrendering to the Lord. The word *aâça*, or "part and parcel" is also mentioned in *Bhagavad-gëtä* (15.7): *mamaiväâço jêva-loke jêva-bhütaù sanätanaù*. The living entity is *aâça*, or a minute particle, and therefore subject to liberation and bondage. As stated in the *Viñëu Puräëa*:

*viñëu-çaktiù parä proktä
kñetra-jì äkhyä tathä parä
avidyä-karma-saàjì änyä
tâtéyä çaktir iñyate
[Cc. Madhya 6.154]*

"The Supreme Personality of Godhead, Viñëu, possesses His superior internal potency as well as the potency called *kñetraji ä çakti*. This *kñetraji ä çakti* is also spiritual potency, but it is sometimes covered by the third, or material, potency called ignorance. Thus because of the various stages of covering, the second, or marginal, potency is manifested in different evolutionary phases."

Çréla Bhaktivinoda Öhäkura has written that the living entity has been executing fruitive activities since time immemorial. Thus his conditioned life may be called beginningless. Such conditioned life, however, is not

endless, since the living entity may achieve liberation through the loving devotional service of the Lord. Since the living entity may acquire liberation, Çréla Bhaktivinoda Öhäkura states that his liberated life begins at a certain point but is endless, because liberated life is understood to be eternal. In any case, one who has achieved the shelter of the Supreme Personality of Godhead, Kåñëa, may be understood to be eternally liberated, since such a person has entered into the eternal atmosphere of the spiritual sky. Since there is no material time in the spiritual sky, one who has achieved his eternal spiritual body on Lord Kåñëa's planet is not subject to the influence of time. His eternal blissful life with Kåñëa is not designated in terms of material past, present and future and is therefore called eternal liberation. Material time is conspicuous by its absence in the spiritual sky, and every living entity there is eternally liberated, having attained the supreme situation. Such liberation can be achieved by *vidyā*, or perfect knowledge, which is understood in three phases called Brahman, Paramātmā and Bhagavān, as described in *Çrémad-Bhāgavatam*. The ultimate phase of *vidyā*, or knowledge, is to understand the Supreme Personality of Godhead. In *Bhagavad-gītā* such knowledge is called *rāja-vidyā*, or the king of all knowledge, and it awards the supreme liberation.

TEXT 5

@Ta baÜ"sya mau·(sya
vaEla°aNyaM vad"Aima tae
ivaç&Ü"DaimaRNAAestaAta
isTatayaAere"k(DaimaRiNA

*atha baddhasya muktasya
vailakñāyā vadāmi te
viruddha-dharmīṣo tāta
sthitayoṣu eka-dharmīṣu*

WORD-FOR-WORD MEANINGS

atha—thus; *baddhasya*—of the conditioned soul; *muktasya*—of the liberated

Personality of Godhead; *vailakñāēyam*—different characteristics; *vadāmi*—I will now speak; *te*—unto you; *viruddha*—opposing; *dharmiëou*—whose two natures; *tāta*—My dear Uddhava; *sthitayou*—of the two who are situated; *eka-dharmiëi*—in the one body which manifests their different characteristics.

TRANSLATION

Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

PURPORT

In verse 36 of the previous chapter, Uddhava inquired about the different symptoms of liberated and conditioned life. Çréla Çrédhara Svāmé explains that the characteristics of bondage and liberation may be understood in two divisions—as the difference between the ordinary conditioned soul and the eternally liberated Personality of Godhead, or as the difference between conditioned and liberated living entities in the *jéva* category. The Lord will first explain the difference between the ordinary living entity and the Supreme Personality of Godhead, which may be understood as the difference between the controlled and the controller.

TEXT 6

s\$aupanaAR"vaetaAE s\$aä{"zAAE s\$aKaAyaAE
yaä{"cC\$yaEtaAE k{(tanalx"AE ca va{°ae
Wk(stayaAe: KaAd"ita ipappalaA^aama,
@nyaAe inar"^aaAe'ipa balaena BaUyaAna,

*suparëäv etau sadâçau sakhâyau
yadâcchayaitau kâta-néòau ca vâkñe*

*ekas tayoù khādati pippalānnam
anyo niranno 'pi balena bhüyān*

WORD-FOR-WORD MEANINGS

suparēau—two birds; *etau*—these; *sadāçau*—similar; *sakhāyau*—friends; *yadācchayā*—by chance; *etau*—these two; *kāta*—made; *nēòau*—a nest; *ca*—and; *vākñe*—in a tree; *ekaù*—one; *tayoù*—of the two; *khādati*—is eating; *pippala*—of the tree; *annam*—the fruits; *anyaù*—the other; *nirannaù*—not eating; *api*—although; *balena*—by strength; *bhüyān*—He is superior.

TRANSLATION

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

PURPORT

The example of two birds in the same tree is given to illustrate the presence within the heart of the material body of both the individual soul and the Supersoul, the Personality of Godhead. Just as a bird makes a nest in a tree, the living entity sits within the heart. The example is appropriate because the bird is always distinct from the tree. Similarly, both the individual soul and the Supersoul are distinct entities, separate from the temporary material body. The word *balena* indicates that the Supreme Personality of Godhead is satisfied by His own internal potency, which consists of eternality, omniscience and bliss. As indicated by the word *bhüyān*, or "having superior existence," the Supreme Lord is always in a superior position, whereas the living entity is sometimes in illusion and sometimes enlightened. The word *balena* indicates that the Lord is never in darkness or ignorance, but is always full in His perfect, blissful consciousness.

Thus, the Lord is *niranna*, or uninterested in the bitter fruits of material

activities, whereas the ordinary conditioned soul busily consumes such bitter fruits, thinking them to be sweet. Ultimately, the fruit of all material endeavor is death, but the living entity foolishly thinks material things will bring him pleasure. The word *sakhāyau*, or "two friends," is also significant. Our real friend is Lord Kāñëa, who is situated within our heart. Only He knows our actual needs, and only He can give us real happiness.

Lord Kāñëa is so kind that He patiently sits in the heart, trying to guide the conditioned soul back home, back to Godhead. Certainly no material friend would remain with his foolish companion for millions of years, especially if his companion were to ignore him or even curse him. But Lord Kāñëa is such a faithful, loving friend that He accompanies even the most demoniac living entity and is also in the heart of the insect, pig and dog. That is because Lord Kāñëa is supremely Kāñëa conscious and sees every living entity as part and parcel of Himself. Every living being should give up the bitter fruits of the tree of material existence. One should turn one's face to the Lord within the heart and revive one's eternal loving relationship with one's real friend, Lord Kāñëa. The word *sadāçau*, or "of similar nature," indicates that both the living entity and the Personality of Godhead are conscious entities. As part and parcel of the Lord we share the Lord's nature, but in infinitesimal quantity. Thus the Lord and the living entity are *sadāçau*. A similar statement is found in the *Çvetāçvatara Upaniñad* (4.6):

*dvā suparëä sayujä sakhäyā
samānaà vākñāà pariñasvajāte
tayor anyau pippalaà svādy atty
anaçnann anyo 'bhicākaçēti*

"There are two birds in one tree. One of them is eating the fruits of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit-eater is the living entity."

TEXT 7

@AtmaAnamanyaM ca s\$ä vaed" ivaã"Ana,

@ipappalaAd"Ae na tau ipappalaAd":
yaAe'ivaâyaA yaufs\$a tau inatyabaÜ"Ae
ivaâAmayaAe ya: s\$a tau inatyamaU.(:

*ätmānam anyaà ca sa veda vidvān
apippalādo na tu pippalādaù
yo 'vidyayā yuk sa tu nitya-baddho
vidyā-mayo yaù sa tu nitya-muktaù*

WORD-FOR-WORD MEANINGS

ätmānam—Himself; *anyam*—the other; *ca*—also; *saù*—He; *veda*—knows; *vidvān*—being omniscient; *apippala-adaù*—not eating the fruits of the tree; *na*—not; *tu*—but; *pippala-adaù*—the one who is eating the fruits of the tree; *yaù*—who; *avidyayā*—with ignorance; *yuk*—filled; *saù*—he; *tu*—indeed; *nitya*—eternally; *baddhaù*—conditioned; *vidyā mayau*—full of perfect knowledge; *yaù*—who; *saù*—he; *tu*—indeed; *nitya*—eternally; *muktaù*—liberated.

TRANSLATION

The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

PURPORT

The word *vidyā-maya* in this verse indicates the internal potency of the Lord and not the external potency, *mahā-māyā*. Within the material world there is *vidyā*, or material science, and *avidyā*, or material ignorance, but in this verse *vidyā* means the internal spiritual knowledge by which the Personality of Godhead is fixed in omniscience. The example of two birds in

a tree, which is given in many Vedic literatures, demonstrates the statement *nityo nityānām*: there are two categories of eternal living entities, namely the Supreme Lord and the minute *jéva* soul. The conditioned *jéva* soul, forgetting his identity as an eternal servant of the Lord, tries to enjoy the fruits of his own activities and thus comes under the spell of ignorance. This bondage of ignorance has existed since time immemorial and can be rectified only by one's taking to the loving devotional service of the Lord, which is full of spiritual knowledge. In conditioned life the living entity is forced by the laws of nature to engage in pious and impious fruitive activities, but the liberated position of every living entity is to offer the fruits of his work to the Lord, the supreme enjoyer. It should be understood that even when the living entity is in a liberated condition, his knowledge is never equal in quantity to that of the Personality of Godhead. Even Lord Brahmā, the supreme living entity within this universe, acquires only partial knowledge of the Personality of Godhead and His potencies. In *Bhagavad-gētā* (4.5), the Lord explains His superior knowledge to Arjuna:

*bahūni me vyatētāni
janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi
na tvaṁ vettha parantapa*

"The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!"

The term *baddha*, or "bound," is also understood to refer to the living entity's eternal dependence upon the Lord, either in the conditioned or liberated state. In the kingdom of *māyā* the living entity is bound to the cruel laws of birth and death, whereas in the spiritual sky the living entity is fixed in a bond of love to the Lord. Liberation means freedom from the miseries of life, but never freedom from one's loving relationship with Lord Kāṇēa, which is the essence of one's eternal existence. According to Çrēḷa Madhvācārya, the Lord is the only eternally free living entity, and all other living entities are eternally dependent and bound to the Lord, either through blissful loving service or through the bondage of *māyā*. The

conditioned soul should give up tasting the bitter fruits of the tree of material existence and turn to his dearmost friend, Lord Kāñëa, who is sitting within his heart. There is no pleasure equal to or greater than the pleasure of pure devotional service to Lord Kāñëa, and by tasting the fruit of love of Kāñëa, the liberated living entity enters the ocean of happiness.

TEXT 8

de" h" sTaAe'ipa na de" h" sTaAe
ivaã" Ana, sva«aAâTaAeitTata:
@de" h" sTaAe'ipa de" h" sTa:
ku(maita: sva«aä{"gyaTaA

*deha-stho 'pi na deha-stho
vidvān svapnād yathotthitaù
adeha-stho 'pi deha-sthaù
kumatiù svapna-dāg yathā*

WORD-FOR-WORD MEANINGS

deha—in the material body; *sthaù*—situated; *api*—although; *na*—not;
deha—in the body; *sthaù*—situated; *vidvān*—an enlightened person;
svapnāt—from a dream; *yathā*—just as; *utthitaù*—having risen; *adeha*—not
in the body; *sthaù*—situated; *api*—although; *deha*—in the body;
sthaù—situated; *ku-matiù*—a foolish person; *svapna*—a dream; *dāk*—seeing;
yathā—just as.

TRANSLATION

One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

PURPORT

In Lord Kāñëa's discussion of the different characteristics of liberated and conditioned souls, the Lord first clarified the distinction between the eternally liberated Personality of Godhead and the marginal potency, the innumerable *jévas*, who are sometimes conditioned and sometimes liberated. In this and the next nine verses, the Lord describes the different symptoms of liberated and conditioned *jéva* souls. In a dream one sees oneself in an imaginary body, but upon waking one gives up all identification with that body. Similarly, one who has awakened to Kāñëa consciousness no longer identifies with the gross or subtle material bodies, nor does he become affected by the happiness and distress of material life. On the other hand, a foolish person (*kumati*) does not awaken from the dream of material existence and is afflicted with innumerable problems due to false identification with the gross and subtle material bodies. One should become situated in one's eternal spiritual identity (*nitya-svarüpa*). By properly identifying oneself as the eternal servant of Kāñëa, one becomes relieved of his false material identity, and therefore the miseries of illusory existence immediately cease, just as the anxiety of a troublesome dream ceases as soon as one awakens to his normal, pleasant surroundings. It should be understood, however, that the analogy of awakening from a dream can never be applied to the Supreme Personality of Godhead, who is never in illusion. The Lord is eternally awake and enlightened in His own unique category called *viñëu-tattva*. Such knowledge is easily understood by one who is *vidvân*, or enlightened in Kāñëa consciousness.

TEXT 9

win%o"yaEir"in%o"yaATaeRSau
gAuNAEr"ipa gAuNAeSau ca
gA{÷maANAeSvahM" ku(yaARna,
na ivaã"Ana, yastvaivai,(ya:

indriyair indriyärtheñu

*guëair api guëëñu ca
gâhyamäëëñv ahaà kuryän
na vidvân yas tv avikriyaù*

WORD-FOR-WORD MEANINGS

indriyaiù—by the senses; *indriya*—of the senses; *artheñu*—in the objects; *guëaiù*—by those generated from the modes of nature; *api*—even; *guëëñu*—in those generated by the same modes; *ca*—also; *gâhyamäëëñu*—as they are being accepted; *aham*—false ego; *kuryät*—should create; *na*—not; *vidvân*—one who is enlightened; *yaù*—who; *tu*—indeed; *avikriyaù*—is not affected by material desire.

TRANSLATION

An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

PURPORT

Lord Kânëa makes a similar statement in *Bhagavad-gétä* (3.28):

*tattva-vit tu mahä-bäho
guëa-karma-vibhägayòu
guëä guëëñu vartanta
iti matvä na sajjate*

"One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the difference between work in devotion and work for fruitive results."

The material body always interacts with the sense objects, for in order to survive the body must eat, drink, speak, sleep, and so on, but an enlightened

person who knows the science of Kāñëa consciousness never thinks, "I am accepting these sense objects as my property. They are meant for my pleasure." Similarly, if the body performs a wonderful activity, a Kāñëa conscious person does not become proud, nor is he depressed by the failure of the body to function in a particular way. In other words, Kāñëa consciousness means giving up identification with the gross and subtle material bodies. One should see them as the external energy of the Lord, working under the direction of the Lord's empowered representative *māyā*. One absorbed in fruitive activities works under the jurisdiction of *mahā-māyā*, or the external illusory potency, and experiences the miseries of material existence. On the other hand, a devotee works under the internal potency, called *yoga-māyā*, and remains satisfied by offering his loving service to the Lord. In either case, the Lord Himself, by His multifarious potencies, is the ultimate performer of action.

According to Çréla Viçvanātha Cakravarté Öhäkura, one who claims to be transcendental to the bodily concept of life, but at the same time remains under the influence of material desire and mental transformation, is understood to be a cheater and the lowest type of conditioned soul.

TEXT 10

dE"vaADalnae zAr"Ire""ismana,
gAuNABaAvyaena k(maRNAA
vataRmaAnaAe'bauDastaṭa
k(taARsmalita inabaDyatae

*daivādhéne çarére 'smin
guëa-bhāvyena karmaëä
vartamāno 'budhas tatra
kartāsméti nibadhyate*

WORD-FOR-WORD MEANINGS

daiva—of one's previous fruitive activities; *adhéne*—which is under the influence; *çarére*—in the material body; *asmin*—in this; *guëa*—by the modes

of nature; *bhāvya*—which are produced; *karma*—by fruitive activities; *vartamāna*—being situated; *abudha*—one who is foolish; *tatra*—within the bodily functions; *kartā*—the doer; *asmi*—I am; *iti*—thus; *nibadhyate*—is bound up.

TRANSLATION

An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

PURPORT

As stated in *Bhagavad-gītā* (3.27):

*prakāṣteṁ kriyamāṇāni
guṇaiḥ karmaṇi sarvaṇi
ahaṁ kāra-vimūḍhātmā
kartāham iti manyate*

The living entity is dependent on the supreme entity, Lord Kāṇēa, but because of false pride he ignores the Supreme Personality of Godhead and considers himself to be the performer of action and enjoyer of everything. Ćréla Madhvācārya states that just as a king punishes a rebellious subject, the Supreme Lord punishes the sinful living entity by forcing him to transmigrate from one body to another in the network of the illusory energy.

TEXT 11

WvaM ivar"·(: zAyana
@As\$anaAq%namaĀanae
d"zARnas\$pazARna,,aANA-
BaAejana™avaNAAid"Sau

na taTaA baDyatae ivaã"Ana,
taṭa taṭaAd"yana, gAuNAAna,

*evaà viraktaù çayana
āsanāūana-majjane
darçana-sparçana-ghrāëa-
bhojana-çravaëädiñu
na tathā badhyate vidvān
tatra tatrādayan guëän*

WORD-FOR-WORD MEANINGS

evam—thus; *viraktaù*—detached from material enjoyment; *çayane*—in lying or sleeping; *āsana*—in sitting; *aūana*—walking; *majjane*—or in bathing; *darçana*—in seeing; *sparçana*—touching; *ghrāëa*—smelling; *bhojana*—eating; *çravaëa*—hearing; *ädiñu*—and so on; *na*—not; *tathā*—in that way; *badhyate*—is bound; *vidvān*—an intelligent person; *tatra tatra*—wherever he goes; *ādayan*—causing to experience; *guëän*—the senses, born of the modes of nature.

TRANSLATION

An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

PURPORT

In the previous chapter, Uddhava asked Lord Kāñëa why an enlightened person, just like a conditioned soul, engages in external bodily functions. Here is the Lord's answer. While engaged in bodily functions, an unintelligent person is attached to both the means and end of material life and therefore experiences intense lamentation and jubilation on the

material platform. A self-realized soul, however, studies the inevitable defeat and suffering of ordinary persons and does not make the mistake of trying to enjoy the bodily functions even slightly. He instead remains a detached witness, merely engaging his senses in the normal functions of bodily maintenance. As indicated here by the word *ādayan*, he engages something other than his actual self in material experience.

TEXTS 12-13

‘ak{(itasTaAe'pyas\$amS\$a·(Ae
yaTaA KaM s\$aiyataAinala:
vaEzAAr"âe°ayaAs\$aËÿ-
izAtayaA iC\$as\$aMzAya:
‘aitabauÜ" wva sva«aAna,
naAnaAtvaAiã"inaavataRtae

*prakāti-stho 'py asaṅsakto
yathā khaṇ savitānilau
vaiçāradye kñāyāsaṁ ga-
çitayā chinna-saṅçayaṁ
pratibuddha iva svapnān
nānātvād vinivartate*

WORD-FOR-WORD MEANINGS

prakāti—in the material world; *sthaṁ*—situated; *api*—even though; *asaṅsaktaṁ*—completely detached from sense gratification; *yathā*—just as; *kham*—the sky; *savitā*—the sun; *anilaṁ*—the wind; *vaiçāradya*—by most expert; *ekñāyā*—vision; *asaṁ ga*—through detachment; *çitayā*—sharpened; *chinna*—cut to pieces; *saṅçayaṁ*—doubts; *pratibuddhaṁ*—awakened; *iva*—like; *svapnāt*—from a dream; *nānātvāt*—from the duality of variety of the material world; *vinivartate*—one turns away or renounces.

TRANSLATION

Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.

PURPORT

According to Çréla Bhaktisiddhānta Sarasvaté Öhäkura, a self-realized soul cuts all doubts to pieces by direct experience of his true spiritual identity. The Supreme Personality of Godhead is Lord Kāñëa, and there is no possibility of any existence separate from Lord Kāñëa. Such expert knowledge cuts all doubts to pieces. As stated here, *prakāti-stho 'py asaàsaktau*: like the sky, the sun or the wind, one who is self-realized is not entangled, though situated within the material creation of the Lord. *Nānātva*, or "material variety," refers to one's material body, the bodies of others and the unlimited paraphernalia for bodily sense gratification, both physical and mental. By awakening to Kāñëa consciousness, one completely retires from illusory sense gratification and becomes absorbed in the progressive realization of the soul situated within the body. As revealed in the example of the two birds in a tree, both the individual soul and the Personality of Godhead are completely separate from the gross and subtle material bodies. If one turns one's face to the Lord, recognizing one's eternal dependence on Him, there will be no further suffering or anxiety, even though one is still situated within the material world. The unlimited experiences of material objects only increase one's anxiety, whereas perception of the Absolute Truth, Çré Kāñëa, immediately brings one to the platform of peace. Thus one who is intelligent retires from the world of matter and becomes a fully self-realized Kāñëa conscious person.

TEXT 14

yasya syauval=taśa'ĀyīpaA:
'aANAEin%o"yamanaAeiDayaAma,
va{Ōaya: śa ivainamauR·(Ae
de"h"sTaAe'ipa ih" taÖ"NAE:

yasya syur vēta-saī kalpāu
prāēendriya-mano-dhiyām
vāttayaū sa vinirmukto
deha-stho 'pi hi tad-guëaiù

WORD-FOR-WORD MEANINGS

yasya—of whom; *syuù*—they are; *vēta*—freed from; *saī kalpāu*—material desire; *prāēa*—of the vital energy; *indriya*—the senses; *manaù*—the mind; *dhiyām*—and of intelligence; *vāttayaū*—the functions; *saù*—such a person; *vinirmuktaù*—completely freed; *deha*—in the body; *sthaù*—situated; *api*—even though; *hi*—certainly; *tat*—of the body; *guëaiù*—from all of the qualities.

TRANSLATION

A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled.

PURPORT

The material body and mind are subject to lamentation, illusion, hunger, lust, greed, insanity, frustration, etc., but one who remains active in this world without attachment is considered *vinirmukta*, or completely liberated. The vital energy, senses, mind and intelligence are purified when engaged in the devotional service of Lord Kāñēa, as confirmed throughout

TEXT 15

yasyaAtmaA ihM"syatae ihM"ṽaEr,"
yaena ik(iĀaâä{"cC\$yaA
@cyaRtae vaA ,(icaÔaṭa
na vyaitai,(yatae bauDa:

*yasyātmā hiāsyate hiāsrair
yena kīi cid yadācchayā
arcyate vā kvacit tatra
na vyatikriyate budhaù*

WORD-FOR-WORD MEANINGS

yasya—of whom; *ātmā*—the body; *hiāsyate*—is attacked; *hiāsraiù*—by sinful people or violent animals; *yena*—by someone; *kīi cid*—somewhat; *yadācchayā*—somehow or other; *arcyate*—is worshiped; *vā*—or; *kvacit*—somewhere; *tatra*—therein; *na*—not; *vyatikriyate*—is transformed or affected; *budhaù*—one who is intelligent.

TRANSLATION

Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.

PURPORT

If one does not become angry when attacked for no apparent reason, and if one does not become enlivened when glorified or worshiped, then one has passed the test of self-realization and is considered fixed in spiritual intelligence. Uddhava asked Lord Kāñëa, *kair vā ji'äyeta lakñäëaiù*: by what

symptoms can a self-realized person be recognized? Just as Lord Kāñhëa enlightened Arjuna, He now explains the same subject matter to Uddhava. In this verse the Lord describes symptoms by which it is very easy to recognize a saintly person, for a normal person becomes furious when criticized or attacked and overwhelmed with joy when glorified by others. There is a similar statement by Yājñi avalkya to the effect that one who is actually intelligent does not become angry though pricked with thorns and does not become satisfied at heart merely by being worshiped with auspicious paraphernalia such as sandalwood.

TEXT 16

na stauvalta na inande"ta
ku(vaRta: s\$aADvas\$aADau vaA
vad"taAe gAuNAd"AeSaAByaAM
vaijaRta: s\$amaä{"x.~ mauina:

*na stuvéta na nindeta
kurvataù sādhu asādhu vā
vadato guëa-doñābhyāà
varjitaù sama-dâi muniù*

WORD-FOR-WORD MEANINGS

na stuvéta—does not praise; *na nindeta*—does not criticize; *kurvataù*—those who are working; *sādhu*—very nicely; *asādhu*—very badly; *vā*—or; *vadataù*—those who are speaking; *guëa-doñābhyām*—from good and bad qualities; *varjitaù*—freed; *sama-dâi*—seeing things equally; *muniù*—a saintly sage.

TRANSLATION

A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the

sage does not praise or criticize anyone.

TEXT 17

na ku(yaAR^a vade"itk(iÂana,
na DyaAyaets\$aADvas\$aADau vaA
@AtmaAr"AmaAe'nayaA va{ÔyaA
ivacare"Àax"vanmauina:

*na kuryän na vadet kii cin
na dhyäyet sädhv asādhu vä
ātmārāmo 'nayā vāṭṭyā
vicarej jaòā-van muniù*

WORD-FOR-WORD MEANINGS

na kuryät—should not do; *na vadet*—should not speak; *kii cit*—anything; *na dhyäyet*—should not contemplate; *sādhv asādhu vä*—either good or bad things; *ātma-ārāmaù*—one who is taking pleasure in self-realization; *anayā*—with this; *vāṭṭyā*—life-style; *vicaret*—he should wander; *jaòā-vat*—just like a stunted person; *muniù*—a saintly sage.

TRANSLATION

For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realization, he should wander about engaged in this liberated life—style, appearing like a retarded person to outsiders.

PURPORT

According to Çréla Jéva Gosvämé, this verse describes a type of discipline recommended for the *jī āna-yogés*, who by intelligence try to understand that they are not their material bodies. One who is engaged in the

devotional service of the Lord, however, accepts and rejects material things in terms of their usefulness in the loving service of Lord Kåñëa. One who is trying to preach Kåñëa consciousness should be seen as very intelligent and not *jaòà-vat*, or stunted, as described here. Although a devotee of the Lord does not act, speak or contemplate for his personal sense gratification, he remains very busy working, speaking and meditating in the devotional service of the Lord. The devotee makes elaborate plans to engage all the fallen souls in Lord Kåñëa's service so they can be purified and go back home, back to Godhead. Merely rejecting material things is not perfect consciousness. One must see everything as the property of the Lord and meant for the Lord's pleasure. One busily engaged in spreading the Kåñëa consciousness movement has no time to make material distinctions and thus automatically comes to the liberated platform.

TEXT 18

zAbd""aöiNA inaSNAAtaAe
na inaSNAAyaAtpare" yaid"
™amastasya ™amaP(laAe
÷Daenuimava r"°ata:

çabda-brahmaëi niñëäto
na niñëäyät pare yadi
çramas tasya çrama-phalo
hy adhenum iva rakñataù

WORD-FOR-WORD MEANINGS

çabda-brahmaëi—in the Vedic literature; *niñëätaù*—expert through complete study; *na niñëäyät*—does not absorb the mind; *pare*—in the Supreme; *yadi*—if; *çramaù*—labor; *tasya*—his; *çrama*—of great endeavor; *phalaù*—the fruit; *hi*—certainly; *adhenum*—a cow that gives no milk; *iva*—like; *rakñataù*—of one who is taking care of.

TRANSLATION

If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

PURPORT

Çréla Viçvanātha Cakravarté Öhäkura explains that the word *pare* ("the Supreme") in this verse indicates the Supreme Personality of Godhead rather than the impersonal Brahman, because Lord Kāñëä, the speaker of these instructions, makes references in later verses to His personality as the Supreme. An impersonal interpretation in this case would be *eka-deçānvaya uttara-çlokārtha-tätparya-virodhaù*, or a contradictory interpretation that creates illogical conflict with other *çloka*s (verses) spoken in the same context.

It requires great endeavor to take care of a cow. One must either grow food grains to feed the cow or maintain suitable pastures. If the pasture is not properly maintained, poisonous weeds will grow, or snakes will multiply, and there will be danger. Cows are infected by many types of diseases and bugs and must be regularly cleaned and disinfected. Similarly, fences must be maintained around the cow pasture, and there is even more work to be done. If the cow gives no milk, however, then one certainly performs hard labor with no tangible result. Laborious effort is also required to learn the Sanskrit language well enough to discern the subtle and esoteric meaning of the Vedic *mantras*. If after such great labor one does not understand the spiritual body of the Supreme Personality of Godhead, which is the source of all happiness in life, and if one does not surrender to the Lord as the supreme shelter of all things, then one has certainly labored hard with no tangible result other than his own labor. Even a liberated soul who has given up the bodily concept of life will fall down if he does not take shelter of the

Supreme Personality of Godhead. The word *nirñāta*, or "expert," indicates that one must ultimately achieve the goal of life; otherwise one is not expert. As stated by Caitanya Mahāprabhu, *premā pum-artho mahān*: the actual goal of human life is love of Godhead, and no one can be considered expert without achieving this goal.

TEXT 19

gAAM äu"gDad"Aeh"Amas\$atal%M ca BaAyaA<
de"hM" par"ADalnamas\$at'ajaAM ca
ivaÔaM tvatalTal=k{(tamaËÿ vaAcaM
h"lnaAM mayaA r"°aita äu":Kaäu":Kal

*gäà dugdha-dohām asatēà ca bhāryāà
dehaà parādhēnam asat-prajāà ca
vittaà tv atēthē-kātam aī ga vācāà
hēnāà mayā rakñati duḥkha-duḥkhē*

WORD-FOR-WORD MEANINGS

gām—a cow; *dugdha*—whose milk; *dohām*—already taken; *asatēm*—unchaste; *ca*—also; *bhāryām*—a wife; *deham*—a body; *para*—upon others; *adhēnam*—always dependent; *asat*—useless; *prajām*—children; *ca*—also; *vittam*—wealth; *tu*—but; *atēthē-kātam*—not given to the proper recipient; *aī ga*—O Uddhava; *vācam*—Vedic knowledge; *hēnām*—devoid; *mayā*—of knowledge of Me; *rakñati*—he takes care of; *duḥkha-duḥkhē*—he who suffers one misery after another.

TRANSLATION

My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

PURPORT

A human being is actually learned or expert when he understands that all material objects perceived through the various senses are expansions of the Supreme Personality of Godhead and that nothing exists without the support of the Supreme Lord. In this verse, through various examples, it is concluded that the power of speech is useless if not engaged in the support of the Supreme Lord. According to Çréla Viçvanätha Cakravarté Öhäkura, this verse implies that all of the functions of the various senses are useless if they are not engaged in the glorification of God. Indeed, the *avadhüta brähmaëa* previously stated to King Yadu that if the tongue is not controlled, one's entire program of sense control is a failure. One cannot control the tongue unless he vibrates the glories of the Lord.

The example of the milkless cow is significant. A gentleman never kills a cow, and therefore when a cow becomes sterile and no longer gives milk, one must engage in the laborious task of protecting her, since no one will purchase a useless cow. For some time, the greedy owner of a sterile cow may continue thinking, "I have already invested so much money in taking care of this cow, and certainly in the near future she will again become pregnant and give milk." But when this hope is proven futile, he becomes neglectful and indifferent to the health and safety of the animal. Because of such sinful neglect, he must suffer in the next life, after having already suffered because of the sterile cow in the present life.

Similarly, although a man may discover that his wife is neither chaste nor affectionate, he may be so eager to get children that he goes on taking care of such a useless wife, thinking, "I will teach my wife the religious duties of a chaste woman. By hearing historical examples of great women surely her heart will change, and she will become a wonderful wife to me." Unfortunately, the unchaste wife in many cases does not change and also gives a man many useless children who are just as foolish and irreligious as she. Such children never give any happiness to the father, yet the father tediously labors to take care of them.

Also, one who has accumulated wealth by the mercy of God must be

vigilant to give in charity to the right person and for the right cause. If such a right person or cause appears and one hesitates and selfishly does not give in charity, one loses his reputation, and in the next life he will be poverty-stricken. One who fails to give properly in charity spends his life anxiously protecting his wealth, which ultimately brings him no fame or happiness.

The previous examples are given to illustrate the uselessness of laboriously studying Vedic knowledge that does not glorify the Supreme Personality of Godhead. Çréla Jéva Gosvämé comments that the spiritual vibration of the *Vedas* is meant to bring one to the lotus feet of the Supreme Lord, Kåñëa. Many processes for achieving the Supreme Truth are recommended in the *Upaniñads* and other Vedic literatures, but because of their innumerable and seemingly contradictory explanations, commentaries and injunctions, one cannot achieve the Absolute Truth, the Personality of Godhead, merely by reading such literature. If, however, one understands Çré Kåñëa to be the ultimate cause of all causes and reads the *Upaniñads* and other Vedic literature as glorification of the Supreme Lord, then one can actually become fixed at the Lord's lotus feet. For example, His Divine Grace Çréla Prabhupäda translated and commented upon *Çré Éçopaniñad* in such a way that it brings the reader closer to the Supreme Personality of Godhead. Undoubtedly, the lotus feet of Lord Kåñëa are the only reliable boat by which to cross the turbulent ocean of material existence. Even Lord Brahmä has stated in the Tenth Canto of *Çrémad-Bhägavatam* that if one gives up the auspicious path of *bhakti* and takes to the fruitless labor of Vedic speculation, one is just like a fool who beats empty husks in hopes of getting rice. Çréla Jéva Gosvämé recommends that one completely ignore dry Vedic speculation because it does not bring one to the point of devotional service to the Absolute Truth, Lord Çré Kåñëa.

TEXT 20

yasyaAM na mae paAvanamaËy k(maR
isTatyauà"va'aANAINar"AeDamasya
lallaAvataAre"ips\$atajanma vaA syaAä,"

vanDyaAM igArM" taAM ibaBa{yaA^aa Dalr":

*yasyäà na me pävanam aì ga karma
sthity-udbhava-präëa-nirodham asya
lélävatärepsita-janma vä syäd
vandhyäà giraà täà bibhâyän na dhérau*

WORD-FOR-WORD MEANINGS

yasyäm—in which (literature); *na*—not; *me*—My; *pävanam*—purifying; *aì ga*—O Uddhava; *karma*—activities; *sthiti*—maintenance; *udbhava*—creation; *präëa-nirodham*—and annihilation; *asya*—of the material world; *lélä-avatära*—among the pastime incarnations; *épsita*—desired; *janma*—appearance; *vä*—or; *syät*—is; *vandhyäm*—barren; *giram*—vibration; *täm*—this; *bibhâyät*—should support; *na*—not; *dhérau*—an intelligent person.

TRANSLATION

My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Kåñëa and Balaräma. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.

PURPORT

The words *lélävatärepsita-janma* are very significant here. The Lord's incarnation for executing wonderful pastimes is called *lélävatära*, and such wonderful forms of Viñëu are glorified by the names Rāmacandra, Nāsiàha-deva, Kürma, Varāha, and so on. Among all such *lélävatāras*, however, the most beloved, even to this day, is Lord Kåñëa, the original source of the *viñëu-tattva*. The Lord appears in the prison house of Kaàsa

and is immediately transferred to the rural setting of Våndāvana, where He exhibits unique childhood pastimes with His cowherd boyfriends, girl friends, parents and well-wishers. After some time, the Lord's pastimes are transferred to Mathurā and Dvārakā, and the extraordinary love of the inhabitants of Våndāvana is exhibited in their anguished separation from Lord Kāñēa. Such pastimes of the Lord are *ēpsita*, or the reservoir of all loving exchanges with the Absolute Truth. The pure devotees of the Lord are most intelligent and expert and do not pay any attention to useless, fruitless literatures that neglect the highest truth, Lord Kāñēa. Although such literatures are very popular among materialistic persons all over the world, they are completely neglected by the community of pure Vaiñēavas. In this verse the Lord explains that the literatures approved for the devotees are those that glorify the Lord's pastimes as the *puruña-avatāra* and the *lélāvatāras*, culminating in the personal appearance of Lord Kāñēa Himself, as confirmed in *Brahma-saḥhitā* (5.39):

*rāmādi-mūrtiṇu kalā-niyamena tiñōhan
nānāvatāram akarod bhuvaneṇu kintu
kāñēau svayaḥ samabhavat paramau pumān yo
govindam ādi-puruñaḥ tam ahaḥ bhajāmi*

"I worship Govinda, the primeval Lord, who manifested Himself personally as Kāñēa and the different *avatāras* in the world in the forms of Rāma, Nāsiḥa, Vāmana, etc., as His subjective portions."

Even Vedic literatures that neglect the Supreme Personality of Godhead should be ignored. This fact was also explained by Nārada Muni to Çréla Vyāsadeva, the author of the *Vedas*, when the great Vedavyāsa felt dissatisfied with his work.

TEXT 21

WvaM ijaÁaAs\$ayaApaAe÷
naAnaAtva"amamaAtmaina
opaAr"maeta ivar"jaM

manaAe mayyapyar s\$avaRgAe

*evaà jijì äsayäpohya
nänätva-bhramam ätmani
upärameta virajaà
mano mayy arpya sarva-ge*

WORD-FOR-WORD MEANINGS

evam—thus (as I have now concluded); *jijì äsayä*—by analytic study; *apohya*—giving up; *nänätva*—of material variety; *bhramam*—the mistake of rotating; *ätmani*—in the self; *upärameta*—one should cease from material life; *virajam*—pure; *manaù*—the mind; *mayi*—in Me; *arpya*—fixing; *sarva-ge*—who am all-pervading.

TRANSLATION

Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading.

PURPORT

Although in previous verses Lord Kāñëa has described the life-style and approach of the impersonal philosophers who meditate on the distinction between matter and spirit, the Lord here rejects the path of *jì äna*, or speculation, and comes to the final conclusion, *bhakti-yoga*. The path of *jì äna* is interesting only to one who does not know that Lord Kāñëa is the Supreme Personality of Godhead, as stated in *Bhagavad-gétä* (7.19):

*bahünäà janmanäm ante
jì änavän mäm prapadyate
väsudevaù sarvam iti
sa mahätmä su-durlabhaù*

The words *väsudevaù sarvam iti*, or "Väsudeva is everything," are similar to the words *sarva-ge* found in this verse. One should know why the Personality of Godhead is all-pervading. The first verse of *Çrémad-Bhägavatam* states, *janmädy asya yataù*: [SB 1.1.1] the Supreme Lord is the source of everything. And as stated in the previous verse of this chapter, He creates, maintains and annihilates everything. Thus the Lord is not all-pervading in the manner of air or sunlight; rather, the Lord is all-pervading as the absolute controller who holds in His hands the destiny of every living entity.

Everything is ultimately an expansion of Kânëa, and therefore there is really no other object of meditation besides Kânëa. Meditation upon any other object is also meditation on Kânëa but is imperfectly performed, as confirmed in *Bhagavad-gétä* by the word *avidhi-pürvakam*. The Lord also states in the *Gétä* that all living entities are on the path back home, back to Godhead. Because of ignorance, however, some of them go backward or stop along the way, foolishly thinking that their journey is finished, when in fact they are suspended in one of the minor potencies of the Supreme Lord. If one wants to intimately understand the nature of the Absolute Truth, one must take to the path of love of Godhead. As stated in *Bhagavad-gétä* (18.55):

*bhaktyä mäm abhijänäti
yävän yaç cäsmi tattvataù
tato mäà tattvato ji ätvä
viçate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

The words *nänätva-bhramam* in this verse indicate false identification with the gross and subtle material bodies. The word *bhramam* indicates a mistake; it can also mean "wandering" or "rotating." The conditioned living entity, because of his mistake of falling into illusion, is wandering through a succession of material bodies, sometimes appearing as a demigod and

sometimes as a worm in stool. The word *upārameta* means that one should stop such fruitless wandering and fix one's mind on the Absolute Truth, the Supreme Lord, who is the true object of everyone's love. Such a conclusion is not sentimental but is the result of keen analytic intelligence (*jijī āsayā*). Thus after elaborately explaining to Uddhava many aspects of analytic knowledge, the Lord now comes to the ultimate conclusion, Kāñëa consciousness, pure love of Godhead. Without such love there is no question of eternally fixing one's mind on the Lord.

Quoting from the *Viveka*, Çréla Madhvācārya states that *nānātva-bhramam* indicates the following illusions: considering the living entity to be the Supreme; considering all living entities to be ultimately one entity without separate individuality; considering that there are many Gods; thinking that Kāñëa is not God; and considering that the material universe is the ultimate reality. All of these illusions are called *bhrama*, or mistakes, but such ignorance can be eliminated at once by the chanting of the holy names of Kāñëa: Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 22

yaânalzAAe DaAr"iyatauM
manaAe "aöiNA inaêlama,
maiya s\$avaARiNA k(maARiNA
inar"pae⁰a: s\$amaAcar"

yady anēçau dhārayituà
mano brahmaëi niçcalam
mayi sarvāëi karmāëi
nirapekñau samācara

WORD-FOR-WORD MEANINGS

yadi—if; *anēçau*—incapable; *dhārayitum*—to fix; *manau*—the mind; *brahmaëi*—on the spiritual platform; *niçcalam*—free from sense gratification; *mayi*—in Me; *sarvāëi*—all; *karmāëi*—activities;

nirapekṣā—without trying to enjoy the fruits; *samācara*—execute.

TRANSLATION

My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits.

PURPORT

If one offers one's activities to Lord Kāṇḍea without trying to enjoy the results, one's mind becomes purified. When the mind is purified, transcendental knowledge automatically manifests, since such knowledge is a by-product of pure consciousness. When the mind is absorbed in perfect knowledge, it can be raised to the spiritual platform, as described in *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā
na ṣocati na kṅkṣati
samaḥ sarveṇa bhūteṇa
mad-bhaktiā labhate parām*

"One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." By absorbing the mind in the transcendental form of Lord Kāṇḍea, one can surpass the stage of ordinary transcendental knowledge, by which one simply distinguishes oneself from the gross and subtle material bodies. Spiritually enriched by loving devotional service to the Lord, the mind is completely purified of all tinges of illusion. Through intense concentration on one's relationship with the Personality of Godhead one comes to the highest standard of knowledge and becomes an intimate associate of the Personality of Godhead.

By offering one's activities to the Personality of Godhead, one purifies

one's mind to some extent and thus comes to the preliminary stage of spiritual awareness. Yet even then one may not be able to fix one's mind completely on the spiritual platform. At that point one should realistically assess one's position, noting the lingering material contamination within the mind. Then, as stated in this verse, one should intensify one's practical devotional work in the service of the Lord. If one artificially considers oneself to be supremely liberated or if one becomes casual on the path of spiritual advancement, there is serious danger of a falldown.

According to Çréla Jéva Gosvämé, the Lord previously explained to Uddhava *jī āna-miçrā bhakti*, or devotional service mixed with the impure desire to enjoy transcendental knowledge. In this verse the Lord clearly reveals that transcendental knowledge is an automatic by-product of loving service to the Lord, and in the next verse the Lord begins His explanation of pure devotional service, which is completely sufficient for self-realization. The desire to enjoy spiritual knowledge is certainly a material desire, since the goal is one's personal satisfaction and not the pleasure of the Supreme Lord. Therefore Lord Kāñëa here warns Uddhava that if one is not able to fix one's mind in trance on the spiritual platform, then one should not go on simply theoretically discussing what is Brahman and what is not Brahman. Rather, one should engage in practical devotional service to the Supreme Lord, and then spiritual knowledge will automatically awaken in one's heart. As stated in *Bhagavad-gétä* (10.10):

*teñäà satata-yuktänäà
bhajatäà prëti-pürvakam
dadämi buddhi-yogaà taà
yena mäm upayänti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Similarly, in the Tenth Canto of *Çrémad-Bhägavatam* Lord Brahmä warns that one should not neglect the auspicious path of *bhakti* and instead take up the useless labor of mental speculation. By mere philosophical speculation one cannot fix one's mind on the spiritual platform. Many great

philosophers throughout history had abominable personal habits, which proves that they could not fix themselves on the spiritual platform by mere speculation on philosophical categories. If one is not fortunate enough to have executed devotional service to the Lord in one's past life, and if one is therefore addicted to mere speculation on the differences between matter and spirit, one will not be able to fix one's mind on the spiritual platform. Such a person should give up useless speculation and engage in the practical work of Kāñëa consciousness, absorbing himself twenty-four hours a day in the mission of the Supreme Personality of Godhead. In such missionary work for the Lord's sake, one should never try to enjoy the fruits of one's work. Even though the mind is not completely pure, if one offers the fruits of one's work to the Lord, the mind will quickly come to the standard of pure desirelessness, in which one's only desire is the Lord's satisfaction.

Çréla Jéva Gosvämé states that if one does not have faith in the personal form and activities of the Personality of Godhead, one will not have the spiritual strength to remain perpetually on the transcendental platform. In this verse the Lord is definitely bringing Uddhava, and all living entities, to the conclusion of all philosophy—pure devotional service to the Supreme Lord, Kāñëa.

In this regard, Çréla Bhaktisiddhānta Sarasvaté Öhäkura points out that one who is bewildered by false ego may not want to offer his activities to the Supreme Personality of Godhead, even though this is the actual way of rising above the influence of the modes of material nature. Because of ignorance one does not know that he is the eternal servant of Kāñëa and instead is attracted by the duality of material illusion. One cannot become free from such illusion by theoretical speculation, but if one offers one's work to the Personality of Godhead, one will clearly understand his eternal, transcendental position as a servant of the Lord.

TEXTS 23-24

™aÜ"AlaumaRtk(TaA: Za{Nvana,
s\$auBa%"A laAek(paAvanal:
gAAyaªanausmar"na, k(maR

janma caAiBanayanmauò":

mad"TaeR DamaRk(AmaATaARna,
@Acar"nmad"paA™aya:
laBatae inaêlaAM Bai·M(
mayyauÜ"va s\$anaAtanae

*çraddhālur mat-kathāu çāëvan
su-bhadrā loka-pāvanēu
gāyann anusmaran karma
janma cābhinayan muhuu*

*mad-arthe dharma-kāmārthān
ācaran mad-apāçrayau
labhate niçcalāà bhaktià
mayy uddhava sanātane*

WORD-FOR-WORD MEANINGS

çraddhāluu—a faithful person; *mat-kathāu*—narrations about Me; *çāëvan*—hearing; *su-bhadrāu*—which are all-auspicious; *loka*—the entire world; *pāvanēu*—purifying; *gāyan*—singing; *anusmaran*—remembering constantly; *karma*—My activities; *janma*—My birth; *ca*—also; *abhinayan*—reliving through dramatical performances, etc.; *muhuu*—again and again; *mat-arthe*—for My pleasure; *dharma*—religious activities; *kāma*—sense activities; *arthān*—and commercial activities; *ācaran*—performing; *mat*—in Me; *apāçrayau*—having one's shelter; *labhate*—one obtains; *niçcalām*—without deviation; *bhaktim*—devotional service; *mayi*—to Me; *uddhava*—O Uddhava; *sanātane*—dedicated to My eternal form.

TRANSLATION

My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who

through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.

PURPORT

Those who have faith only in the impersonal effulgent aspect of the Supreme Lord and those who have faith only in the localized Supersoul, the perfect object of mystic meditation located in the heart of every living entity, are considered to be limited and imperfect in their transcendental realization. The process of mystic meditation and impersonal philosophical speculation are both devoid of actual love of God and therefore cannot be considered to be the perfection of human life. Only one who places full faith in the Supreme Personality of Godhead becomes qualified to go back home, back to Godhead.

Lord Kāñëa's pastimes of stealing butter from the elderly *gopés*, enjoying life with His cowherd boyfriends and the young *gopés*, playing His flute and engaging in the *rāsa* dance, etc., are all-auspicious spiritual activities, and they are fully described in the Tenth Canto of this work. There are many authorized songs and prayers glorifying these pastimes of the Lord, and by constantly chanting them one will automatically be fixed in *smaraëam*, or remembrance of the Supreme Personality of Godhead. The Lord exhibited His opulences upon His birth in Kaàsa's prison and at the birth ceremony subsequently performed by Nanda Mahārāja in Gokula. The Lord further performed many adventurous activities, such as chastising the serpent Kāliya and many other irresponsible demons. One should regularly take part in the ceremonies commemorating Kāñëa's pastimes, such as the Janmāñōamé celebration glorifying the Lord's birth. On such days one should worship the Deity of Lord Kāñëa and the spiritual master and thus remember the Lord's pastimes.

The word *dharma* in this verse indicates that one's religious activities should always be in connection with Kāñëa. Therefore, one should give charity in the form of food grains, clothing, etc., to the Vaiñëavas and

brāhmaëas, and whenever possible one should arrange for the protection of cows, who are very dear to the Lord. The word *kāma* indicates that one should satisfy one's desires with the transcendental paraphernalia of the Lord. One should eat *mahā-prasādam*, food offered to the Deity of Lord Kāñëa, and one should also decorate oneself with the Lord's flower garlands and sandalwood pulp and should place the remnants of the Deity's clothing on one's body. One who lives in a luxurious mansion or apartment should convert his residence into a temple of Lord Kāñëa and invite others to come, chant before the Deity, hear *Bhagavad-gētā* and *Çrëmad-Bhāgavatam* and taste the remnants of the Lord's food, or one may live in a beautiful temple building in the community of Vaiñëavas and engage in the same activities. The word *artha* in this verse indicates that one who is inclined toward business should accumulate money to promote the missionary work of the Lord's devotees and not for one's personal sense gratification. Thus one's business activities are also considered to be devotional service to Lord Kāñëa. The word *niçcalām* indicates that since Lord Kāñëa is eternally fixed in perfect knowledge and bliss, there is no possibility of disturbance for one who worships the Lord. If we worship anything except the Lord, our worship may be disturbed when our worshipable deity is placed in an awkward position. But because the Lord is supreme, our worship of Him is eternally free of disturbance.

One who engages in hearing, glorifying, remembering and dramatically recreating the pastimes of the Lord will soon be freed from all material desire. Çrëla Jëva Gosvāmë mentions in this connection that one who is advanced in Kāñëa consciousness may specifically be attracted to the pastimes of a devotee in the spiritual world who serves the Lord in a particular way. An advanced devotee in this world may desire to serve the Lord in the same way and thus may take pleasure in dramatically reliving the service of his worshipable devotee-master in the spiritual world. Also, one may take pleasure in spiritual festivals, performances of particular pastimes of Lord Kāñëa, or activities of other devotees of the Lord. In this way, one can continually increase one's faith in the Personality of Godhead. Those who have no desire to hear, glorify or remember the transcendental activities of the Lord are certainly materially polluted and never achieve the

highest perfection. Such persons spoil the opportunity of human life by devoting themselves to fleeting mundane topics that produce no eternal benefit. The real meaning of religion is to constantly serve the Supreme Personality of Godhead, whose form is eternal, full of bliss and knowledge. One who has taken full shelter of the Lord is completely uninterested in impersonal speculations about the nature of God and uses his time to advance more and more in the unlimited bliss of pure devotional service.

TEXT 25

s\$ats\$aËyālabDayaA BaṭṭyaA
maiya maAM s\$a opaAis\$aataA
s\$a vaE mae d"izARtaM s\$aià"r,"
@Āas\$aA ivand"tae pad"ma,

*sat-saṁ ga-labdhayā bhaktyā
mayi mām sa upāsītā
sa vai me darśitaṁ sadbhir
ai-jasā vindate padam*

WORD-FOR-WORD MEANINGS

sat—of the devotees of the Lord; *saṁ ga*—by the association; *labdhayā*—obtained; *bhaktyā*—by devotion; *mayi*—to Me; *mām*—of Me; *saṁ*—he; *upāsītā*—worshiper; *saṁ*—that very person; *vai*—undoubtedly; *me*—My; *darśitam*—revealed; *sadbhir*—by My pure devotees; *ai-jasā*—very easily; *vindate*—achieves; *padam*—My lotus feet or My eternal abode.

TRANSLATION

One who has obtained pure devotional service by association with My devotees always engages in worshiping Me. Thus he very easily goes to My abode, which is revealed by My pure devotees.

PURPORT

In the previous verses Lord Kāñëa has emphasized the value of surrendering to Him in loving service. One may ask how such surrender or devotion is actually achieved. The Lord gives the answer in this verse. One must live in a society of devotees, and thus automatically one will be engaged twenty-four hours a day in the various processes of devotional service, beginning with *çravaëam*, *kértanam* and *smaraëam* (hearing, glorifying and remembering the Lord) [SB 7.5.23]. The pure devotees of the Lord can reveal the spiritual world by their transcendental sound vibration, making it possible for even a neophyte devotee to experience the Lord's abode. Being thus enlivened, the neophyte makes further progress and gradually becomes qualified to personally serve the Personality of Godhead in the spiritual world. By constantly associating with devotees and learning from them about devotional science, one quickly achieves a deep attachment for the Lord and the Lord's service, and such attachment gradually matures into pure love of Godhead.

Foolish persons say that the various *mantras* composed of names of God, as well as all other *mantras*, are merely material creations with no special value, and therefore any so-called *mantra* or mystical process will ultimately produce the same result. To refute such superficial thinking, the Lord here describes the science of going back home, back to Godhead. One should not accept the bad association of impersonalists, who state that the holy name, form, qualities and pastimes of the Lord are *mäyā*, or illusion. *Mäyā* is actually an insignificant potency of the almighty Personality of Godhead, and if one ignorantly tries to elevate illusion above the Absolute Truth, one will never experience love of Godhead and will be cast into deep forgetfulness of the Lord. One should not associate with those who are envious of the fortunate devotees who are going back to Godhead. Such envious persons deride the abode of the Lord, which is revealed by the pure devotees to those who have faith in the Lord's message. Envious persons create disturbances among the people in general, who should take shelter of the faithful devotees of the Lord. Unless people hear from pure devotees, it

is impossible for them to understand that there is a Supreme Personality of Godhead eternally existing in His own abode, which is self-luminous, full of bliss and knowledge. In this verse, the importance of *saṁga*, association, is clearly explained.

TEXTS 26-27

™aloÜ"va ovaAca
s\$ADaustavaAeÔamaëAek(
mata: k(Lä{"igvaDa: 'aBaAe
Bai·(stvayyaupayaujyaeta
k(Lä{"zAI s\$aià"r"Aä{"taA

Wtanmae pauç&SaADya°a
laAek(ADya°a jagAt'aBaAe
'aNAtaAyaAnaur"·(Aya
'apa°aAya ca k(TyataAma,

çré-uddhava uvāca
sādhus tavottama-çloka
mataù kédâg-vidhaù prabho
bhaktis tvayy upayujyeta
kédâçé sadbhir ādātā

etan me puruñādhyakñā
lokādhyakñā jagat-prabho
praëatäyānuraktāya
prapannāya ca kathyatām

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *sādhau*—a saintly person; *tava*—in Your; *uttama-çloka*—my dear Lord; *mataù*—opinion; *kédâk-vidhaù*—what kind would he be; *prabho*—my dear Personality of Godhead; *bhaktiù*—devotional service; *tvayi*—unto Your Lordship; *upayujyeta*—deserves to be executed; *kédâçé*—what type is it; *sadbhiù*—by

Your pure devotees such as Nārada; *ādātā*—honored; *etaḥ*—this; *me*—to me; *puruṇa-adhyakṇa*—O ruler of the universal controllers; *loka-adhyakṇa*—O Supreme Lord of Vaikuṇṭha; *jagat-prabho*—O God of the universe; *praṇatāya*—unto Your surrendered devotee; *anuraktāya*—who loves You; *prapannāya*—who has no other shelter than You; *ca*—also; *kathyatām*—let this be spoken.

TRANSLATION

Ṣṛé Uddhava said: My dear Lord, O Supreme Personality of Godhead, what type of person do You consider to be a true devotee, and what type of devotional service is approved by great devotees as worthy of being offered to Your Lordship? My dear ruler of the universal controllers, O Lord of Vaikuṇṭha and almighty God of the universe, I am Your devotee, and because I love You I have no other shelter than You. Therefore please explain this to me.

PURPORT

In the previous verse it was stated that one can achieve the Lord's supreme abode by associating with devotees. Therefore, Uddhava naturally inquires about the symptoms of a distinguished devotee whose association can promote one to the kingdom of God. Ṣṛéla Jéva Gosvāmé notes that the Personality of Godhead knows who is actually a sincere devotee because the Lord is always attached to His loving servitors. Similarly, pure devotees can expertly explain the proper methods of devotional service to Lord Kāṇṇéa because they are already absorbed in love of Kāṇṇéa. Uddhava herein requests Lord Kāṇṇéa to describe the qualities of a devotee and asks the Lord to explain the devotional service that the devotees themselves approve as worthy to be offered to the Lord.

Ṣṛéla Viṣṇvanātha Cakravarté Ōhākura remarks that the word *puruṇādhyakṇa* indicates that Lord Kāṇṇéa is the supreme ruler of the universal controllers headed by Mahā-viñṇéu, and thus the Lord possesses infinite sovereignty. The term *lokādhyakṇa* indicates that Lord Kāṇṇéa is the

ultimate supervising authority of all of the Vaikuëöha planets, and therefore the Lord is unlimitedly glorious and perfect. Uddhava further addresses Lord Kåñëa as *jagat-prabhu*, because even in the illusory material world the Lord exhibits His unlimited mercy by personally incarnating to uplift the conditioned souls. The word *praëatäya* ("Your surrendered devotee") indicates that Uddhava is not proud like ordinary fools who do not enjoy bowing down to the Supreme Personality of Godhead. According to Çréla Viçvanätha Cakravartë Öhäkura, Uddhava mentions that he is *anuraktäya*, or completely bound in love to Lord Kåñëa, because unlike other great devotees such as Arjuna, who sometimes worshiped demigods in order to comply with social customs or to show respect for their positions in the scheme of planetary management, Uddhava never worshiped any demigods. Therefore, Uddhava is *prapannäya*, or completely surrendered to Lord Kåñëa, having no other shelter.

TEXT 28

tvaM "aö par"maM vyaAema
 pauç&Sa: 'ak{(tae: par":
 @vatalnaAeR'is\$ä BagAvana,
 svaecC\$AepaAÔapa{Tagvapau:

*tvaà brahma paramaà vyoma
 puruñau prakâteu paraù
 avatérno 'si bhagavan
 svecchopätta-pâthag-vapuù*

WORD-FOR-WORD MEANINGS

tvam—You; *brahma paramam*—the Absolute Truth; *vyoma*—like the sky (You are detached from everything); *puruñau*—the Personality of Godhead; *prakâteu*—to material nature; *paraù*—transcendental; *avatérëau*—incarnated; *asi*—You are; *bhagavan*—the Lord; *sva*—of Your own (devotees); *icchä*—according to the desire; *upätta*—accepted;

pāthak—different; *vapuù*—bodies.

TRANSLATION

My dear Lord, as the Absolute Truth You are transcendental to material nature, and like the sky You are never entangled in any way. Still, being controlled by Your devotees' love, You accept many different forms, incarnating according to Your devotees' desires.

PURPORT

The pure devotees of the Lord propagate devotional service all over the world, and therefore, although separate from the personal form of the Lord, they are considered to be manifestations of God's mercy and potency. As stated in *Caitanya-caritāmāta* (Antya 7.11): *kāñëa-çakti vinä nahe tära pravartana*.

The Lord is like the sky (*vyoma*) because although expanded everywhere, He is not entangled in anything. He is *prakāteù paraù*, or completely transcendental to material nature. The Lord is fully self-satisfied and is therefore indifferent to the affairs of the material world. Still, because of His causeless mercy, the Lord desires to expand pure devotional service, and for this reason He incarnates within the material world to uplift the fallen conditioned souls.

The Lord descends in selected spiritual bodies to please His loving devotees. Sometimes He appears in His original form as Kāñëa. And even Kāñëa Himself appears in different forms to special devotees so that they may fully develop their loving sentiments for Him. Çréla Jéva Gosvämé gives several examples of the Lord's special mercy upon His devotees. Lord Kāñëa personally went to the home of Jāmbavān and there displayed a form with slightly angry glances. In that form, the Lord enjoyed a fight with His devotee. The Lord displayed His form as Dattātreya to Atri Muni and similarly bestowed special mercy upon Lord Brahmā, the demigods, Akrūra and innumerable other devotees. And in Vāndāvana the Lord displayed His most beautiful form as Govinda to the fortunate inhabitants.

Çréla Madhvācārya has quoted from the *Prakāṣa-saṅhitā* as follows. "The Lord accepts different spiritual bodies according to the desire of His devotees. For example, the Lord agreed to become the son of Vasudeva and Devakī. Thus, although Lord Kāṇḍa has an eternal, blissful spiritual form, He appears to enter within the body of His devotee who becomes His mother. Although we speak of the Lord's 'taking on a body,' the Lord does not change His form, as do the conditioned souls, who must change their material bodies. The Lord appears in His own eternally unchangeable forms. Lord Hari always appears in the forms that are especially desired by His loving devotees, and never in other forms. However, if one thinks that the Lord, in the manner of an ordinary person taking birth, becomes the physical son of Vasudeva or other devotees, then one is victimized by illusion. The Lord merely expands His spiritual potency, causing His pure devotees to think, 'Kāṇḍa is now my son.' One should understand that the Supreme Personality of Godhead never accepts or rejects a material body, nor does He ever give up His eternal spiritual forms; rather, the Lord eternally manifests His blissful bodies according to the loving sentiments of His eternal pure devotees."

Çréla Jéva Gosvāmī mentions that the word *vyoma* also indicates the Lord's name of Paravyoma, or the Lord of the spiritual sky. One should not misinterpret this verse to mean that Lord Kāṇḍa is impersonal, like the material sky, or that the form of Kāṇḍa is merely another selected incarnation equal to any other. Such casual and whimsical speculations cannot be accepted as actual spiritual knowledge. Çré Kāṇḍa is the original Personality of Godhead (*kāṇḍas tu bhagavān svayam* [SB 1.3.28]), and the Lord has explained elaborately in *Bhagavad-gītā* that He is the original source of everything. Therefore, the pure devotees of the Lord are eternally engaged, in full knowledge and bliss, in loving service to the Lord's original form as Kāṇḍa. The whole purpose of *Çrīmad-Bhāgavatam* is to arouse our love for Lord Kāṇḍa, and one should not foolishly misunderstand this great purpose.

TEXTS 29-32

™alBagAvaAnauvaAca
k{(paAlaur"k{(ta%"Aeh"s\$a,
itaita°au: s\$avaR\$de"ih"naAma,
s\$atyas\$aAr"Ae'navaâAtmaA
s\$ama: s\$avaAeRpak(Ar"k(:

k(AmaEr"h"taDald"ARntaAe
ma{äu": zAuicar"ik(Âana:
@nalh"Ae imataBaufzAAnta:
isTar"Ae macC\$r"NAAe mauina:

@'amaÔaAe gABalr"AtmaA
Da{itamaAiÃataSa"NA:
@maAnal maAnad": k(lyAe
maE‡a: k(Aç&iNAk(: k(iva:

@AÁaAyaEvaM gAuNAAnd"AeSaAna,
mayaAid"í"Anaipa svak(Ana,
DamaARna, s\$antyajya ya: s\$avaARna,
maAM Bajaeta s\$a tau s\$aÔama:

*çré-bhagavän uväca
kâpälur akâta-drohas
titikñuù sarva-dehinäm
satya-sâro 'navadyätmä
samaù sarvopakârakaù

kämair ahata-dhër dānto
māduù çucir akii canaù
aného mita-bhuk çāntaù
sthiro mac-charaëo muniù

apramatto gabhërätmä
dhâtimäi jita-ñäò-guëaù
amāné māna-daù kalyo
maitraù käruëikaù kaviù

äji äyaivaà guëän doñän*

*mayädiññān api svakān
dharmān santyajya yaù sarvān
māà bhajeta sa tu sattamaù*

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *kāpāluù*—unable to tolerate the suffering of others; *akāta-drohaù*—never injuring others; *titikñuù*—forgiving; *sarva-dehinām*—toward all living entities; *satya-sāraù*—one who lives by truth and whose strength and firmness come from truthfulness; *anavadya-ātmā*—a soul free from envy, jealousy, etc.; *samaù*—whose consciousness is equal both in happiness and in distress; *sarva-upakārakaù*—always endeavoring as far as possible for the welfare of all others; *kāmaiù*—by material desires; *ahata*—undisturbed; *dhēu*—whose intelligence; *dāntaù*—controlling the external senses; *māduù*—without a harsh mentality; *çuciù*—always well-behaved; *akīīcanaù*—without possessiveness; *anēhaù*—free from worldly activities; *mita-bhuk*—eating austerely; *çāntaù*—controlling the mind; *sthiraù*—remaining steady in one's prescribed duty; *mat-çaraēaù*—accepting Me as the only shelter; *muniù*—thoughtful; *apramattaù*—cautious and sober; *gabhēra-ātmā*—not superficial, and thus unchanging; *dhāti-mān*—not weak or miserable even in distressing circumstances; *jīta*—having conquered; *ñāō-guēaù*—the six material qualities, namely hunger, thirst, lamentation, illusion, old age and death; *amānē*—without desire for prestige; *māna-daù*—offering all respects to others; *kalyaù*—expert in reviving the Kāñēa consciousness of others; *maitraù*—never cheating anyone, and thus a true friend; *kāruēikaù*—acting always due to compassion, not personal ambition; *kaviù*—completely learned; *ājī āya*—knowing; *evam*—thus; *guēān*—good qualities; *doñān*—bad qualities; *mayā*—by Me; *ādiññān*—taught; *api*—even; *svakān*—one's own; *dharmān*—religious principles; *santyajya*—giving up; *yaù*—one who; *sarvān*—all; *mām*—Me; *bhajeta*—worships; *saù*—he; *tu*—indeed; *sat-tamaù*—the best among saintly persons.

TRANSLATION

The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Kāññā consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

PURPORT

Verses 29-31 describe twenty-eight qualities of a saintly person, and verse 32 explains the highest perfection of life. According to Çrëla Bhaktisiddhānta Sarasvaté Öhākura, the seventeenth quality (*mat-çaraëa*, or taking complete shelter of Lord Kāññā) is the most important, and the other

twenty-seven qualities automatically appear in one who has become a pure devotee of the Lord. As stated in *Çrémad-Bhāgavatam* (5.18.12), *yasyāsti bhaktir bhagavaty akiñcanā sarvair guëais tatra samāsate surāù*. The twenty-eight saintly qualities may be described as follows.

(1) *Kāpālu*. A devotee cannot tolerate seeing the world merged in ignorance and suffering the whiplashes of *māyā*. Therefore he busily engages in distributing Kāñëa consciousness and is called *kāpālu*, or merciful.

(2) *Akāta-droha*. Even if someone is offensive toward a devotee, a devotee does not become offensive in return. Indeed, he never acts against the interest of any living entity. One may argue that great Vaiñëava kings, such as Mahārāja Yudhiñöhira and Parékñit Mahārāja, executed many criminals. However, when justice is properly administered by the state, sinful, destructive persons actually benefit from their punishment because they become freed from the severe karmic reactions to their illicit activities. A Vaiñëava ruler gives punishment not out of envy or malice, but in faithful obedience to the laws of God. The Māyāvādé philosophers who want to kill God by imagining that He does not exist are certainly *kāta-droha*, or most injurious to themselves and others. The impersonalist imagines that he himself is supreme and thus creates a most dangerous situation for himself and his followers. Similarly, the *karmés*, who are dedicated to material sense gratification, are also killers of the self, because by their absorption in material consciousness they lose all chance of experiencing the Absolute Truth and the truth of their own self. Therefore, all living entities who come under the control of materialistic regulations and duties are unnecessarily harassing themselves and others, and a pure Vaiñëava feels great compassion and concern for them. A devotee never uses his mind, body or words to perform any act harmful to the welfare of any living entity.

(3) *Titikñu*. A devotee forgives and forgets any offense against himself. A Vaiñëava is personally detached from his material body, which is made of pus, stool, blood, and so on. Therefore the devotee is able to overlook the obnoxious behavior he sometimes meets with in the course of preaching work and always deals with people as a perfect gentleman. A Vaiñëava loudly chants the holy name of the Lord and tolerates and forgives those

fallen conditioned souls who are unable to reciprocate properly with a pure devotee.

(4) *Satya-sära*. A devotee always remembers that he is the eternal servant of the Supreme Personality of Godhead, who is omniscient, the reservoir of all pleasure and the ultimate enjoyer of all activities. By avoiding activities outside devotional service, a devotee remains fixed in the truth, does not uselessly waste time and thus becomes bold, powerful and steady.

(5) *Anavadyätmä*. A devotee knows that the material world is a temporary phantasmagoria and therefore does not envy anyone in any material situation. He never tries to agitate others or criticize them unnecessarily.

(6) *Sama*. A devotee remains steady and equal in material happiness or distress, fame or infamy. His actual wealth is his consciousness of Kåñëä, and he understands that his real self-interest lies outside the scope of material nature. He does not become excited or depressed by external events, but remains fixed in consciousness of the omnipotency of Lord Kåñëä.

(7) *Sarvopakäraka*. Neglecting one's selfish desires and working for the satisfaction of others is called *paropakära*, whereas causing trouble to others for one's personal gratification is called *paräpakära*. A devotee always works for the pleasure of Lord Kåñëä, who is the resting place of all living entities, and thus a devotee's activities are ultimately pleasing to everyone. Devotional service to Lord Kåñëä is the perfectional stage of welfare work, since Lord Kåñëä is the supreme controller of everyone's happiness and distress. Foolish persons under the influence of false egotism, considering themselves to be the ultimate well-wishers of others, execute superficial materialistic activities rather than attending to the eternal happiness of others. Because a devotee remains pure and engages in missionary activities, he is everyone's best friend.

(8) *Kämair ahata-dhé*. Ordinary persons see all material things as objects for their personal gratification and thus try to acquire or control them. Ultimately a man wants to possess a woman and enjoy sex gratification with her. The Supreme Lord supplies the desired fuel that causes the fire of lust to burn painfully in one's heart, but the Lord does not give self-realization to

such a misguided person. Lord Kāñëa is transcendental and neutral, but if one is eager to exploit the Lord's creation, the Lord gives one facility through *māyā*, and one becomes cheated of real happiness by entangling himself in the false role of a great and lusty enjoyer of the world. On the other hand, one who has taken full shelter of Kāñëa is enriched with perfect knowledge and bliss and is not cheated by the seductive appearances of the material world. A pure devotee does not follow the path of the foolish deer, which is seduced by the hunter's horn and killed. A devotee is never attracted by the sensuous entreaties of a beautiful woman, and he avoids hearing from bewildered *karmés* about the so-called glories of material acquisition. Similarly, a pure devotee is not bewildered by aroma or taste. He does not become attached to sumptuous eating, nor does he spend the whole day making arrangements for bodily comfort. The only actual enjoyer of God's creation is the Lord Himself, and the living entities are secondary enjoyers who experience unlimited pleasure through the Lord's pleasure. This perfect process of experiencing pleasure is called *bhakti-yoga*, or pure devotional service, and a devotee never sacrifices his auspicious position of steady intelligence, even in the face of so-called material opportunity.

(9) *Dānta*. A devotee is naturally repelled by sinful activities and controls his senses by dedicating all his acts to Kāñëa. This requires steady concentration and a cautious mentality.

(10) *Mādu*. A materialistic person will always see people as friends or enemies and thus will sometimes justify cruel or small-minded behavior in order to subdue his opponents. Since a devotee has taken shelter of Lord Kāñëa, he does not consider anyone his enemy and is never disturbed by the tendency to desire or enjoy the suffering of others. Thus he is *mādu*, or gentle and sublime.

(11) *Çuci*. A devotee never touches that which is impure or improper, and simply by remembering such a pure devotee, one is freed from the tendency to sin. Because of his perfect behavior, a devotee is called *çuci*, or pure.

(12) *Akii'cana*. A devotee is free from possessiveness and is not eager to enjoy or renounce anything, since he considers everything to be Lord Kāñëa's property.

(13) *Anéha*. A devotee never acts on his own behalf, but rather for the service of Lord Kāñëa. He is therefore aloof from ordinary, worldly affairs.

(14) *Mita-bhuk*. A devotee accepts material sense objects only as far as necessary, to keep himself healthy and fit in Lord Kāñëa's service. He is therefore not entangled by his sense activities and never injures his self-realization. When necessary, a devotee can give up anything for Lord Kāñëa's service, but he does not accept or reject anything for his personal prestige.

(15) *Çänta*. Those trying to exploit the Lord's creation are always disturbed. A devotee, however, is detached from such pointless activities and understands sense gratification to be diametrically opposed to his self-interest. Being always engaged according to the Lord's desire, he remains peaceful.

(16) *Sthira*. Remembering that Lord Kāñëa is the basis of everything, a devotee does not become fearful or impatient.

(17) *Mat-çaraëa*. A devotee does not take pleasure in anything except serving Lord Kāñëa and is constantly attentive in the execution of his duties. A devotee knows that only Lord Kāñëa can protect him and engage him in useful work.

(18) *Muni*. A devotee is thoughtful and through intelligent contemplation avoids becoming distracted from his spiritual advancement. By intelligence he is freed from doubts about Lord Kāñëa and confronts all problems in life with steady Kāñëa consciousness.

(19) *Apramatta*. One who forgets the Supreme Lord is more or less crazy, but a devotee remains sane by offering his activities to Lord Kāñëa.

(20) *Gabhërätmä*. As a devotee merges into the ocean of Kāñëa consciousness, his own consciousness becomes deeper and deeper; ordinary, superficial persons hovering on the material platform cannot fathom the extent of a devotee's awareness.

(21) *Dhâtimän*. By controlling the urges of the tongue and genitals the devotee remains steady and patient and does not impulsively change his position.

(22) *Jita-ñāò-guëa*. By spiritual knowledge, a devotee is able to conquer the pushings of hunger, thirst, lamentation, illusion, old age and death.

(23) *Amāñé*. A devotee is not puffed up, and even if he is famous, he does not take such fame very seriously.

(24) *Māna-da*. A devotee offers all respects to others, since everyone is part and parcel of Lord Kāñëa.

(25) *Kalya*. A devotee is expert in making people understand the truth of Kāñëa consciousness.

(26) *Maitra*. A devotee does not cheat anyone by encouraging them in the bodily concept of life; rather, by his missionary work a devotee is the true friend of everyone.

(27) *Kāruëika*. A devotee tries to make people sane and thus is most merciful. He is *para-duùkha-duùkhé*, or one who is unhappy to see the unhappiness of others.

(28) *Kavi*. A devotee is expert in studying the transcendental qualities of Lord Kāñëa and is able to show the harmony and compatibility of the Lord's apparently contradictory qualities. This is possible through expert knowledge of the absolute nature of the Lord. Lord Caitanya is softer than a rose and harder than a thunderbolt, but these opposing qualities can easily be understood in terms of the Lord's transcendental nature and purpose. One who is always able to understand the truth of Kāñëa consciousness, without opposition or confusion, is called *kavi*, or most learned.

The position of those on the spiritual path can be understood in terms of their development of the qualities mentioned above. Ultimately, the most important quality is to take shelter of Lord Kāñëa, since the Lord can award all good qualities to His sincere devotee. In the lowest stage of devotional service one acts with a desire to enjoy sense gratification but at the same time tries to offer the fruits to the Lord. This stage is called *karma-miçrā bhakti*. As one gradually purifies himself in devotional service, he becomes detached through knowledge and gains relief from anxiety. In this stage he becomes attached to transcendental knowledge, and therefore this stage is called *jī āna-miçrā bhakti*, or devotional service to Lord Kāñëa with a desire to enjoy the fruits of transcendental knowledge. But because pure love for

Kâñëa is actually the greatest happiness and the natural position of the living entity, a sincere devotee gradually overcomes his desire to enjoy sense gratification and knowledge and comes to the stage of pure devotional service, which is devoid of personal desire. *Na karmäëi tyajed yogé karmabhis tyajyate hi saù*: "The *yogé* should not give up his work, but rather should cultivate detachment by which his material activities will automatically vanish." In other words, one should continue to perform one's prescribed duties, even imperfectly. If one is sincere about advancing in Kâñëa consciousness, then by the strength of *bhakti-yoga* his activities will gradually be transformed into pure loving service.

There are innumerable examples of fruitive workers, mental speculators and materialistic devotees who became perfect by the strength of devotional service. By rendering loving service to Kâñëa, one automatically experiences the greatest pleasure of life and is endowed with perfect knowledge. There is nothing lacking in the process of pure devotional service, and there is no need for any extraneous endeavor to acquire sense pleasure or philosophical satisfaction. One must be completely convinced that simply by serving Kâñëa one will get all perfection in life. Even if one lacks some or all of the above-mentioned qualities, one should sincerely engage in Lord Kâñëa's service, and gradually one's character will become perfect. One who is a sincere devotee of Lord Kâñëa will develop all godly qualities by the mercy of the Lord, and one who is already serving the Lord with the above-mentioned qualities is to be understood as the greatest devotee. As indicated in verse 32, a pure devotee of the Lord is fully aware of the pious advantages of executing duties within the *varëäçrama* system, and he is similarly aware of the harmful mistake of neglecting such duties. Still, having full faith in the Supreme Personality of Godhead, a devotee gives up all ordinary social and religious activities and engages fully in devotional service. He knows that Lord Kâñëa is the ultimate source of everything and that all perfection comes from Lord Kâñëa alone. Because of his extraordinary faith, the devotee is called *sattama*, or the best among all living beings.

As explained by Çréla Rûpa Gosvämé in *Upadeçämâta*, a devotee who has not yet developed the good qualities mentioned above but is nevertheless

sincerely endeavoring for Kâñëa consciousness should receive the mercy of superior Vaiñëavas. One should not necessarily accept intimate association with such an aspirant to pure devotional service, but one should be confident that by chanting the holy names of Kâñëa such a person will eventually attain all perfection. One can imagine the beauty of a society filled with saintly persons, as described in these verses. The wonderful Kâñëa conscious qualities mentioned above are the basis of a peaceful and prosperous society, and if everyone takes to the loving service of Lord Kâñëa, then certainly the present atmosphere of fear, violence, lust, greed and insanity can be replaced by a celestial situation in which all leaders and citizens will be happy. The essential points here are *mat-çaraëa* ("one should take full shelter of Lord Kâñëa") and *mäà bhajeta* ("one should worship the Lord through the authorized process"). In this way the entire world can become *sattama*, or most perfect.

TEXTS 33

ÁaAtvaAÁaAtvaATa yae vaE maAM
yaAvaAna, yaêAisma yaAä{"zA:
BajantyananyaBaAvaena
tae mae Ba·(tamaA mataA:

*ji' ätväji' ätvätha ye vai mäà
yävän yaç cäsmi yädâçaù
bhajanty ananya-bhävena
te me bhaktatamä matäù*

WORD-FOR-WORD MEANINGS

ji' ätvä—knowing; *aji' ätvä*—not knowing; *atha*—thus; *ye*—those who; *vai*—certainly; *mäm*—Me; *yävän*—as; *yaù*—who; *ca*—also; *asmi*—I am; *yädâçaù*—how I am; *bhajanti*—worship; *ananya-bhävena*—with exclusive devotion; *te*—they; *me*—by Me; *bhakta-tamäù*—the best devotees; *matäù*—are considered.

TRANSLATION

My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

PURPORT

According to Çréla Viçvanātha Cakravarté Ōhākura, although *yāvān* indicates that Lord Kāñēa cannot be limited by time or space, He becomes limited by the love of His pure devotees. For example, Lord Kāñēa never steps one foot out of Vāndāvana, because of the intense love of its inhabitants for Him. In this way, the Lord comes under the control of His devotees' love. The word *yaù* indicates that Kāñēa is the Absolute Truth who appears as the son of Vasudeva, or as Çyāmasundara. *Yādāça* indicates that the Lord is *ātmārāma*, or completely self-satisfied, and also *āpta-kāma*, or "one who automatically fulfills all of His desires." Still, being affected by the love of His devotees, the Lord sometimes appears to be *anātmārāma*, or dependent on the love of His devotees, and *anāptakāma*, unable to achieve His desire without the cooperation of His devotees. Actually, the Supreme Lord, Kāñēa, is always independent, but He reciprocates the intense love of His devotees and thus appears to be dependent on them, just as He apparently became dependent on Nanda Mahārāja and Yaçodā during His childhood pastimes in Vāndāvana. The word *aji ātvā* ("inexperienced, lacking knowledge") indicates that sometimes a devotee may not have a proper philosophical understanding of the Personality of Godhead or due to love may temporarily forget the Lord's position. In *Bhagavad-gētā* (11.41) Arjuna says,

*sakheti matvā prasabhaà yad uktaà
he kāñēa he yādava he sakheti
ajānatā mahimānaà tavedaà
mayā pramādāt praēayena vāpi*

"I have in the past addressed You as 'O Kāñēa,' 'O Yādava,' 'O my friend,'

without knowing Your glories. Please forgive whatever I may have done in madness or in love." Arjuna's words *ajānatā mahimānam* have the same meaning as Kāṇḍa's words *aji ātvā mām* in this verse of the *Bhāgavatam*. Both indicate incomplete understanding of Kāṇḍa's glories. In *Bhagavad-gētā* Arjuna says, *praēayena*: his forgetfulness of Kāṇḍa's supreme position was caused by his love for Him. In this verse, Kāṇḍa excuses such lapses on the part of His devotees with the words *aji ātvā mām*, which indicate that even though devotees may not fully appreciate His exalted position, Kāṇḍa accepts their loving service. Thus this verse clearly reveals the supreme position of *bhakti*. Lord Kāṇḍa also states in *Bhagavad-gētā* (11.54):

*bhaktyā tv ananyayā çakya
aham evaà-vidho 'rjuna
ji' ātum drañōuà ca tattvena
praveñōuà ca parantapa*

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."

Although one may develop innumerable saintly qualities, without love of Kāṇḍa one will not achieve complete success. One must understand the Personality of Godhead as He is and love Him. Even if one is not capable of analytically understanding the position of God, if one simply loves Kāṇḍa, then one is certainly perfect. Many of the residents of Vāndāvana had no idea that Kāṇḍa is the Supreme Personality of Godhead, nor did they know of Kāṇḍa's potencies or incarnations. They simply loved Kāṇḍa with their hearts and souls, and therefore they are considered most perfect.

TEXTS 34-41

maiéaËÿmaà"·(jana-
d"zARnas\$ pazARnaAcaRnama,
pair"cayaAR stauita: 'aù"-
gAuNAk(maARNauk(LtaRnama

matk(TaA™avaNAe™aÜ"A
mad"nauDyaAnamauÜ"va
s\$avaRlaABaAepah"r"NAM
d"AsyaenaAtmainavaed"nama,

maÀanmak(maRk(TanaM
mama pavaARnaumaAed"nama,
gAltataANx"vavaAid"ṭa-
gAAei"liBamaRä,"gA{h"Aets\$ava:

yaAṭaA bailaivaDaAnaM ca
s\$avaRvaAiSaRk(pavaRs\$au
vaEid"k(L taAinṭak(L d"l°aA
mad"lya~ataDaAr"NAma,

mamaAcaARsTaApanae™aÜ"A
svata: s\$aMh"tya caAeâma:
oâAnaAepavanaA,(Lx"-
paur"maind"r"k(maRiNA

s\$ammaAjaRnaAepalaepaAByaAM
s\$æk(maNx"lavataR\$naE:
gA{h"zAu™aUSaNAM ma÷M
d"As\$avaâd"maAyayaA

@maAinatvamad"imBatvaM
k{(tasyaApair"k(LtaRnama,
@ipa d"lpaAvalaAekM(mae
naAepayauHjyaAiªavaeid"tama,

yaâid"í"tamaM laAeke(
ya»aAitai'ayamaAtmana:
taÔaiªavaed"yaenma÷M
tad"AnantyaAya k(lpatae

*mal-liṅ ga-mad-bhakta-jana-
darçana-sparçanārcanam*

paricaryä stutiù prahva-
guëa-karmänukértanam

mat-kathä-çravaëe çraddhä
mad-anudhyänam uddhava
sarva-läbhopaharaëaà
däsyenätma-nivedanam

maj-janma-karma-kathanaà
mama parvānumodanam
gēta-täëòava-vāditra-
goñöhēbhir mad-gāhotsavaù

yātrā bali-vidhānaà ca
sarva-vārñika-parvasu
vaidiké tñtriké dékñā
madēya-vrata-dhāraëam

mamārcā-sthāpane çraddhä
svataù saàhatya codyamaù
udyānopavanākréò-
pura-mandira-karmaëi

sammārjanopalepābhyāà
seka-maëòala-vartanaiù
gāha-çuçrūñāëaà mahyaà
dāsa-vad yad amāyayā

amānitvam adambhitvaà
kātasyāparikértanam
api dépāvalokaà me
nopayui jyān niveditam

yad yad iññatamaà loke
yac cāti-priyam ātmanaù
tat tan nivedayen mahyaà
tad ānantyāya kalpate

WORD-FOR-WORD MEANINGS

mat-liṅga—My appearance in this world as the Deity, etc.; *mat-bhakta jana*—My devotees; *darçana*—seeing; *sparçana*—touching; *arcanam*—and worshiping; *paricaryä*—rendering personal service; *stutiù*—offering prayers of glorification; *prahva*—obeisances; *guëa*—My qualities; *karma*—and activities; *anukértanam*—constantly glorifying; *mat-kathä*—topics about Me; *çravaëe*—in hearing; *çraddhä*—faith due to love; *mat-anudhyānam*—always meditating on Me; *uddhava*—O Uddhava; *sarva-lābha*—all that one acquires; *upaharaëam*—offering; *dāsyena*—by accepting oneself as My servant; *ātma-nivedanam*—self-surrender; *mat-janma-karma-kathanam*—glorifying My birth and activities; *mama*—My; *parva*—in festivals such as Janmāññamé; *anumodanam*—taking great pleasure; *gēta*—by songs; *täëòava*—dancing; *vāditra*—musical instruments; *goñöhēbhiù*—and discussions among devotees; *mat-gāha*—in My temple; *utsavaù*—festivals; *yātrā*—celebrations; *bali-vidhānam*—making offerings; *ca*—also; *sarva*—in all; *vārñika*—annual; *parvasu*—in the celebrations; *vaidikē*—mentioned in the Vedas; *tāntrikē*—mentioned in literatures such as the *Pañcarātra*; *dēkñā*—initiation; *madēya*—in relation to Me; *vrata*—vows; *dhāraëam*—observing; *mama*—My; *arcā*—of the Deity form; *sthāpane*—in the installation; *çraddhä*—being faithfully attached; *svataù*—by oneself; *saàhatya*—with others; *ca*—also; *udyamaù*—endeavor; *udyāna*—of flower gardens; *upavana*—orchards; *ākrēòä*—places of pastimes; *pura*—devotional cities; *mandira*—and temples; *karmaëi*—in the construction; *sammārjana*—by thoroughly sweeping and dusting; *upalepābhyām*—then by smearing water and cow dung; *seka*—by sprinkling scented water; *maëòala-vartanaìù*—by construction of *maëòalas*; *gāha*—of the temple, which is My home; *çuçrūñāëam*—service; *mahyam*—for My sake; *dāsa-vat*—being like a servant; *yat*—which; *amāyayä*—without duplicity; *amānitvam*—being without false prestige; *adambhitvam*—being prideless; *kātasya*—one's devotional activities; *aparikértanam*—not advertising; *api*—moreover; *dēpa*—of lamps; *avalokam*—the light; *me*—which belong to Me; *na*—not; *upayuijyāt*—one should engage; *niveditam*—things already offered to others; *yat yat*—anything; *iñña-tamam*—most desired; *loke*—in

the material world; *yat ca*—and anything; *ati-priyam*—most dear; *ātmanaù*—of oneself; *tat tat*—that very thing; *nivedayet*—one should offer; *mahyam*—unto Me; *tat*—that offering; *ānantyāya*—for immortality; *kalpate*—qualifies one.

TRANSLATION

My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāññamé, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiññavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaçé and take initiation by the procedures mentioned in the Vedas, Pāi carātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kāññea conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly,

one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life.

PURPORT

In these eight verses Lord Kāñëa ends His discussion of saintly qualities in general and describes the specific characteristics of the devotees of the Lord. Lord Kāñëa has clearly described both here and in *Bhagavad-gētā* that the ultimate goal of life is to surrender fully to Him and become His pure devotee. Herein the Lord elaborately describes the process of devotional service. One should offer everything that one acquires to the Lord, thinking, "Lord Kāñëa has sent these things so that I may serve Him nicely." One ultimately should understand that the minute spirit soul is part and parcel of Lord Kāñëa, and thus one should surrender one's very self to the Lord. Just as an ordinary servant is meek and submissive to his master, similarly, a devotee should always be submissive to his spiritual master, who is a representative of Lord Kāñëa. He should realize how his body and mind are purified simply by his seeing the spiritual master or by accepting on his head the water offered to the spiritual master. It is emphasized in these verses that one should attend Vaiñëava festivals. As far as possible, large festivals should be held all over the world so that people can gradually learn how to perfect human life. The words *mamārcā-sthāpane çraddhā* are significant. Here Lord Kāñëa states that one should have faith in His Deity worship, since the Lord is personally present as the Deity. The words *udyānopavanākrëòà-pura-mandira-karmaëi* indicate that there should be a serious endeavor to construct beautiful temples and Vaiñëava cities with ample parks, orchards and flower gardens. An outstanding example of such endeavors can be presently seen in India at the Mäyāpur Candrodāya Mandira.

The words *dépāvalokaà me nopayui jyān niveditam* indicate that one may never use the Deity's paraphernalia for sense gratification. If there is a shortage of electricity or lights, one may not use the Deity's lamps, nor

should one ever offer to Lord Kâñëa paraphernalia previously offered to or used by others. In these verses, the importance of Deity worship and Vaiñëava festivals is emphasized in many ways. Lord Kâñëa promises that whoever sincerely performs these activities will certainly go back home, back to Godhead (*tad ānanyāya kalpate*). One should offer his most dear possession to Lord Kâñëa, not that which is superfluous or unwanted. If one is most attached to his family, one should see that his family is engaged in Lord Kâñëa's service. If one is most attached to money, that should be given for propagating Kâñëa consciousness. And if one considers one's intelligence to be most valuable, he should preach Kâñëa consciousness with great logic and reason. If we offer our most valuable possessions to Lord Kâñëa, we will automatically become dear to the Lord and go back to Godhead.

TEXT 42

s\$aUyaAeR'içā“aARöNAA gAAvaAe
vaESNAva: KaM maç&Āalama,
BaUr"AtmaA s\$avaRBaUtaAina
Ba%o" paUjaApad"Aina mae

*sūryo 'gnir brāhmaëä gāvo
vaiñëavaù khaà maruj jalam
bhūr ātmā sarva-bhütāni
bhadra pūjā-padāni me*

WORD-FOR-WORD MEANINGS

sūryaù—the sun; *agniù*—fire; *brāhmaëäù*—the *brāhmaëas*; *gāvaù*—the cows; *vaiñëavaù*—the devotee of the Lord; *kham*—the sky; *marut*—the wind; *jalam*—water; *bhüù*—the earth; *ātmā*—the individual soul; *sarva-bhütāni*—all living entities; *bhadra*—O saintly Uddhava; *pūjā*—of worship; *padāni*—the places; *me*—of Me.

TRANSLATION

O saintly Uddhava, please know that you may worship Me in the sun, fire, *brāhmaëas*, cows, *Vaiñëavas*, sky, wind, water, earth, individual soul and all living entities.

PURPORT

Unless one understands that Lord Kāñëa is all-pervading and that everything is resting within the Lord, one's Kāñëa consciousness is third class and materialistic. It is clearly stated in all Vedic literatures that the Supreme Absolute Truth is the source of everything. Everything is within Him, and He is within everything. To avoid a materialistic conception of Lord Kāñëa, one should not think that the Lord exists only in a particular time and place. Rather, one should understand that He exists at all times and in all places and that one may search for and find Lord Kāñëa within all things. The word *pūjā-padāni* indicates that Lord Kāñëa is all-pervading, but this does not mean that all things are Lord Kāñëa. Lord Kāñëa speaks this verse to clarify His supremacy as the all-pervading Personality of Godhead and to show the path of complete self-realization.

TEXTS 43-45

s\$UyaeR tau ivaâyaA ‡ayyaA
h"ivaSaAçae yajaeta maAma,
@AitaTyaena tau iva'aAfyae
gAAeSvaËy yavas\$Aid"naA

vaESNAvae banDaus\$atk{(tyaA
ô\$id" Kae DyaAnainai"yaA
vaAyaAE mauKyaiDayaA taAeyae
%"vyaEstaAeyapaur":s\$arE":

sTaiNx"lae man‡aô\$d"yaEr,"
BaAegAEr"AtmaAnamaAtmaina
°ae‡aÁaM s\$avaRBaUtaeSau
s\$amatvaena yajaeta maAma,

*sūrye tu vidyayā trayyā
haviñāgnau yajeta mām
ātithyena tu viprāgrye
goñv aī ga yavasādinā*

*vaiñēave bandhu-sat-kātyā
hādi khe dhyāna-niñōhayā
vāyau mukhya-dhiyā toyē
dravyais toya-puraūsaraiū*

*sthaëòile mantra-hādayair
bhogair ātmānam ātmani
kñetra-jī aā sarva-bhūteñu
samatvena yajeta mām*

WORD-FOR-WORD MEANINGS

sūrye—in the sun; *tu*—indeed; *vidyayā trayyā*—by offering selected Vedic hymns of praise, worship and obeisances; *haviñā*—with offerings of clarified butter; *agnau*—in the fire; *yajeta*—one should worship; *mām*—Me; *ātithyena*—by respectfully receiving them as guests even when uninvited; *tu*—indeed; *vipra*—of *brāhmaēas*; *agrye*—in the best; *goñu*—in the cows; *aī ga*—O Uddhava; *yavasa-ādinā*—by offering grass and other paraphernalia for their maintenance; *vaiñēave*—in the Vaiñēava; *bandhu*—with loving friendship; *sat-kātyā*—by honoring; *hādi*—within the heart; *khe*—within the inner space; *dhyāna*—in meditation; *niñōhayā*—by being fixed; *vāyau*—in the air; *mukhya*—the most important; *dhiyā*—considering by intelligence; *toyē*—in water; *dravyaiū*—by material elements; *toya-puraū-saraiū*—by water, etc.; *sthaëòile*—in the earth; *mantra-hādayaiū*—by application of confidential *mantras*; *bhogaiū*—by offering of materially enjoyable objects; *ātmānam*—the *jēva* soul; *ātmani*—within the body; *kñetra-jī am*—the Supersoul; *sarva-bhūteñu*—within all living beings; *samatvena*—seeing Him equally everywhere; *yajeta*—one should worship; *mām*—Me.

TRANSLATION

My dear Uddhava, one should worship Me within the sun by chanting selected Vedic *mantras* and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the *brāhmaëas* by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiñëavas by offering loving friendship to them and honoring them in all respects. Through steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that *prāëa*, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and *tulasé* leaves, and one may worship Me within the earth by proper application of confidential seed *mantras*. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.

PURPORT

Significantly, the Lord emphasizes in these three verses that one should worship the Supreme Personality of Godhead who is expanded within all living beings. It is not recommended that one accept any material or spiritual object other than the Lord as supreme. By maintaining steady consciousness of the Lord in His all-pervading feature, one can remain in a worshipful mood twenty-four hours a day. Thus, one will naturally try to engage all material and spiritual elements in the loving service of Lord Kāñëa. If because of ignorance one forgets the Supreme Personality of Godhead, one may become inclined to worship powerful material phenomena independent of the Supreme Lord, or one may foolishly consider oneself to be supreme. One should remain sane and accept the worshipable presence of the Supreme Lord within everything.

TEXT 46

iDaSNyaeiSvatyaeSau maåU"paM
zAÊÿca,(gAd"AmbaujaE:
yau·M(catauBauRjaM zAAntaM
DyaAya^aacaeRts\$amaAih"ta:

*dhiñëyeñv ity eñu mad-rüpaà
çaì kha-cakra-gadāmbujaiù
yuktaà catur-bhujaà çāntaà
dhyäyann arcet samāhitaù*

WORD-FOR-WORD MEANINGS

dhiñëyeñu—in the previously mentioned places of worship; *iti*—thus (by the previously mentioned processes); *eñu*—in them; *mat-rüpa*m—My transcendental form; *çaì kha*—with the conchshell; *cakra*—Sudarçana disc; *gadā*—club; *ambujaiù*—and lotus flower; *yukta*m—equipped; *catuù-bhujam*—with four arms; *çāntam*—peaceful; *dhyäyan*—meditating; *arcet*—one should worship; *samāhitaù*—with complete attention.

TRANSLATION

Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarçana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

PURPORT

The Lord has previously explained that He appears in different transcendental forms to His pure devotees so that they may unlimitedly increase their love of Godhead. Here is given a general description of the four-armed Nārāyaëa form, which pervades the material world as Supersoul,

or Paramātmā. The pure devotees, however, do not meditate upon the Lord within the heart but rather render active service to a specific form of the Lord, such as Rāma or Kāñḍā, and thus perfect their realization of Bhagavān, or the Supreme Lord, who engages in transcendental pastimes with His devotees in the spiritual world. Yet even within the material world one can spiritualize one's existence by seeing the Supreme Lord within everything and worshipping Him by constant meditation. As mentioned in the previous verses, one should also go to the temple and specifically worship the Deity and participate in spiritual festivals. One should not be puffed up and claim that because one is meditating on the Lord within nature there is no need to go to the temple. Temple worship has been repeatedly emphasized by the Lord Himself. The word *samāhita* in this verse indicates *samādhi*. If one very carefully worships the Deity or hears and chants about the pastimes of Lord Kāñḍā, one is certainly in *samādhi*. By worshipping and glorifying the Lord twenty-four hours a day one becomes a liberated soul and gradually rises completely beyond the influence of the material creation. The living entity is called *ātmā*, or eternal soul, because of his relationship with the Paramātmā, the Supreme Personality of Godhead. By worshipping the Lord, our eternal nature revives, and as we increase our enthusiasm and steadiness in devotional service, material existence fades away.

TEXT 47

wí"ApāUtaeRna maAmaevaM
yaAe yajaeta s\$amaAih"ta:
laBatae maiya s\$āà"i-M(
matsma{ita: s\$āADaus\$aeṇayaA

*iñā-pūrtena mām evaà
yo yajeta samāhitaù
labhate mayi sad-bhaktià
mat-smātiù sādhu-seṇayā*

WORD-FOR-WORD MEANINGS

iñöä—by sacrificial performances for one's own benefit; *pürtena*—and pious works for the benefit of others, such as digging wells; *mäm*—Me; *evam*—thus; *yaù*—one who; *yajeta*—worships; *samāhitaù*—with mind fixed in Me; *labhate*—such a person obtains; *mayi*—in Me; *sat-bhaktim*—unflinching devotional service; *mat-smātiù*—realized knowledge of Me; *sādhu*—with all superior qualities; *sewayä*—by service.

TRANSLATION

One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

PURPORT

The word *iñöä-pürtena*, which means "sacrificial performances and pious works," does not indicate deviation from the pure devotional service of the Lord. Lord Kāñëa, or Viñëu, is called *Yajī a*, or the Lord of sacrifice, and in *Bhagavad-gētä* (5.29) Lord Kāñëa says, *bhoktāraà yajī a-tapasām*: "I am the actual enjoyer of all sacrifice." The highest sacrifice is to chant the holy names of the Lord, and by taking shelter of the Lord's names, one will acquire unflinching devotion and realized knowledge of the Absolute Truth. A realized devotee is very attentive in his devotional service, taking it as his life and soul. He keeps himself fit for devotional service by constantly worshipping and glorifying the lotus feet of the spiritual master and the Supreme Personality of Godhead. Such *hari-nāma-kértana* and *guru-pūjā* are the only practical methods by which one can achieve pure devotional service. When *hari-kértana* is expanded, it is called *kāñëa-saì kértana*. One should not dry up by performing unauthorized austerities or sacrifices; rather, one should engage with all enthusiasm in the great sacrifice of *çré-kāñëa-saì kértana*, which enables one to easily achieve the highest perfection of human life.

TEXT 48

‘aAyaNA Bai·(yaAegAena
s\$ats\$aĒeĳna ivanaAeÜ"va
naAepaAyaAe ivaâtae s\$amyak,(
‘aAyaNAM ih" s\$ataAmah"ma,

*prāyeëa bhakti-yogena
sat-saī gena vinoddhava
nopāyo vidyate samyak
prāyaëaà hi satām aham*

WORD-FOR-WORD MEANINGS

prāyeëa—for all practical purposes; *bhakti-yogena*—devotional service unto Me; *sat-saī gena*—which is made possible by association with My devotees; *vinā*—without; *uddhava*—O Uddhava; *na*—not; *upāyaū*—any means; *vidyate*—there is; *samyak*—that actually works; *prāyaëam*—the true path of life or actual shelter; *hi*—because; *satām*—of liberated souls; *aham*—I.

TRANSLATION

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

PURPORT

Lord Kāñëa has described to Uddhava the characteristics of *jī āna-yoga* and *bhakti-yoga*, both of which are considered to be spiritual processes. Now, however, Lord Kāñëa clearly indicates that *bhakti-yoga* is the only real means to totally free oneself from material existence, and that *bhakti-yoga* is not possible without *sat-saī ga*, or association with other Vaiñëavas. On the path of *bhakti-miçra jī āna*, or speculation on the Absolute Truth mixed with

devotion, one is still affected by the three modes of material nature. The pure soul, liberated from all material qualities, has no tendency or desire to engage in philosophical speculation, severe austerities or impersonal meditation. The pure soul simply loves Kāñëa and wants to serve Him constantly. *Jëvera 'svarüpa' haya-kāñëera 'nitya-däsa.'* [Cc. *Madhya* 20.108]. Pure devotional service to the Lord is called *kevala-bhakti*, whereas devotional service mixed with speculative propensities is called *guëa-bhüta-bhakti*, or devotional service polluted by the material modes of nature. One who is actually intelligent does not make a show of philosophical wizardry but rather discerns the superiority of pure love of Godhead and takes to the path of *kevala-bhakti*. One who emphasizes so-called intellectual achievements is actually less intelligent, because such a person is more attracted to intelligence than to the pure soul, which is superior. It should be understood, however, that pure devotional service is not nonphilosophical or anti-intellectual. The Absolute Truth is far more extensive than partial truth. Therefore, one who is in full knowledge of Lord Kāñëa has the greatest facility to engage in philosophical analysis, since a pure devotee is working with the entire range of conceptual categories. Those who do not know Lord Kāñëa are attracted to the impersonal Brahman or the localized Paramätmä, but they are not aware of the ultimate category of understanding called Bhagavän, or the Supreme Personality of Godhead. Lacking knowledge of Bhagavän, such imperfect philosophers certainly do not understand the expansion, interaction and withdrawal of the Lord's innumerable potencies and thus cannot fully analyze them. By faithfully accepting everything Lord Kāñëa speaks as the absolute truth, one comes to the mature platform of philosophy and achieves perfect knowledge.

In addition to philosophical or intellectual understanding, pure devotional service also awards all other benefits in life, both material and spiritual; therefore one who for any purpose whatsoever accepts a process other than devotional service has unfortunately misunderstood the nature of pure devotional service to Lord Kāñëa. It is emphasized here that one must cultivate devotional service in the association of other devotees. On the other hand, the *jï äna-yoga* process is cultivated alone, because it is difficult for even two mental speculators to be in the same place without

their association degenerating into constant quarrel. Other processes of self-realization are compared to the nipples on a goat's neck. They look just like breast nipples, but they will not give any milk whatsoever. In this regard Çréla Viçvanātha Cakravarté Ōhākura has quoted the following verses, spoken by Çré Uddhava, Çukadeva Gosvāmé and Nārada Muni respectively.

*tāpa-trayeëābhihitasya ghore
santapyamānasya bhavādhvanéha
paçyāmi nānyac charaëaà tavāi ghri-
dvandvātapatrād amātābhivarñāt*

"My dear Lord, for one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides Your two lotus feet, which are a shower of nectar extinguishing the fire of suffering." (SB 11.19.9)

*saàsāra-sindhum ati-dustaram uttitérñor
nānyaù plavo bhagavataù puruñottamasya
lélā-kathā-rasa-niñevaëam antareëa
puàso bhaved vividha-duùkha-davārditasya*

"Material existence is like an ocean that is extremely difficult to cross. The conditioned souls have fallen into this ocean, which is not cool but rather burns them with the fire of misery. For one who has fallen into this sea and desires to get out, there is no other rescue boat except the constant relishing within oneself of the pastime narrations of the Supreme Personality of Godhead." (SB 12.4.40)

*kià vä yogena säi khyena
nyāsa-svadhyāyayor api
kià vä çreyobhir anyaiç ca
na yatrātma-prado hariù*

"What is the use of the *yoga* system, philosophical speculation, mere renunciation of the world, or Vedic studies? In fact, what is the use of any so-called auspicious process without Lord Kāñëa, who is the source of our

very existence?" (SB 4.31.12)

If, as stated in this verse, it is generally (*prāyeëa*) impossible to escape material bondage without devotional service in the association of devotees, one can simply imagine the probabilities of liberation in Kali-yuga without the Kāñëa consciousness movement. The chances are certainly zero. One may concoct a type of liberation on the mental platform, or one may live in a so-called spiritual society of mutual flattery, but if one actually wants to go back home, back to Godhead, and see with spiritual eyes the beautiful kingdom of God called Kāñëaloka, one must take to Lord Caitanya's movement and worship Lord Kāñëa in the association of the *bhakta-gaëa*, the devotees of the Lord.

TEXT 49

@TaEtatpar"maM gAu÷M
Za{NvataAe yaäu"nand"na
s\$augAAepyamaipa va°yaAima
tvaM mae Ba{tya: s\$auô\$ts\$aKaA

*athaitat paramaà guhyaà
çäëvato yadu-nandana
su-gopyam api vakñyāmi
tvaà me bhātyaù suhāt sakhā*

WORD-FOR-WORD MEANINGS

atha—thus; *etat*—this; *paramam*—supreme; *guhyam*—secret; *çäëvataù*—to you who are listening; *yadu-nandana*—O beloved of the Yadu dynasty; *su-gopyam*—most confidential; *api*—even; *vakñyāmi*—I will speak; *tvam*—you; *me*—of Me; *bhātyaù*—are the servant; *su-hāt*—well-wisher; *sakhā*—and friend.

TRANSLATION

My dear Uddhava, O beloved of the Yadu dynasty, because you are My

servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

PURPORT

It is stated in the First Chapter of *Çrémad-Bhāgavatam* (1.1.8), *brüyūñ snigdhasya çīñyasya guravo guhyam apy uta*: a bona fide spiritual master naturally reveals all transcendental secrets to a sincere disciple. Çré Uddhava had completely surrendered to Lord Kāñëa, and then only could the Lord explain such mysteries to him, because without complete faith the transmission of spiritual knowledge is impossible. Other processes of self realization, such as philosophical speculation, are imperfect and unsteady because the performer has personal desires, and there is no definite procedure by which to obtain the full mercy of the Supreme Lord. On the other hand, association with the pure devotees of the Lord is a self-sufficient process that is guaranteed to award the desired result. One must only learn how to associate with the pure devotees and one's life will be perfect. That is the sum and substance of this chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Eleventh Chapter, of the Çrémad-Bhāgavatam, entitled "The Symptoms of Conditioned and Liberated Living Entities."

12. Beyond Renunciation and Knowledge

In this chapter the glories of holy association and the superexcellence of the pure love of the residents of Vāñdāvana are described.

The association of saintly devotees destroys the soul's attachment to material life and is capable of bringing even the Supreme Lord, Kāñëa, under

one's control. Neither *yoga*, Sāi khya philosophy, ordinary religious duties, study of scriptures, austerities, renunciation, works of *inñā* and *pūrtam*, charity, vows of fasting, worship of the Deity, secret *mantras*, visiting of holy places, nor adherence to any major or minor regulative principles can effect the same result. In every age there are demons, monsters, birds and animals who are in the modes of passion and ignorance, and there are also human beings in the categories of businessmen, women, workers, outcastes, and so on, who cannot study the Vedic scriptures. Nevertheless, by the purifying effect of the association of devotees they may all achieve the supreme abode of the Personality of Godhead, whereas without such saintly association, even those very seriously endeavoring in *yoga*, Sāi khya study, charity, vows and practice of the renounced order of life may remain incapable of attaining the Supreme Personality of Godhead.

The young damsels of Vraja, ignorant of the true identity of Lord Kāñëacandra, considered Him to be their paramour who would give them pleasure. Yet by the power of their constant association with Çré Kāñëa, they attained to the supreme Absolute Truth, which even great demigods like Brahmā cannot achieve. The young women of Vāndāvana displayed such deep attachment to Lord Kāñëa that their minds, which were overflowing with the ecstasy of being with Him, perceived an entire night spent in His company as just a fraction of a second. However, when Akrūra took Çré Kāñëa along with Baladeva to Mathurā, the *gopés* then thought each night without Him to be equal in duration to a millennium of the demigods. Being tormented by separation from Lord Kāñëa, they could not imagine anything that could give them satisfaction other than His return. This is the incomparable excellence of the *gopés*' pure love of God.

The Supreme Lord, Çré Kāñëa, after imparting these instructions to Uddhava, advised that for the sake of attaining the Absolute Truth, Uddhava should give up all consideration of religion and irreligion as promulgated in the *çrutis* and *smātis* and instead take shelter of the example of the women of Vāndāvana.

TEXTS 1-2

™alBagAvaAnauvaAca
na r"AeDayaita maAM yaAegAAe
na s\$AÊÿYaM DamaR Wva ca
na svaADyaAyastapastyaAgAAe
naei"ApaUta< na d"i°aNAA

~ataAina yaÁazC\$nd"AMis\$A
taITaARina inayamaA yamaA:
yaTaAvaç&nDae s\$ats\$AËÿ:
s\$avaRs\$AËÿApah"Ae ih" maAma,

çré-bhagavān uvāca
na rodhayati māṇa yoga
na sāi khyāṇa dharma eva ca
na svādhyāyas tapas tyāga
neñā-pūrtaṇa dakṣiṇā
vrataṇi yajī aṇ chandāṇsi
térthāni niyamā yamāu
yathāvarundhe sat-sai gaṇ
sarva-sai gāpaho hi mām

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *na rodhayati*—does not control; *mām*—Me; *yogaṇ*—the *aññāi ga-yoga* system; *na*—neither; *sāi khyam*—the analytic study of the material elements; *dharmaṇ*—ordinary piety such as nonviolence; *eva*—indeed; *ca*—also; *na*—neither; *svādhyāyaṇ*—chanting the *Vedas*; *tapaṇ*—penances; *tyāgaṇ*—the renounced order of life; *na*—nor; *iññā-pūrtam*—the performance of sacrifice and public welfare activities such as digging wells or planting trees; *na*—neither; *dakṣiṇā*—charity; *vrataṇi*—taking vows such as fasting completely on Ekādaçé; *yajī aṇ*—worship of the demigods; *chandāṇsi*—chanting confidential *mantras*; *térthāni*—going to holy places of pilgrimage; *niyamāṇ*—following major instructions for spiritual discipline; *yamāṇ*—and also minor regulations; *yathā*—as; *avarundhe*—brings under

control; *sat-saṁ gaṁ*—association with My devotees; *sarva*—all; *saṁ ga*—material association; *apahaṁ*—removing; *hi*—certainly; *mām*—Me.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the *saṁ ga*-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

PURPORT

The commentary of Ṣṛéla Jéva Gosvāmé on these two verses can be summarized as follows. One may serve the devotees of the Lord through ceremonial worship or by actually associating with them. Association with pure devotees is sufficient for self-realization because one can learn everything about spiritual advancement from such devotees. With perfect knowledge one can achieve all that one desires, for the process of devotional service immediately brings the blessings of the Supreme Personality of Godhead. Pure devotional service is transcendental to the modes of nature, and therefore it appears mysterious to the souls conditioned by those modes.

In the previous chapter Lord Kāñéa stated, *haviñāgnau yajeta mām*: "One may worship Me in fire by offering oblations of ghee." (SB 11.11.43) Also, in verse 38 of the previous chapter it was mentioned that one should construct parks, recreational places, orchards, vegetable gardens, and so on. These serve to attract people to the temples of Kāñéa, where they may directly

engage in chanting the holy name of the Lord. Such construction projects may be understood as *pūrtam*, or public welfare activities. Although Lord Kāñëa mentions in these two verses that association with His pure devotees is far more powerful than processes such as *yoga*, philosophical speculation, sacrifices and public welfare activities, these secondary activities also please Lord Kāñëa, but to a lesser extent. Specifically, they please the Lord when performed by devotees rather than by ordinary materialistic persons. Therefore the comparative term *yathā* ("according to proportion") is used. In other words, such practices as sacrifice, austerity and philosophical study may help one become fit for rendering devotional service, and when such activities are performed by devotees aspiring for spiritual advancement, they become somewhat pleasing to the Lord.

One may study the example of *vratāni*, or vows. The injunction that one should fast on Ekādaçé is a permanent vow for all Vaiñëavas, and one should not conclude from these verses that one may neglect the Ekādaçé vow. The superiority of *sat-saī ga*, or association with pure devotees, in awarding the fruit of love of Godhead does not mean that one should give up other processes or that these secondary processes are not permanent factors in *bhakti-yoga*. There are many Vedic injunctions instructing one to execute the *agnihotra* sacrifice, and the modern-day followers of Caitanya Mahāprabhu also occasionally execute fire sacrifices. Such sacrifice is recommended by the Lord Himself in the previous chapter, and therefore it should not be given up by the devotees of the Lord. By performing Vedic ritualistic and purificatory processes, one is gradually elevated to the platform of devotional service, whereupon one is able to directly worship the Absolute Truth. One Vedic injunction states, "The result awarded for fasting continuously for one month on six different occasions can easily be achieved simply by accepting a handful of rice offered to Lord Viñëu. This facility is especially offered in the Kali-yuga." Nevertheless, regulated fasting on Ekādaçé is not an impediment to spiritual advancement. Rather, it is a perpetual aspect of devotional service and can be considered an auxiliary principle supporting the main principle of worshiping Lord Kāñëa and His devotees. Because such secondary principles help one become fit for executing the primary processes of devotional service, they are also greatly

beneficial. Therefore, such secondary principles are widely mentioned throughout Vedic literature. It may be concluded that such secondary principles are essential for advancement in Kāñëa consciousness, and therefore one should never give up the principle of *vrata*, the execution of prescribed vows.

In the previous chapter Çréla Çrédhara Svämé mentioned that the words *äjï äyaivaà guëän doñän* (SB 11.11.32) indicate that a devotee should select Vedic principles that do not conflict with his service to the Lord. Many of the elaborate Vedic ceremonies and complicated procedures for fasting, demigod worship and *yoga* practice cause great disturbance to the supreme process of *çravaëaà kértanaà viñëoù* [SB 7.5.23], hearing and chanting about the Lord; therefore they are rejected by the Vaiñëavas. However, the processes helpful to devotional service should be accepted. The example can be given of Mahäräja Yudhiñöhira, who was instructed by the dying Bhëñmadeva. In *Çrémad-Bhägavatam* (1.9.27) Bhëñma instructs King Yudhiñöhira in *däna-dharma*, or public acts of charity, *räja-dharma*, or the duties of a king, *mokñä-dharma*, or duties for salvation, *strë-dharma*, or duties for women, and ultimately *bhägavata-dharma*, or pure devotional service to the Lord. Bhëñma did not limit his discussion to *bhägavata-dharma*, because Lord Kāñëa gave Mahäräja Yudhiñöhira the devotional service of acting as a king, and to execute his service Yudhiñöhira Mahäräja required extensive knowledge of civic affairs. However, one who is not rendering such prescribed devotional service in society should not unnecessarily involve himself in the material world, even by practice of Vedic rituals. Nothing should distract him from the ultimate goal of satisfying Lord Kāñëa.

The principle of not giving up prescribed vows may be further illustrated by the example of Mahäräja Ambarëña. In the Ninth Canto of *Çrémad-Bhägavatam* we find that although Mahäräja Ambarëña performed elaborate Vedic sacrifices, his goal was always the satisfaction of the Lord. The citizens in his kingdom did not desire to go to heaven, because they were always hearing about the glories of Vaikuëöha. Ambarëña Mahäräja, along with his queen, observed the vow of Ekädaçé and Dvädaçé for one year. Since Ambarëña Mahäräja is considered to be a great jewel among Vaiñëavas, and since his behavior was always exemplary, it is definitely concluded that

such vows as fasting on Ekādaṣī are imperative for Vaiṣṇavas. It is further stated in Vedic literature, "If due to negligence a Vaiṣṇava does not fast on Ekādaṣī, then his worship of Lord Viṣṇu is useless, and he will go to hell." The members of the International Society for Krishna Consciousness fast from grains and beans on Ekādaṣī, and this vow should always be observed by all of its members.

If one falsely thinks that one may obtain the association of Lord Kāṇhā merely by great austerities, brilliant studies in Sanskrit literature, magnanimous acts of charity, etc., one's Kāṇhā consciousness will be distorted and weakened. One should remember the example of Lord Caitanya, who practiced Kāṇhā consciousness by constantly hearing and chanting about Lord Kāṇhā. If by fasting, study, austerity or sacrifice one becomes more fit to participate in the *saṁkīrtana* movement of Lord Caitanya, then such activities are also pleasing to Lord Kāṇhā. But the Lord clearly explains here that such activities can never become central in the practice of *bhakti-yoga*. They must remain in an auxiliary relationship to the supreme process of *sat-saṁgā*, or association with pure devotees who hear and chant the glories of the Lord. Ṣṛīla Madhvācārya has quoted from Vedic literature that if one offends the Lord's devotees and does not learn to associate with them, Lord Viṣṇu personally places barriers in the path of such a person so that he may not enter into the Lord's company.

TEXTS 3-6

s\$ats\$aĒeṃna ih" dE"taeyaA
yaAtauDaAnaA ma{gAA: KagAA:
gAnDavaARps\$ar"s\$aAe naAgAA:
is\$aÜ"AêAr"NAGAu÷k(A:

ivaâADar"A manauSyaeSau
vaEzyaA: zAU#%"A: iñyaAe'ntyajaA:
r"jastama:‘ak{(tayas\$a,
taismaMstaismana, yaugAe yaugAe

bah"vaAe matpadM" ‘aAæaAs\$a,

tvaAí)"k(AyaADavaAd"ya:
va{SapavaAR bailabaARNAAe
mayaêATa ivaBaISaNA:

s\$aufalvaAe h"naumaAna{°aAe
gAjaAe gA{‘aAe vaiNAfpaTa:
vyaADa: ku(bjaA ~ajae gAAepyaAe
yaÁapatnyastaTApare"

*sat-saī gena hi daiteyā
yātudhānā māgāu khagāu
gandharvāpsaraso nāgāu
siddhāç cāraëa-guhyakāu*

*vidyādharā manuñyeñu
vaiçyāu çüdrāu striyo 'ntyā-jāu
rajas-tamaù-prakātayas
tasmiàs tasmin yuge yuge*

*bhavo mat-padaè prāptās
tvāñōra-kāyādhavādayaù
vāñaparvā balir bāëo
mayaç cātha vibhēñaëaù*

*sugrévo hanumān ākñō
gajo gādhro vaëikpathaù
vyādhaù kubjā vraje gopyo
yaji' a-patnyas tathāpare*

WORD-FOR-WORD MEANINGS

sat-saī gena—by association with My devotees; *hi*—certainly; *daiteyāu*—the sons of Diti; *yātudhānāu*—demons; *māgāu*—animals; *khagāu*—birds; *gandharva*—Gandharvas; *apsarasaù*—the society girls of heaven; *nāgāu*—snakes; *siddhāu*—residents of Siddhaloka; *cāraëa*—the Cāraëas; *guhyakāu*—the Guhyakas; *vidyādharāu*—the residents of Vidyādharaloka; *manuñyeñu*—among the human beings; *vaiçyāu*—mercantile men;

çüdräù—laborers; *striyaù*—women; *antya-jäù*—uncivilized men; *rajaù-tamaù-prakâtayaù*—those bound in the modes of passion and ignorance; *tasmin tasmin*—in each and every; *yuge yuge*—age; *bahavaù*—many living entities; *mat*—My; *padam*—abode; *prāptāù*—achieved; *tvāñōra*—Vātrāsura; *kāyādhava*—Prahlaḍa Mahārāja; *ādayaù*—and others like them; *vāñaparvā*—named Vāñaparvā; *baliù*—Bali Mahārāja; *bäëaù*—Bäëāsura; *mayaù*—the demon Maya; *ca*—also; *atha*—thus; *vibhēñāëaù*—Vibhēñāëa, the brother of Rāvaëa; *sugrévaù*—the monkey king Sugréva; *hanumän*—the great devotee Hanumän; *ākñāù*—Jāmbavān; *gajaù*—the devotee-elephant Gajendra; *gādhraù*—Jaōäyu the vulture; *vaëikpathaù*—the merchant Tulādhāra; *vyādhaù*—Dharma-vyādha; *kubjä*—the former prostitute Kubjä, saved by Lord Kāñëa; *vraje*—in Vāndāvana; *gopyaù*—the *gopés*; *yajī a-patnyaù*—the wives of the *brāhmaëas* performing sacrifice; *tathā*—similarly; *apare*—others.

TRANSLATION

In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Rākīśas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraëas, Guhyakas and Vidyādhara, as well as such lower-class human beings as the *vaiçyas*, *çüdras*, women and others, were able to achieve My supreme abode. Vātrāsura, Prahlaḍa Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vāñaparvā, Bali Mahārāja, Bäëāsura, Maya, Vibhēñāëa, Sugréva, Hanumän, Jāmbavān, Gajendra, Jaōäyu, Tulādhāra, Dharma-vyādha, Kubjä, the *gopés* in Vāndāvana and the wives of the *brāhmaëas* who were performing sacrifice.

PURPORT

The Lord has mentioned devotees such as the *gopés* in Vāndāvana and also demons like Bäëāsura to illustrate how He comes under the control of those who surrender to Him. It is understood that devotees like the *gopés* and others mentioned here obtained pure love of Kāñëa, whereas the

demons generally obtained only salvation. Many demons were purified by association with devotees and came to accept devotional service to the Lord as the most important among the various activities in their lives, but the exalted devotees like Prahlāda and Bali Mahārāja know nothing except devotional service, which they accept as their very life. Still, the reformed demons are also mentioned so that readers of *Çrémad-Bhāgavatam* will understand the enormous benefits one may achieve by associating with devotees of the Lord.

The demon Vātrāsura was the pious King Citraketu in his previous life, during which he associated with Çré Nārada Muni, Çré Aṅgirā Muni and Lord Saṁkarṣaṇa. Prahlāda Mahārāja, being the son of Hiraṇyakaśipu, is considered a Daitya, or demon. Yet while still in the womb of his mother, Kayādhū, he associated with Nārada Muni by sound vibration. The demon Vāṇaparvā was abandoned by his mother at birth, but he was raised by a *muni* and became a devotee of Lord Viṣṇu. Bali Mahārāja associated with his grandfather Prahlāda and also with Lord Vāmanadeva. Bali Mahārāja's son, Bāḥāsura, was saved by association with his father and Lord Çiva. He also associated with Lord Kāṇḍa personally when the Lord cut off all but two of his one thousand arms, which had been awarded as a benediction by Lord Çiva. Understanding the glories of Lord Kāṇḍa, Bāḥāsura also became a great devotee. The demon Maya Dānava constructed an assembly house for the Pāṇḍavas and also associated with Lord Kāṇḍa Himself, eventually achieving the shelter of the Lord. Vibhīṣaṇa was a pious-natured demon, the brother of Rāvaṇa, and he associated with Hanumān and Rāmacandra.

Sugréva, Hanumān, Jāmbavān and Gajendra are examples of animals who achieved the mercy of the Lord. Jāmbavān, or Ākṣarāja, was a member of a race of monkeys. He personally associated with Lord Kāṇḍa, fighting with Him over the Syamantaka jewel. The elephant Gajendra in a previous life had association with devotees, and at the end of his life as Gajendra he was personally saved by the Lord. Jaḍāyu, the bird who at the cost of his own life assisted Lord Rāmacandra, associated with Çré Garuḍa and Mahārāja Daśaratha as well as other devotees in *rāma-līlā*. He also personally met with Śeṭā and Lord Rāma. According to Çréla Jēva Gosvāmī, the association that the Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and

Vidyādharaś had with the devotees is not very prominent and does not need to be mentioned. Vāëikpatha is a *vaiçya*, and his story is mentioned in the *Mahābhārata* in connection with the pride of Jājali Muni.

The importance of association with devotees is illustrated in the story of Dharma-vyādha, the nonviolent hunter, as described in the *Varāha Purāëa*. In a previous life he somehow became a *brahma-rākñasa*, or *brāhmaëa* ghost, but was eventually saved. In a previous Kali-yuga he had the association of a Vaiñëava king named Vāsu. The lady Kubjā associated directly with Lord Kāñëa, and in her previous birth she had associated with Çré Nārada Muni. The *gopés* of Vāndāvana rendered service to saintly persons in their previous births. Having had ample association with devotees, they became *gopés* in Vāndāvana in their next lives and associated with the eternally liberated *gopés* who had descended there. They also had association with Tulasé-devé, or Vāndā-devé. The wives of the *brāhmaëas* performing sacrifice had association with women sent by Lord Kāñëa to sell flower garlands and betel nuts and heard about the Lord from them.

TEXT 7

tae naADalta™auitagANAA
naAepaAis\$atamah"ÔamaA:
@~ataAtaæatapasa:
mats\$aËÿAnmaAmaupaAgAtaA:

te nādhēta-çruti-gaëä
nopāsita-mahattamāu
avratātapta-tapasaù
mat-saì gān mām upāgatāu

WORD-FOR-WORD MEANINGS

te—they; *na*—not; *adhēta*—having studied; *çruti-gaëä*—the Vedic literatures; *na*—not; *upāsita*—having worshiped; *mahat-tamāu*—great saints; *avrata*—without vows; *atapta*—not having undergone; *tapasaù*—austerities; *mat-saì gāt*—simply by association with Me and My

devotees; *mām*—Me; *upāgatāu*—they achieved.

TRANSLATION

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

PURPORT

Study of the Vedic literature, worship of those who teach the *ṛuti-mantras*, acceptance of vows and austerities, etc., as mentioned previously, are helpful processes that please the Supreme Personality of Godhead. In this verse, however, the Lord again explains that all such processes are secondary to the essential process of associating with the Supreme Personality of Godhead and His pure devotees. By other processes one may gain the association of the Lord and His devotees, which will actually give the perfection of life. The word *mat-saṁ gāt* can also be read as *sat-saṁ gāt*, with the same meaning. In the reading *mat-saṁ gāt* ("from association with Me"), *mat* is also understood to indicate "those who are Mine," or the devotees. Çréla Çrédhara Svāmī mentions that a pure devotee can advance in Kāñḍā consciousness by his own association, since simply by associating with his own activities and consciousness, he associates with the Lord.

TEXT 8

ke(valaena ih" BaAvaena
gAAepyaAe gAAvaAe nagAA ma{gAA:
yae'nyae maUX#iDayaAe naAgAA:
is\$aÜ"A maAmalyaur"Ãas\$aA

*kevalena hi bhāvena
gopyo gāvo nagā māgāu*

ye 'nye müòha-dhiyo nāgāu
siddhā mām éyur ai'jasā

WORD-FOR-WORD MEANINGS

kevalena—by unalloyed; *hi*—indeed; *bhāvena*—by love; *gopyaù*—the *gopés*; *gāvaù*—the Vāndāvana cows; *nagāu*—the unmoving creatures of Vāndāvana such as the twin *arjuna* trees; *māgāu*—other animals; *ye*—those; *anye*—others; *müòha-dhiyaù*—with stunted intelligence; *nāgāu*—Vāndāvana snakes such as Kāliya; *siddhāu*—achieving the perfection of life; *mām*—to Me; *éyuù*—they went; *ai'jasā*—quite easily.

TRANSLATION

The inhabitants of Vāndāvana, including the *gopés*, cows, unmoving creatures such as the twin *arjuna* trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.

PURPORT

Although innumerable living entities achieved liberation by association with the Lord and His devotees, many such personalities also executed other processes such as austerity, charity, philosophical speculation, and so on. As we have already explained, such procedures are secondary. But the inhabitants of Vāndāvana such as the *gopés* did not know anything except Lord Kāñëa, and their whole purpose in life was simply to love Lord Kāñëa, as indicated here by the words *kevalena hi bhāvena*. Even the trees, bushes and hills such as Govardhana loved Lord Kāñëa. As the Lord explains to His brother, Çré Baladeva, in the Tenth Canto of *Çrémad-Bhāgavatam* (10.15.5):

aho amé deva-varāmarārcitaà
pādāmbujaà te sumanaù-phalārhaëam
namanty upādāya çikhābhir ātmanas

tamo- 'pahatyai taru-janma yat-kātam

"My dear brother Baladeva, just see how these trees are bowing down with their branches and offering obeisances to Your lotus feet, which are worshipable even by the demigods. Indeed, My dear brother, You are the Supreme God, and thus these trees have produced fruits and flowers as an offering to You. Although a living entity takes birth as a tree due to the mode of ignorance, certainly by such a birth in Våndāvana these trees are destroying all darkness in their lives by serving Your lotus feet."

Although many living entities achieved the mercy of Lord Kāñëa by associating with the Lord and His devotees in various ways, those who take Lord Kāñëa as everything are situated in the highest process of spiritual realization. Therefore the Lord has not bothered to mention in this verse those who achieved perfection through mixed processes, but rather glorifies the unalloyed devotees of Våndāvana, headed by the *gopés*, who knew nothing but Lord Kāñëa. The residents of Våndāvana were so satisfied in their relationships with Lord Kāñëa that they did not pollute their loving service with mental speculation or fruitive desires. The *gopés* served Lord Kāñëa in the conjugal *rasa*, or relationship, whereas according to Çréla Viçvanātha Cakravarté Öhäkura the cows loved Lord Kāñëa in *vātsalya-rasa*, or the love of parents for a child, because the cows were always supplying milk to child Kāñëa. Unmoving objects like Govardhana Hill and other hills and mountains loved Lord Kāñëa as a friend, and the ordinary animals, trees and bushes of Våndāvana loved Lord Kāñëa in *dāsya-rasa*, or with love of a servant for his master. Snakes like Kāliya also developed this love in servitude, and after relishing their loving service to Lord Kāñëa, all of them went back home, back to Godhead. According to Çréla Viçvanātha Cakravarté Öhäkura, all those inhabitants of Våndāvana should be considered eternally liberated souls, as expressed by the word *siddhäu*, which means "having achieved the perfection of life."

TEXT 9

yaM na yaAegAena s\$aAËyYaena

d"Ana~atatapaAe'DvarE":
vyaAKyaAsvaADyaAya\$A^ayaAs\$aE:
'aA«auyaAâ¥avaAnaipa

*yaâ na yogena sâi khyena
dâna-vrata-tapo-'dhvaraiù
vyākhyā-svādhyāya-sannyāsaiù
prāpnuyād yatnavān api*

WORD-FOR-WORD MEANINGS

yam—whom; *na*—not; *yogena*—by the mystic *yoga* systems; *sâi khyena*—by philosophical speculation; *dâna*—by charity; *vrata*—vows; *tapaù*—austerities; *adhvaraiù*—or Vedic ritualistic sacrifices; *vyākhyā*—by explaining Vedic knowledge to others; *svādhyāya*—personal study of the Veda; *sannyāsaiù*—or by taking the renounced order of life; *prāpnuyāt*—can one obtain; *yatna-vān*—with great endeavor; *api*—even.

TRANSLATION

Even though one engages with great endeavor in the mystic *yoga* system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic *mantras* to others, personal study of the *Vedas*, or the renounced order of life, still one cannot achieve Me.

PURPORT

Lord Kāñëa here explains that it is very difficult to achieve His personal association, even for one who seriously endeavors to reach the Absolute Truth. The inhabitants of Vāndāvana, such as the *gopés* and cows, were always living with Lord Kāñëa, and thus their association is called *sat-saì ga*. Anyone who is favorably living with the Supreme Personality of Godhead becomes *sat*, or eternal, and thus the association of such a person can immediately award others pure devotional service to the Lord. There is an austerity called *cāndrāyaëa*, a fast in which one's intake of food is

diminished by one mouthful each day as the moon wanes and increased in the same way as the moon waxes. Similarly, there are painstaking ritualistic sacrifices and grueling studies of the Sanskrit Vedic *mantras*, which one may also teach to others. All these tedious activities cannot award the highest perfection of life unless one gets the causeless mercy of the pure devotees of the Lord. As stated in the First Canto of *Çrémad-Bhāgavatam* (1.2.8):

*dharmaù sv-anuññhitaù puàsäà
viñvaksena-kathäsu yaù
notpādayed yadi ratià
çrama eva hi kevalam*

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead."

TEXT 10

r"AmaeNA s\$aADa< maTaur"AM 'aNAItae
iAP(ilk(naA mayyanaur".(icaÔaA:
ivagAAX#BaAvaena na mae ivayaAegA-
taĩ'aADayaAe'nyaM d"ä{"zAu: s\$auKaAya

*rāmeëa sārdhaà mathurāà praëëte
çvāphalkinā mayy anurakta-cittāu
vigāòha-bhāvena na me viyoga-
tévrādhayo 'nyaà dadâçuù sukhāya*

WORD-FOR-WORD MEANINGS

rāmeëa—with Balarāma; *sārdham*—with; *mathurām*—to the city of Mathurā; *praëëte*—when brought; *çvāphalkinā*—by Akrūra; *mayi*—Myself; *anurakta*—constantly attached; *cittāu*—those whose consciousness was; *vigāòha*—extremely deep; *bhāvena*—by love; *na*—not; *me*—than Me; *viyoga*—of separation; *tévra*—intense; *ādhayaù*—who were experiencing

mental distress, anxiety; *anyam*—other; *dadāçuù*—they saw; *sukhäya*—that could make them happy.

TRANSLATION

The residents of Våndävana, headed by the *gopés*, were always completely attached to Me with deepest love. Therefore, when My uncle Akrüra brought My brother Balaräma and Me to the city of Mathurä, the residents of Våndävana suffered extreme mental distress because of separation from Me and could not find any other source of happiness.

PURPORT

This verse especially describes the sentiments of the cowherd girls of Våndävana, the *gopés*, and Lord Kåñëa here reveals the incomparable love they felt for Him. As explained in the Tenth Canto, Lord Kåñëa's uncle Akrüra, sent by Kaàsa, came to Våndävana and took Kåñëa and Balaräma back to Mathurä for a wrestling event. The *gopés* loved Lord Kåñëa so much that in His absence their consciousness was completely absorbed in spiritual love. Thus their Kåñëa consciousness is considered the highest perfectional stage of life. They were always expecting that Lord Kåñëa would finish His business of killing demons and return to them, and therefore their anxiety was an extremely moving, heartrending display of love. Anyone desiring true happiness must take to the devotional service of the Lord in the spirit of the *gopés*, giving up everything for the pleasure of the Supreme Lord.

TEXT 11

taAstaA: °apaA: 'aei'"tamaena naltaA
mayaEva va{nd"AvanagAAecare"NA
°aNAADaRvaÔaA: paunar"Ëÿ taAs\$aAM
h"lnaA mayaA k(lpas\$samaA baBaUvau:

*täs täù kñapäu preñhatamena nētā
mayaiva våndävana-gocareëa*

kñāëärdha-vat täù punar aì ga täsäà
hénä mayä kalpa-samä babhüvuù

WORD-FOR-WORD MEANINGS

täù täù—all those; *kñapäù*—nights; *preñöha-tamena*—with the most dearly beloved; *nétäù*—spent; *mayä*—with Me; *eva*—indeed; *vändävana*—in Vändävana; *go-careëa*—who can be known; *kñäëa*—a moment; *ardha-vat*—like half; *täù*—those very nights; *punaù*—again; *aì ga*—dear Uddhava; *täsäm*—for the *gopés*; *hénäù*—bereft; *mayä*—of Me; *kalpa*—a day of Brahmä (4,320,000,000 years); *samäù*—equal to; *babhüvuù*—became.

TRANSLATION

Dear Uddhava, all of those nights that the *gopés* spent with Me, their most dearly beloved, in the land of Vändävana seemed to them to pass in less than a moment. Bereft of My association, however, the *gopés* felt that those same nights dragged on forever, as if each night were equal to a day of Brahmä.

PURPORT

Çréla Çrédhara Svämé comments as follows. "The *gopés* suffered extreme anxiety in the absence of Lord Kânëa, and though outwardly appearing bewildered, they actually achieved the highest perfectional stage of *samädhí*. Their consciousness was intensely and intimately attached to Lord Kânëa, and by such Kânëa consciousness their own bodies seemed very far away from them, even though people normally consider their body to be their closest possession. In fact, the *gopés* did not think about their own existence. Although a young woman normally considers her husband and children to be her dearest possessions, the *gopés* did not even consider the existence of their so-called families. Nor could they think of this world or life after death. Indeed, they were not at all aware of these things. Just like great sages who become detached from the names and forms of the material world, the *gopés* could not think of anything, because they were rapt in loving remembrance of Lord Kânëa. Just as rivers enter the ocean, similarly, the

gopés completely merged into consciousness of Lord Kāñëa through intense love."

Thus a day of Brahmä seemed like a single moment for the *gopés* when Lord Kāñëa was present with them, and a single moment seemed like a day of Brahmä when Lord Kāñëa was absent. The Kāñëa consciousness of the *gopés* is the perfection of spiritual life, and the symptoms of such perfection are described here.

TEXT 12

taA naAivad"nmayyanauSaËÿbaÜ"-
iDaya: svamaAtmaAnamad"staTaed"ma,
yaTaA s\$amaADaAE maunayaAe'ibDataAeyae
naâ: 'aivaí"A wva naAmaè&pae

*tā nāvidan mayy anuñai ga-baddha-
dhiyaù svam ātmānam adas tathedam
yathā samādhau munayo 'bdhi-toye
nadyaù praviññā iva nāma-rūpe*

WORD-FOR-WORD MEANINGS

tāù—they (the *gopés*); *na*—not; *avidan*—were aware of; *mayi*—in Me; *anuñai ga*—by intimate contact; *baddha*—bound up; *dhiyaù*—their consciousness; *svam*—their own; *ātmānam*—body or self; *adaù*—something remote; *tathā*—thus considering; *idam*—this which is most near; *yathā*—just as; *samādhau*—in *yoga-samādhi*; *munayaù*—great sages; *abdhi*—of the ocean; *toye*—in the water; *nadyaù*—rivers; *praviññāù*—having entered; *iva*—like; *nāma*—names; *rūpe*—and forms.

TRANSLATION

My dear Uddhava, just as great sages in *yoga* trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the *gopés* of Våndāvana were so

completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

PURPORT

The words *svam ātmānam adas tathedam* indicate that while for ordinary persons one's personal body is the most near and dear thing, the *gopés* considered their own bodies to be distant and remote, just as a *yogé* in *samādhi* trance considers ordinary things around his physical body or his physical body itself to be most remote. When Kāñëa played on His flute late at night, the *gopés* immediately forgot everything about their so-called husbands and children and went to dance with Lord Kāñëa in the forest. These controversial points have been clearly explained in the book *Kāñëa*, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. The basic explanation is that Lord Kāñëa is the source of everything, and the *gopés* are the Lord's own potency. Thus there is no discrepancy or immorality in the almighty Personality of Godhead's loving affairs with His own manifest potency, the *gopés*, who happen to be the most beautiful young girls in the creation of God.

There is no illusion on the part of the *gopés*, for they are so attracted to Lord Kāñëa that they do not care to think of anything else. Since all existence is situated within the body of Lord Kāñëa, there is no loss for the *gopés* when they concentrate on the Lord. It is the nature of very deep love to exclude all objects except the beloved. However, in the material world, where we try to love a limited temporary object such as our nation, family or personal body, our exclusion of other objects constitutes ignorance. But when our love is intensely concentrated on the Supreme Personality of Godhead, the origin of everything, such concentration cannot be considered ignorance or small-mindedness.

The example of the sages in *samādhi* is given here only to illustrate exclusive concentration on a single object. Otherwise, there is no comparison between the ecstatic love of the *gopés* and the dry meditation of the *yogés*, who merely try to understand that they are not their material

bodies. Since the *gopés* had no material bodies to become detached from and were personally dancing with and embracing the Absolute Truth, one can never compare the exalted position of the *gopés* to that of mere *yogés*. It is stated that the bliss of impersonal Brahman realization cannot be compared to even an atomic fragment of the blissful ocean of love of Kāñëa. Intimate attachment is like a strong rope that binds the mind and heart. In material life we are bound to that which is temporary and illusory, and therefore such binding of the heart causes great pain. However, if we bind our minds and hearts to the eternal Lord Kāñëa, the reservoir of all pleasure and beauty, then our hearts will expand unlimitedly in the ocean of transcendental bliss.

One should understand that the *gopés* were not in any way inclined toward impersonal meditation, in which one denies the reality of variegated creation. The *gopés* did not deny anything; they simply loved Kāñëa and could not think of anything else. They only rejected whatever impeded their concentration on Lord Kāñëa, cursing even their own eyelids, which blinked and thus removed Kāñëa from their sight for a split second. Çrëla Rûpa Gosvämé has stated that all sincere devotees of the Lord should have the courage to remove from their lives anything that impedes their progressive march back home, back to Godhead.

TEXT 13

matk(AmaA r"maNAM jaAr"ma,
@svaè&paivad"Ae'balaA:
"aö maAM par"maM 'aApau:
s\$aËyAcC\$tas\$ah"›azA:

mat-kämä ramaëaà jëram
asvarüpa-vido 'baläù
brahma mäà paramaà präpuù
saì gäc chata-sahasraçaù

WORD-FOR-WORD MEANINGS

mat—Me; *kämäù*—those who desired; *ramaëam*—a charming lover;

jāram—the lover of another's wife; *asvarūpa-vidaù*—not knowing My actual situation; *abaläù*—women; *brahma*—the Absolute; *mām*—Me; *paramam*—supreme; *prāpuù*—they achieved; *saì gāt*—by association; *çata-sahasraçaù*—by hundreds of thousands.

TRANSLATION

All those hundreds of thousands of *gopés*, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the *gopés* attained Me, the Supreme Absolute Truth.

PURPORT

The words *asvarūpa-vidaù* ("not understanding My actual position or form") indicate that the lovely *gopés* were so completely absorbed in conjugal love for Lord Kāñëa that they were not aware of the Lord's unlimited potencies as the Supreme Personality of Godhead. Çréla Viçvanātha Cakravarté Öhäkura explains this and other meanings of the word *asvarūpa-vidaù*. In Sanskrit the word *vid* also means "to acquire." Thus, *asvarūpa-vidaù* indicates that the *gopés*, like other pure devotees of the Lord, were not interested in achieving *sārūpya-mukti*, the liberation of acquiring a bodily form similar to the Lord's. Were the *gopés* to obtain a bodily form like the Lord's, how could the Lord execute His conjugal pastimes of dancing with the *gopés* and embracing them? Since the *gopés* had realized their eternal spiritual forms as servitors of the Lord, the word *svarūpa* also may indicate their own spiritual bodies, and thus *asvarūpa-vidaù* means that the *gopés* never thought, as materialists do, of their own bodily beauty. Although the *gopés* are the most beautiful girls in the Lord's creation, they never thought of their own bodies but rather were always meditating on the transcendental body of Lord Kāñëa. Although we cannot imitate the *gopé's* exalted conjugal feelings, we can follow their superb example of practical Kāñëa consciousness. They naturally took shelter of Lord Kāñëa and achieved the highest perfection of life.

TEXTS 14-15

tasmaAÔvamaUÜ"vaAets\$afjya
caAed"naAM 'aitacaAed"naAma,
'ava{iÔaM ca inava{iÔaM ca
™aAetavyaM ™autamaeva ca

maAmaek(maeva zAr"N Ama,
@AtmaAnaM s\$avaR\$de"ih"naAma,
yaAih" s\$avaARtmaBaAvaena
mayaA syaA ÷ku(taAeBaya:

*tasmät tvam uddhavotsâjya
codanâà praticodanâm
pravâttià ca nivâttià ca
çrotavyaà çrutam eva ca
mäm ekam eva çaraëam
âtmânaà sarva-dehinâm
yâhi sarvâtma-bhâvena
mayä syä hy akuto-bhayaù*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *tvam*—you; *uddhava*—O Uddhava; *utsâjya*—giving up; *codanâm*—the regulations of the *Vedas*; *praticodanâm*—the injunctions of supplementary Vedic literatures; *pravâttim*—injunctions; *ca*—and; *nivâttim*—prohibitions; *ca*—also; *çrotavyam*—that which is to be heard; *çrutam*—that which has been heard; *eva*—indeed; *ca*—also; *mäm*—to Me; *ekam*—alone; *eva*—actually; *çaraëam*—shelter; *âtmânam*—the Supersoul within the heart; *sarva-dehinâm*—of all conditioned souls; *yâhi*—you must go; *sarva-âtma-bhâvena*—with exclusive devotion; *mayä*—by My mercy; *syäù*—you should be; *hi*—certainly; *akutaù-bhayaù*—free from fear in all circumstances.

TRANSLATION

Therefore, My dear Uddhava, abandon the Vedic *mantras* as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

PURPORT

Çré Uddhava inquired from Lord Kâñëa about the symptoms of saintly persons and liberated souls, and the Lord has replied in terms of different levels of spiritual advancement, distinguishing between those who are able to understand Lord Kâñëa to be the principal goal of life and those loving devotees who accept Lord Kâñëa and devotional service to Him as the only goal of life. Lord Kâñëa also mentioned that He is captured by His loving devotees and even by those who sincerely associate with His loving devotees. Among all the devotees, the *gopés* of Vândävana were described by the Lord as having achieved such a rare state of pure devotional service that Lord Kâñëa personally feels constantly indebted to them. According to Çréla Viçvanätha Cakravarté Öhäkura, Lord Kâñëa previously kept the *gopés'* love for Him concealed in His heart because of its confidential nature and the Lord's own gravity. Finally, however, even Lord Kâñëa could not remain silent about the intense love of the *gopés*, and thus in these verses the Lord reveals to Uddhava how the *gopés* loved Him in Vândävana and brought Him fully under their control. The Lord would relax in secret places with the loving *gopés*, and by conjugal spontaneous affection the greatest love was exchanged between them.

As explained by the Lord in *Bhagavad-gétä*, one cannot achieve the perfection of life merely by renouncing the material world or by executing ordinary, sectarian religious principles. One must actually understand the identity of the Supreme Personality of Godhead, and by associating with His pure devotees one must learn to love the Lord in His personal, original form.

This love may be expressed in either the conjugal, paternal, fraternal or serving *rasa*, or relationship. The Lord has elaborately explained to Uddhava the system of philosophical analysis of the material world, and now He clearly concludes that it is useless for Uddhava to waste time in fruitive activities or mental speculation. Actually, Lord Kāñëa is hinting that Uddhava should assimilate the example of the *gopés* and try to advance further in Kāñëa consciousness by following in the footsteps of the cowherd damsels of Vraja. Any conditioned soul who is unsatisfied with the cruel laws of nature, which impose disease, old age and death, should understand that Lord Kāñëa can deliver all living beings from the problems of material existence. There is no need to entangle oneself in unauthorized, sectarian rituals, injunctions or prohibitions. One should simply surrender to Lord Kāñëa, following the example of Çré Caitanya Mahāprabhu, who is Lord Kāñëa Himself. By the authorized regulated process of *bhakti-yoga*, Kāñëa consciousness, one easily achieves spiritual perfection.

TEXT 16

™aloÜ"va ovaAca
s\$aMzAya: Za{NvataAe vaAcaM
tava yaAegAeire"ir"
na inavataRta @AtmasTaAe
yaena "aAmyaita mae mana:

çré-uddhava uvāca
saàçayaù çāëvato vācaà
tava yogeçvareçvara
na nivartata ātma-stho
yena bhrāmyati me manaù

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *saàçayaù*—doubt; *çāëvataù*—of the one who is hearing; *vācam*—the words; *tava*—Your; *yoga-éçvara*—of the lords of mystic power; *éçvara*—You who are the Lord; *na nivartate*—will not

go away; *ätma*—in the heart; *sthaù*—situated; *yena*-by which; *bhrämyati*—is bewildered; *me*—my; *manaù*—mind.

TRANSLATION

Çré Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.

PURPORT

In the first verse of the Tenth Chapter of this canto, the Lord stated that one should take shelter of Him and execute one's duties within the *varëäçrama* system without material desire. Uddhava interpreted this statement as recommending *karma-miçrä bhakti*, or devotional service mixed with a tendency toward fruitive activities. It is a fact that until one understands Lord Kãñëa to be everything, it is not possible to retire from ordinary, worldly duties. Rather, one is encouraged to offer the fruits of such work to the Lord. In verse 4 of the Tenth Chapter, the Lord recommended that one retire from worldly duties and systematically cultivate knowledge, accepting Him as the Supreme. Uddhava understood this instruction to indicate *jï äna-miçrä bhakti*, or devotional service to the Lord mixed with the secondary desire to accumulate knowledge. Beginning with verse 35 of the Tenth Chapter, Uddhava inquired about the process of material conditioning and liberation from material life. The Lord replied elaborately, stating that without devotional service the process of philosophical speculation can never be perfected. In Chapter Eleven, verse 18, the Lord emphasized the importance of faith in the Supreme Personality of Godhead, and in verse 23 Kãñëa extensively widened His discussion of devotional service, emphasizing that one should be faithful and hear and chant the glories of the Lord. The Lord concluded that both the development and perfection of devotional service depend on association with the devotees. In verse 26 of the Eleventh Chapter, Uddhava inquired about the actual ways and means of devotional service and about the symptoms of devotional perfection. And in verse 48 Lord Kãñëa stated that unless one takes to the

process of devotional service, one's attempt for liberation will be useless. One must associate with the devotees of the Lord and follow in their footsteps. Finally, in verse 14 of this chapter the Lord categorically rejected the paths of fruitive activities and mental speculation and in verse 15 recommended that one exclusively surrender unto Him with all one's heart.

Having received such elaborate and technical instructions on the perfection of life, Uddhava is bewildered, and his mind is afflicted with doubt about what he should actually do. Lord Kāñëa has described many procedures and the results of such procedures, all of which ultimately lead to the single goal of Lord Kāñëa Himself. Uddhava therefore desires that Lord Kāñëa state in simple terms what should be done. Arjuna makes a similar request of the Lord at the beginning of the Third Chapter of *Bhagavad-gētā*. According to Çréla Viçvanātha Cakravarté Öhäkura, Uddhava is stating here, "My dear friend Kāñëa, first You recommended that I perform worldly activities within the *varëäçrama* system, and then You advised that I reject such activities and take to the path of philosophical research. Now rejecting the path of *jì'āna*, You recommend that I simply surrender unto You in *bhakti-yoga*. If I accept Your decision, in the future You may again go back to Your original point and recommend worldly activities." By his boldness in disclosing his mind, Uddhava reveals his intimate friendship with Lord Kāñëa.

TEXT 17

™alBagAvaAnauvaAca
s\$a W\$Sa jalvaAe ivavar"as\$aUita:
'aANAena GaAeSaeNA gAuh"AM 'aivai":
manaAemayaM s\$aU°mamaupaetya è&paM
maAḥaA svar"Ae vaNAR wita sTaivai":

çré-bhagavān uvāca
sa eña jévo vivara-prasūtiù
prāëena ghoñëëa guhäà praviññau
mano-mayaà sükñmam upetya rūpaà

mātrā svarō varēa iti sthaviṇṇhaṁ

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *saṁ*
eṇaṁ—He Himself; *jēvaṁ*—the Supreme Lord, who gives life to all;
vivara—within the heart; *prasūtiṁ*—manifest; *prāṇena*—along with the life
air; *ghoṇēṇa*—with the subtle manifestation of sound; *guhām*—the heart;
praviṇṇhaṁ—who has entered; *manaṁ-mayaṁ*—perceived by the mind, or
controlling the mind even of great demigods like Lord Çiva;
sūkīṁsaṁ—subtle; *upetya*—being situated in; *rūpaṁ*—the form; *mātrā*—the
different vocalic lengths; *svaraṁ*—the different intonations; *varēaṁ*—the
different sounds of the alphabet; *iti*—thus; *sthaviṇṇhaṁ*—the gross form.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, the Supreme Lord gives life to every living being and is situated within the heart along with the life air and primal sound vibration. The Lord can be perceived in His subtle form within the heart by one's mind, since the Lord controls the minds of everyone, even great demigods like Lord Çiva. The Supreme Lord also assumes a gross form as the various sounds of the Vedas, composed of short and long vowels and consonants of different intonations.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura comments as follows on the dialogue between Lord Kāṇḍa and Uddhava. Uddhava was bewildered and doubtful because Lord Kāṇḍa explained many different processes such as devotional service, speculative knowledge, renunciation, mystic *yoga*, austerities, pious duties, and so on. However, all of these processes are meant to help the living entities obtain the shelter of Lord Kāṇḍa, and ultimately no Vedic process should be understood in any other way. Thus Lord Kāṇḍa explained the entire Vedic system, placing everything in proper order. In fact, Lord Kāṇḍa was surprised that Uddhava foolishly thought that he was

meant to practice every process, as if each method were meant simply for him. Lord Kāñëa therefore wants to inform His devotee, "My dear Uddhava, when I told you that analytic knowledge is to be practiced, pious duties are to be performed, devotional service is obligatory, *yoga* procedures must be observed, austerities are to be executed, etc., I was instructing all living entities, using you as My immediate audience. That which I have spoken, am speaking now and will speak in the future should be understood as guidance for all living entities in different situations. How could you possibly think that you were meant to practice all of the different Vedic processes? I accept you as you are now, My pure devotee. You are not supposed to execute all of these processes." Thus according to Çrëla Viçvanätha Cakravartë Öhäkura, the Lord, with lighthearted and encouraging words, reveals to Uddhava the deep purpose behind the variety of Vedic procedures.

Lord Kāñëa became manifest from the mouth of Lord Brahmä in the form of the *Vedas*. The word *vivara-prasüti* in this verse also indicates that the Lord is manifest within the *ädhärädi-cakras* situated within the body of Lord Brahmä. The word *ghoñëëa* means "subtle sound," and *guhäâ praviñöaü* also indicates that Lord Kāñëa enters within the *ädhära-cakra*. The Lord can further be perceived within other *cakras* such as the *maëipüraka-cakra*, located around the navel, and the *viçuddhi-cakra*. The Sanskrit alphabet is composed of short and long vowels, and consonants pronounced with high and low tones, and utilizing these vibrations the different branches of Vedic literatures are manifested as a gross form of the Supreme Personality of Godhead. According to *Bhagavad-gétä*, such literatures deal mostly with the three modes of material nature: *traiguëya-viñayä vedä nistrai-guëyo bhavärjuna*. Çrëla Çrédhara Svämé explains that due to the control of the illusory energy, *mäyä*, the Personality of Godhead appears to the conditioned souls as part of the material universe. The imagined imposition of gross and subtle material qualities on the Personality of Godhead is called *avidyä*, or ignorance, and through such ignorance the living entity considers himself to be the doer of his own activities and becomes bound up in the network of *karma*. The *Vedas* therefore order an entangled soul to observe positive and negative injunctions to purify his existence. These procedures

are called *pravātti-mārga*, or the path of regulated fruitive activities. When one has purified one's existence, one gives up this gross stage of fruitive activities because it is detrimental to the practice of pure devotional service. By firm faith one may then worship the Personality of Godhead. One who has developed perfect Kāñëa consciousness no longer has to perform ritualistic duties. As stated in *Bhagavad-gētā*, *tasya kāryaà na vidyate*.

According to Çréla Jéva Gosvāmé, this verse may be understood in another way. The word *jéva* indicates Lord Kāñëa, who gives life to the residents of Våndävana, and *vivara-prasüti* indicates that although Lord Kāñëa eternally performs His pastimes in the spiritual world, beyond the vision of the conditioned souls, He also enters within the material universe to display these same pastimes. The words *guhäà praviññaù* indicates that after displaying such pastimes, the Lord withdraws them and enters into His unmanifest pastimes, or those pastimes not manifest to the conditioned souls. In this case, *mātrā* indicates the transcendental senses of the Lord, *svara* indicates the Lord's transcendental sound vibration and singing, and the word *varëa* indicates the transcendental form of the Lord. The word *sthaviñña*, or "gross manifestation," means that the Lord becomes manifest in the material world even to those devotees who are not completely advanced in Kāñëa consciousness and whose vision is not completely purified. *Mano-maya* indicates that somehow or other Lord Kāñëa is to be kept within one's mind; and for the nondevotees Lord Kāñëa is *sükñma*, or most subtle, because He cannot be known. Thus different *äcāryas* have glorified Lord Kāñëa in different ways through the transcendental sound vibration of this verse.

TEXT 18

yaTaAnala: Kae'inalabanDauç&SmaA
balaena d"Aç&NyaiDamaTyamaAna:
@NAu: 'ajaAtaAe h"ivaSaA s\$amaeDatae
taTaEva mae vyai·(ir"yaM ih" vaANAI

yathānalaù khe 'nila-bandhur uñmā

*balena dāruēy adhimathyamānaù
aëuù prajāto haviñā samedhate
tathaiva me vyaktir iyaà hi vāēē*

WORD-FOR-WORD MEANINGS

yathā—just as; *analaù*—fire; *khe*—in the space within wood; *anila*—air; *bandhuù*—whose help; *uñmā*—heat; *balena*—strongly; *dāruēi*—within the wood; *adhimathyamānaù*—being kindled by friction; *aëuù*—very tiny; *prajātaù*—is born; *haviñā*—with ghee (clarified butter); *samedhate*—it increases; *tathā*—similarly; *eva*—indeed; *me*—My; *vyaktiù*—manifestation; *iyam*—this; *hi*—certainly; *vāēē*—the Vedic sounds.

TRANSLATION

When sticks of kindling wood are vigorously rubbed together, heat is produced by contact with air, and a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in the sound vibration of the *Vedas*.

PURPORT

Lord Kāñēa here explains the most confidential meaning of Vedic knowledge. The *Vedas* first regulate ordinary material work and channel the fruits into ritualistic sacrifices, which ostensibly reward the performer with future benefits. The real purpose of these sacrifices, however, is to accustom a materialistic worker to offering the fruits of his work to a superior Vedic authority. An expert fruitive worker gradually exhausts the possibilities of material enjoyment and naturally gravitates toward the superior stage of philosophical speculation on his existential situation. By increased knowledge, one becomes aware of the unlimited glories of the Supreme and gradually takes to the process of loving devotional service to the transcendental Absolute Truth. Lord Kāñēa is the goal of Vedic knowledge, as the Lord states in *Bhagavad-gētā*: *vedaīç ca sarvair aham eva vedyau* [Bg. 15.15]. The Lord gradually becomes manifest in the progression of Vedic

rituals, just as fire is gradually manifest by the rubbing of firewood. The words *haviñä samedhate* ("the fire increases by addition of ghee") indicate that by the progressive advancement of Vedic sacrifice, the fire of spiritual knowledge gradually blazes, illuminating everything and destroying the chain of fruitive work.

Lord Kāñëa considered Uddhava to be the most qualified person to hear this elaborate transcendental knowledge; therefore the Lord mercifully instructs Uddhava so that he may enlighten the sages at Badarikäçrama, thus fulfilling the purpose of the sages' lives.

TEXT 19

WvaM gAid": k(maR gAitaivaRs\$agAAeR
 „aANAAe r"s\$aAe ä{"fs\$pazAR: ™auitaê
 s\$aÆÿlpaivaÁaAnamaTaAiBamaAna:
 s\$aUṭaM r"ja:s\$aÔvatamaAeivak(Ar":

*evaà gadiù karma gatiṛ visargo
 ghräëo raso dāk sparçaù çrutiç ca
 saì kalpa-vijì änam athäbhimänaù
 sütraà rajaù-sattva-tamo-vikäraù*

WORD-FOR-WORD MEANINGS

evam—thus; *gadiù*—speech; *karma*—the function of the hands; *gatiù*—the function of the legs; *visargaù*—the functions of the genital and anus; *ghräëaù*—smell; *rasaù*—taste; *dāk*—sight; *sparçaù*—touch; *çrutiù*—hearing; *ca*—also; *saì kalpa*—the mind's function; *vijì änam*—the function of intelligence and consciousness; *atha*—moreover; *abhimänaù*—the function of false ego; *sütram*—the function of *pradhāna*, or the subtle cause of material nature; *rajaù*—of the mode of passion; *sattva*—goodness; *tamaù*—and of ignorance; *vikäraù*—the transformation.

TRANSLATION

The functions of the working senses—the organ of speech, the hands, the legs, the genital and the anus—and the functions of the knowledge-acquiring senses—the nose, tongue, eyes, skin and ears—along with the functions of the subtle senses of mind, intelligence, consciousness and false ego, as well as the function of the subtle *pradhāna* and the interaction of the three modes of material nature—all these should be understood as My materially manifest form.

PURPORT

By the word *gadi*, or "speech," the Lord concludes His discussion about His manifestation as Vedic vibrations and describes the functions of the other working senses, along with the knowledge-acquiring senses, the subtle functions of consciousness, *pradhāna* and the interaction of the three modes of material nature. A Kāñëa conscious person sees the entire material world as a manifestation of the Lord's potencies. There is therefore no legitimate scope for material sense gratification, because everything is an expansion from the Supreme Personality of Godhead and belongs to Him. One who can understand the expansion of the Lord within subtle and gross material manifestations gives up his desire to live in this world. In the spiritual world everything is eternal, full of bliss and knowledge. The exclusive feature of the material world is that here the living entity dreams that he is lord. A sane person, giving up this hallucination, finds no attractive features in the kingdom of *māyā* and therefore returns home, back to Godhead.

TEXT 20

@yaM ih" jalvaiñva{d"bjayaAeinar,"
@vya·(Wk(Ae vayas\$aA s\$a @Aâ:
ivaiëi"zAi·(baRò"Daeva BaAita
baljaAina yaAeinaM 'aitapaâ yaã"ta,

ayaà hi jévas tri-vâd abja-yonir
avyakta eko vayasä sa ädyaù
viçliñöa-çaktir bahudheva bhäti

bējāni yonià pratipadya yadvat

WORD-FOR-WORD MEANINGS

ayam—this; *hi*—certainly; *jévaù*—the supreme living entity who gives life to others; *tri-vât*—containing the three modes of material nature; *abja*—of the universal lotus flower; *yoniù*—the source; *avyaktaù*—unmanifest (materially); *ekaù*—alone; *vayasä*—in course of time; *saù*—He; *ädyau*—eternal; *viçliñña*—divided; *çaktiù*—potencies; *bahudhä*—in many divisions; *iva*—like; *bhāti*—He appears; *bējāni*—seeds; *yonim*—in an agricultural field; *pratipadya*—falling; *yat-vat*—just like.

TRANSLATION

When many seeds are placed in an agricultural field, innumerable manifestations of trees, bushes, vegetables and so on will arise from a single source, the soil. Similarly, the Supreme Personality of Godhead, who gives life to all and is eternal, originally exists beyond the scope of the cosmic manifestation. In the course of time, however, the Lord, who is the resting place of the three modes of nature and the source of the universal lotus flower, in which the cosmic manifestation takes place, divides His material potencies and thus appears to be manifest in innumerable forms, although He is one.

PURPORT

Çréla Véaraġhaväcärya comments that one may question as to whom the cosmic manifestation, consisting of demigods, men, animals, plants, planets, space, etc., actually belongs. Lord Kāñëa now eradicates any doubt about the source of the cosmic manifestation. The word *tri-vât* indicates that the three modes of nature are not independent but are under superior control. The suffix *vât* means the *vartanam*, or "existence," of the three modes of material nature within the Supreme Personality of Godhead. Analyzing the term *abja-yoni*, *ap* indicates "water," and *ja* indicates "birth." Thus *abja* means the complex material universe, which sprouts from Garbhodakaçäyë Viñëu, who

lies in the Garbhodaka Ocean. *Yoni*, or "source," indicates the Personality of Godhead, and thus *abja-yoni* means that the Lord is the source of all cosmic manifestations; indeed, all creation takes place within the Lord. Since the three modes of material nature are under the superior control of the Lord, material objects helplessly undergo creation and annihilation within the universal shell by the will of the Lord. The term *avyakta* indicates the Lord's subtle spiritual form, which exists alone before the material creation. The Lord's original form, being spiritual, does not undergo birth, transformation or death. It is eternal. In the course of time, the Lord's material potencies are divided and manifest as bodies, bodily paraphernalia, sense objects, bodily expansions, false ego and false proprietorship. Thus the Lord expands His conscious living potency called *jēva-çakti*, which is manifest in innumerable material forms such as those of men, demigods, animals, and so on. From the example of the seeds sown in an agricultural field, we can understand that innumerable manifestations may arise from a single source. Similarly, although the Lord is one, He becomes manifest in innumerable forms through the expansion of His different potencies.

TEXT 21

yaismai^aadM" 'aAetamazAeSamaAetaM
 paq%Ae yaTaA tantauivataAnas\$AMsTa:
 ya WSa s\$AMs\$Ar"taç&: paup"ANA:
 k(maARtmak(: pauSpaP(lae 'as\$aUtae

*yasminn idaà protam aṇṇam otaà
 paṇṇo yathā tantu-vitāna-saàsthaù
 ya eṇṇa saàsāra-taruù purāëaù
 karmātmakaù puṇpa-phale prasūte*

WORD-FOR-WORD MEANINGS

yasmin—in whom; *idam*—this universe; *protam*—woven crosswise; *aṇṇam*—the whole; *otam*—and lengthwise; *paṇṇaù*—a cloth; *yathā*—just like; *tantu*—of the threads; *vitāna*—in the expansion; *saàsthaù*—situated;

yaù—that which; *eñaù*—this; *saàsära*—of material existence; *taruù*—the tree; *puräëaù*—existing since time immemorial; *karma*—toward fruitive activities; *ätmakaù*—naturally inclined; *puñpa*—the first result, blossoming; *phale*—and the fruit; *prasüte*—being produced.

TRANSLATION

Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence.

PURPORT

Before a tree produces fruit, blossoms appear. Similarly, the word *puñpa-phale*, according to Çréla Viçvanätha Cakravarté Öhäkura, indicates the happiness and distress of material existence. One's material life may appear to be blossoming, but ultimately there will appear the bitter fruits of old age, death and other catastrophes. Attachment to the material body, which is always inclined toward sense gratification, is the root cause of material existence, and it is therefore called *saàsära-taru*. The tendency to exploit the external energy of the Supreme Lord has existed since time immemorial, as expressed by the words *puräëaù karmätmakaù*. The material universe is an expansion of the illusory potency of the Supreme Lord and is always dependent on Him and nondifferent from Him. This simple understanding can relieve the conditioned souls from endless wandering in the unhappy kingdom of *mäyä*.

The word *puñpa-phale* may also be understood as meaning sense gratification and liberation. The tree of material existence will be further explained in the following verses.

TEXTS 22-23

ãe" @sya baljae zAtamaUlaiñnaAla:
paÂas\$k(nDa: paÂar"s\$a'as\$aUita:
d"zAEk(zAAKaAe iã"s\$auPaNARnaIx"s\$a,
iṭavalk(laAe iã"P(laAe'k<('aivaí":

@d"inta caEkM(P(lamasya gA{aA
faAmaecar"A Wk(mar"NyavaAs\$aA:
hM"s\$aA ya WkM(baò"è&paimajyaEr,"
maAyaAmayaM vaed" s\$a vaed" vaed"ma,

*dve asya béje çata-mūlas tri-nālaù
pai ca-skandhaù pai ca-rasa-prasūtiù
daçaika-çākho dvi-superëa-néòas
tri-valkalo dvi-phalo 'rkaà praviññaù*

*adanti caikaà phalam asya gādhra
grāme-carā ekam araëya-väsäù
haàsä ya ekaà bahu-rüpam iyyair
māyā-mayaà veda sa veda vedam*

WORD-FOR-WORD MEANINGS

dve—two; *asya*—of this tree; *béje*—seeds; *çata*—hundreds; *mūlaù*—of roots; *tri*—three; *nālaù*—lower trunks; *pai ca*—five; *skandhaù*—upper trunks; *pai ca*—five; *rasa*—saps; *prasūtiù*—producing; *daça*—ten; *eka*—plus one; *çākhaù*—branches; *dvi*—two; *superëa*—of birds; *néòau*—a nest; *tri*—three; *valkalaù*—types of bark; *dvi*—two; *phalaù*—fruits; *arkam*—the sun; *praviññaù*—extending into; *adanti*—they eat or enjoy; *ca*—also; *ekam*—one; *phalam*—fruit; *asya*—of this tree; *gādhraù*—those who are lusty for material enjoyment; *grāme*—in householder life; *carāù*—living; *ekam*—another; *araëya*—in the forest; *väsäù*—those who live; *haàsäù*—swanlike men, saintly persons; *yaù*—one who; *ekam*—one only, the Supersoul; *bahu-rüpam*—appearing in many forms; *iyyaiù*—by the help of those who are

worshipable, the spiritual masters; *māyā-mayam*—produced by the potency of the Supreme Lord; *veda*—knows; *saù*—such a person; *veda*—knows; *vedam*—the actual meaning of the Vedic literature.

TRANSLATION

This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

PURPORT

The two seeds of this tree are sinful and pious activities, and the hundreds of roots are the living entities' innumerable material desires, which chain them to material existence. The three lower trunks represent the three modes of material nature, and the five upper trunks represent the five gross material elements. The tree produces five flavors—sound, form, touch, taste and aroma—and has eleven branches—the five working senses, the five knowledge-acquiring senses and the mind. Two birds, namely the individual soul and the Supersoul, have made their nest in this tree, and the three types of bark are air, bile and mucus, the constituent elements of the body. The two fruits of this tree are happiness and distress.

Those who are busy trying to enjoy the company of beautiful women, money and other luxurious aspects of illusion enjoy the fruit of unhappiness. One should remember that even in the heavenly planets there is anxiety and death. Those who have renounced material goals and taken to the path of spiritual enlightenment enjoy the fruit of happiness. One who takes the assistance of bona fide spiritual masters can understand that this elaborate

tree is simply the manifestation of the external potency of the Supreme Personality of Godhead, who is ultimately one without a second. If one can see the Supreme Lord as the ultimate cause of everything, then his knowledge is perfect. Otherwise, if one is entangled in Vedic rituals or Vedic speculation without knowledge of the Supreme Lord, he has not achieved the perfection of life.

TEXT 24

WvaM gAuè&paAs\$anayaEk(BaftyA
ivaâAku(Q&Are"NA izAtaena Dalr":
ivava{zcya jalvaAzAyama'amaÔa:
s\$ampaâ caAtmaAnamaTa tyajaAñma,

*evaâ gurüpāsanayaika-bhaktyā
vidyā-kuōhāreēa çitena dhēraù
vivāçcya jēvāçayam apramattaù
sampadya cātmānam atha tyajāstram*

WORD-FOR-WORD MEANINGS

evam—thus (with the knowledge I have given you); *guru*—of the spiritual master; *upāsanayā*—developed by worship; *eka*—unalloyed; *bhaktyā*—by loving devotional service; *vidyā*—of knowledge; *kuōhāreēa*—by the ax; *çitena*—sharp; *dhēraù*—one who is steady by knowledge; *vivāçcya*—cutting down; *jēva*—of the living entity; *āçayam*—the subtle body (filled with designations created by the three modes of material nature); *apramattaù*—being very careful in spiritual life; *sampadya*—achieving; *ca*—and; *ātmānam*—the Supreme Personality of Godhead; *atha*—then; *tyaja*—you should give up; *astram*—the means by which you achieved perfection.

TRANSLATION

With steady intelligence you should develop unalloyed devotional service

by careful worship of the spiritual master, and with the sharpened ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

PURPORT

Because Uddhava had achieved the perfection of personal association with Lord Kāñëa, there was no need for him to maintain the mentality of a conditioned soul, and thus, as described here by the words *sampadya cātmānam*, Uddhava could personally serve the lotus feet of the Lord in the spiritual world. Indeed, Uddhava requested this opportunity at the beginning of this great conversation. As stated here, *gurüpāsanayaika-bhaktyā*: one can achieve pure devotional service by worshipping a bona fide spiritual master. It is not recommended here that one give up pure devotional service or one's spiritual master. Rather, it is clearly stated by the words *vidyā-kuñhāreëa* that one should cultivate knowledge of the material world as described by Lord Kāñëa in this chapter. One should fully understand that each and every aspect of the material creation is the expansion of the illusory potency of the Lord. Such knowledge works as a sharpened ax to cut down the roots of material existence. In this way, even the stubborn subtle body, created by the three modes of nature, is cut to pieces, and one becomes *apramatta*, or sane and cautious in Kāñëa consciousness.

Lord Kāñëa has clearly explained in this chapter that the cowherd damsels of Vāndāvana were not interested in an analytical approach to life. They simply loved Lord Kāñëa and could not think of anything else. Lord Caitanya Mahāprabhu taught that all His devotees should follow in the footsteps of the cowherd damsels of Vraja in order to develop the highest intensity of selfless love of Godhead. Lord Kāñëa has elaborately analyzed the nature of the material world so that the conditioned souls, who are trying to enjoy it, can cut down the tree of material existence with this knowledge. The words *sampadya cātmānam* indicate that a person with such knowledge has no further material existence, because he has already

achieved the Personality of Godhead. Such a person should not loiter in the kingdom of *māyā*, perpetually refining his understanding of the illusory creation. One who has accepted Lord Kāñëa as everything may enjoy eternal bliss in the Lord's service. Yet even though he remains in this world, he has no more business with it and gives up the analytical procedures for negating it. Lord Kāñëa therefore tells Uddhava, *tyajāstram*: "Give up the ax of analytic knowledge by which you have cut down your sense of proprietorship and residence in the material world."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twelfth Chapter, of the Çrémad-Bhāgavatam, entitled "Beyond Renunciation and Knowledge."

13. The Haàsa-avatāra Answers the Questions of the Sons of Brahmā

In this chapter, Lord Çré Kāñëa explains to Uddhava how human beings, overwhelmed by sense gratification, become bound by the three modes of nature, and how to renounce these modes. The Lord then describes how He appeared in His form of Haàsa before Brahmā and the four sages headed by Sanaka and revealed to them various confidential truths.

The three modes-goodness, passion and ignorance-are related to material intelligence, not to the soul. One should conquer the lower modes of passion and ignorance by the mode of goodness, and then one must surpass the mode of goodness by acting in the transcendental mode of pure goodness. By associating with things in the mode of goodness, one becomes more fully situated in that mode. The three modes increase their different influences through various types of scripture, water, place, time, beneficiaries of activity, natures of activity, birth, meditation, *mantras*, purificatory rituals,

and so on.

Lacking discrimination, one identifies with the material body, and consequently the mode of passion, which produces misery, takes over the mind, which is normally in the mode of goodness. As the mind evolves its function of decision and doubt, it creates intolerable hankerings for sense gratification. Unfortunate persons who are bewildered by the urges of the mode of passion become the slaves of their senses. Even though they know that the eventual result of their work will be suffering, they cannot avoid engaging in such fruitive work. A discriminating person, on the other hand, keeps himself detached from the objects of the senses and, by utilizing appropriate renunciation, takes shelter of unalloyed devotional service.

Lord Brahmä himself has no material cause. He is the cause of the creation of all living beings and is the greatest among all the demigods. Yet even Brahmä is always suffering agitation of the mind on account of the duties he has to perform; therefore, when he was questioned by his sons headed by Sanaka, who were born from his mind, about the means for driving away desires for sense gratification, he was incapable of giving them an answer. In order to receive some insight into this matter, he took shelter of the Supreme Personality of Godhead, whereupon the Supreme Lord appeared before him in the form of the swan incarnation, Lord Haàsa. Lord Haàsa proceeded to give instructions about the categorical identity of the self, the different states of consciousness (wakeful awareness, sleep and deep sleep) and the means for conquering over material existence. The sages headed by Sanaka became freed from all their doubts by hearing the words of the Lord and worshiped Him with pure devotion in mature love of God.

TEXT 1

çré-bhagavän uväca
sattvaà rajas tama iti
guëä buddher na cätmanaù
sattvenänyatamau hanyät
sattvaà sattvena caiva hi

çré-bhagavän uväca
sattvaà rajas tama iti
guëä buddher na cätmanaù
sattvenänyatamau hanyät
sattvaà sattvena caiva hi

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *sattvam*—goodness; *rajaù*—passion; *tamaù*—ignorance; *iti*—thus known; *guëäù*—the modes of material nature; *buddheù*—pertain to material intelligence; *na*—not; *ca*—also; *ätmanaù*—to the soul; *sattvena*—by the material mode of goodness; *anyatamau*—the other two (passion and ignorance); *hanyät*—may be destroyed; *sattvam*—the material mode of goodness; *sattvena*—by purified goodness; *ca*—also (may be destroyed); *eva*—certainly; *hi*—indeed.

TRANSLATION

The Supreme Personality of Godhead said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of material goodness one can conquer the modes of passion and ignorance, and by cultivation of transcendental goodness one may free oneself even from material goodness.

PURPORT

Goodness in the material world never exists in a pure form. Therefore, it is common knowledge that on the material platform no one is working without personal motivation. In the material world goodness is always mixed with some amount of passion and ignorance, whereas spiritual, or purified, goodness (*viçuddha-sattva*) represents the liberated platform of perfection. Materially, one is proud to be an honest, compassionate man, but unless one is fully Kãñëa conscious one will speak truths that are not ultimately significant, and one will give mercy that is ultimately useless. Because the

onward march of material time removes all situations and persons from the material stage, our so-called mercy and truth apply to situations that shortly will not exist. Real truth is eternal, and real mercy means to situate people in eternal truth. Still, for an ordinary person, cultivation of material goodness may be a preliminary stage on the road to Kāñëa consciousness. For example, it is stated in the Tenth Canto of *Çrémad-Bhāgavatam* that one who is addicted to meat-eating cannot understand the pastimes of Lord Kāñëa. By cultivation of the material mode of goodness, however, one may become a vegetarian and perhaps come to appreciate the sublime process of Kāñëa consciousness. Since it is clearly stated in *Bhagavad-gétä* that the material modes of nature constantly rotate, one must take advantage of an elevated position in material goodness to step onto the transcendental platform. Otherwise, as the wheel of time turns one will again go into the darkness of material ignorance.

TEXT 2

s\$aÔvaAÜ"maAeR Bavaeä," va{Ü"Ata,
 pauMs\$aAe maà"i·(la^oaNA:
 s\$aAiÔvak(AepaAs\$ayaA s\$aÔvaM
 tataAe DamaR: 'avataRtae

sattväd dharmo bhaved vâddhät
puàso mad-bhakti-lakñaëaù
sättvikopäsayä sattvaà
tato dharmaù pravartate

WORD-FOR-WORD MEANINGS

sattvät—from the mode of goodness; *dharmaù*—religious principles; *bhavel*—arise; *vâddhät*—which are strengthened; *puàsaù*—of a person; *mat-bhakti*—by devotional service to Me; *lakñaëaù*—characterized; *sättvika*—of things in the mode of goodness; *upäsayä*—by serious cultivation; *sattvam*—the mode of goodness; *tataù*—from that mode;

dharmaù—religious principles; *pravartate*—arise.

TRANSLATION

When the living entity becomes strongly situated in the mode of goodness, then religious principles, characterized by devotional service to Me, become prominent. One can strengthen the mode of goodness by cultivation of those things that are already situated in goodness, and thus religious principles arise.

PURPORT

Since the three modes of material nature are constantly in conflict, vying for supremacy, how is it possible that the mode of goodness can subdue the modes of passion and ignorance? Lord Kāñëa here explains how one can be strongly fixed in the mode of goodness, which automatically gives rise to religious principles. In the Fourteenth Chapter of *Bhagavad-gétä*, Lord Kāñëa elaborately explains the things that are in goodness, passion and ignorance. Thus, by choosing food, attitudes, work, recreation, etc., strictly in the mode of goodness, one will become situated in that mode. The usefulness of *sattva-guëa*, or the mode of goodness, is that it produces religious principles aimed at and characterized by devotional service to Lord Kāñëa. Without such devotional service to the Lord, the mode of goodness is considered useless and merely another aspect of material illusion. The word *vâddhät*, or "strengthened, increased," indicates clearly that one should come to the platform of *viçuddha-sattva*, or purified goodness. The word *vâddhät* indicates growth, and growth should not be stopped until full maturity is reached. The full maturity of goodness is called *viçuddha-sattva*, or the transcendental platform on which there is no trace of any other quality. In pure goodness all knowledge automatically manifests, and one can easily understand one's eternal loving relationship with Lord Kāñëa. That is the actual meaning and purpose of *dharma*, or religious principles.

Çréla Madhväcärya points out in this regard that an increase in the mode of goodness strengthens religious principles and the invigorated execution

of religious principles strengthens the mode of goodness. In that way, one can advance higher and higher in the mode of spiritual happiness.

TEXT 3

DamaAeR r"jastamaAe h"nyaAta,
s\$aÔvava{iÜ"r"nauÔama:
@AzAu nazyaita tanmaUlaAe
÷DamaR oBayae h"tae

*dharmo rajas tamo hanyāt
sattva-vâddhir anuttamaù
āçu naçyati tan-mūlo
hy adharma ubhaye hate*

WORD-FOR-WORD MEANINGS

dharmāù—religious principles based on devotional service; *rajaù*—the mode of passion; *tamaù*—the mode of ignorance; *hanyāt*—destroy; *sattva*—of goodness; *vâddhiù*—by the increase; *anuttamaù*—the greatest; *āçu*—quickly; *naçyati*—is destroyed; *tan*—of passion and ignorance; *mūlaù*—the root; *hi*—certainly; *adharmaù*—irreligion; *ubhaye hate*—when both are destroyed.

TRANSLATION

Religious principles, strengthened by the mode of goodness, destroy the influence of passion and ignorance. When passion and ignorance are overcome, their original cause, irreligion, is quickly vanquished.

TEXT 4

@AgAmaAe'pa: 'ajaA de"zA:
k(Ala: k(maR ca janma ca
DyaAnaM manṭaAe'Ta s\$aMs\$k(Ar"Ae

d"zAEtae gAuNAhe"tava:

*ägamo 'paù prajā deçaù
kālaù karma ca janma ca
dhyānaà mantrō 'tha saàskāro
daçaite guëa-hetavaù*

WORD-FOR-WORD MEANINGS

ägamaù—religious scriptures; *apaù*—water; *prajāù*—association with people in general or one's children; *deçaù*—place; *kālaù*—time; *karma*—activities; *ca*—also; *janma*—birth; *ca*—also; *dhyānam*—meditation; *mantraù*—chanting of *mantras*; *atha*—and; *saàskāraù*—rituals for purification; *daça*—ten; *ete*—these; *guëa*—of the modes of nature; *hetavaù*—causes.

TRANSLATION

According to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of *mantras*, and purificatory rituals, the modes of nature become differently prominent.

PURPORT

The ten items mentioned above possess superior and inferior qualities and are thus identified as being in goodness, passion or ignorance. One can increase the mode of goodness by selecting religious scriptures in goodness, pure water, friendship with other persons in goodness, and so on. One should scrupulously avoid any of these ten items that may be polluted by an inferior mode of nature.

TEXT 5

taÔats\$aAiÔvak(maevaESaAM

yaâä," va{Ü"A: 'aca⁰atae
inand"inta taAmas\$aM taÔaä,"
r"Ajas\$aM taäu"paei⁰atama,

*tat tat sāttvikam evaiñāà
yad yad vāddhāu pracakñate
nindanti tāmasaà tat tad
rājasaà tad-upekñitam*

WORD-FOR-WORD MEANINGS

tat tat—those things; *sāttvikam*—in the mode of goodness; *eva*—indeed; *ēñām*—among the ten items; *yat yat*—whatever; *vāddhāu*—the sages of the past, such as Vyāsadeva, who are expert in Vedic knowledge; *pracakñate*—they praise; *nindanti*—they scorn; *tāmasam*—in the mode of ignorance; *tat tat*—those things; *rājasam*—in the mode of passion; *tat*—by the sages; *upekñitam*—left alone, neither praised nor criticized.

TRANSLATION

Among the ten items I have just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in the mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion.

TEXT 6

s\$aAiÔvak(Anyaeva s\$aevaeta
paumaAna, s\$aÔvaivava{Ü"yae
tataAe DamaRstataAe ÁaAnaM
yaAvatsma{itar"paAeh"nama,

*sāttvikāny eva seveta
pumān sattva-vivāddhaye
tato dharmas tato jī ānaà*

yävat smâtir apohanam

WORD-FOR-WORD MEANINGS

sättvikäni—things in the mode of goodness; *eva*—indeed; *seveta*—he should cultivate; *pumän*—a person; *sattva*—the mode of goodness; *vivâddhaye*—in order to increase; *tataù*—from that (increase in goodness); *dharmaù*—one is fixed in religious principles; *tataù*—from that (religion); *jì änam*—knowledge is manifest; *yävat*—until; *smâtiù*—self-realization, remembering one's eternal identity; *apohanam*—driving away (the illusory identification with the material body and mind).

TRANSLATION

Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice transcendental knowledge is awakened.

PURPORT

One who desires to cultivate the mode of goodness must consider the following points. One should study religious scriptures that teach detachment from mental speculation and material sense gratification, not scriptures that provide rituals and *mantras* to increase material ignorance. Such materialistic scriptures do not give attention to the Supreme Personality of Godhead and thus are basically atheistic. One should accept pure water for quenching thirst and cleaning the body. There is no need for a devotee to use colognes, perfume, whiskey, beer, etc., which are all polluted manifestations of water. One should associate with persons who are cultivating detachment from the material world and not with those who are materially attached or sinful in their behavior. One should live in a solitary place where devotional service is practiced and discussed among Vaiñëavas.

One should not be spontaneously attracted to busy highways, shopping centers, sports stadiums, and so on. Concerning time, one should rise by four o'clock in the morning and utilize the auspicious *brähma-muhūrta* to advance in Kāñëa consciousness. Similarly, one should avoid the sinful influence of hours such as midnight when ghosts and demons are encouraged to become active. Concerning work, one should execute one's prescribed duties, follow the regulative principles of spiritual life and utilize all of one's energy for pious purposes. Time should not be wasted in frivolous or materialistic activities, of which there are now literally millions in modern society. One can cultivate birth in the mode of goodness by accepting the second birth of initiation from a bona fide spiritual master and learning to chant the Hare Kāñëa *mantra*. One should not accept initiation or so-called spiritual birth in unauthorized mystical or religious cults in the modes of passion and ignorance. One should meditate upon the Supreme Personality of Godhead as the enjoyer of all sacrifices, and similarly, one should meditate on the lives of great devotees and saintly persons. One should not meditate on lusty women and envious men. Concerning *mantras*, one should follow the example of Çré Caitanya Mahāprabhu by chanting the Hare Kāñëa *mantra* and not other songs, verses, poetry or *mantras* that glorify the kingdom of illusion. Purificatory rituals should be performed to purify the spirit soul and not to bring down material blessings on one's material household.

One who increases the mode of goodness will certainly become fixed in religious principles, and automatically knowledge will arise. As knowledge increases one is able to understand the eternal spirit soul and the Supreme Soul, Lord Kāñëa. Thus the soul becomes free from the artificial imposition of the gross and subtle material bodies caused by the modes of material nature. Spiritual knowledge burns to ashes the material designations that cover the living entity, and one's real, eternal life begins.

TEXT 7

vaeNAus\$alÿSaRjaAe vai¶"r,"
d"gDvaA zAAMyaita taã"nama,

WvaM gAuNAvyatyayajaAe
de"h": zAAmyaita tait,(ya:

veëu-saì gharña-jaù vahnir
dagdhvā çämyati tad-vanam
evaà guëa-vyatyaya-jo
dehaù çämyati tat-kriyaù

WORD-FOR-WORD MEANINGS

veëu—of bamboo; *saì gharña-jaù*—generated by the friction; *vahniù*—fire; *dagdhvā*—having burned; *çämyati*—is pacified; *tat*—of bamboo; *vanam*—the forest; *evam*—thus; *guëa*—of the modes of nature; *vyatyaya-jaù*—generated by interaction; *dehaù*—the material body; *çämyati*—is pacified; *tat*—as the fire; *kriyaù*—performing the same action.

TRANSLATION

In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature, the subtle and gross material bodies are generated. If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

PURPORT

The word *guëa-vyatyaya-jaù* is significant in this verse. *Vyatyaya* indicates change or inversion in the normal order of things. Çrëla Bhaktisiddhānta Sarasvatē Ōhākura has described the concept of *vyatyaya* by giving the Sanskrit synonym *vaiñmya*, which indicates inequality or disproportionate diversity. Thus, it is understood by the term

guëa-vyatyaya-jaù that the body is generated by the unstable relationships of the three modes of material nature, which exist everywhere in constantly changing proportions. There is constant strife among the modes of nature. A good person is sometimes torn by passion, and a passionate person sometimes wants to give up everything and rest. An ignorant person may sometimes become disgusted with his depraved life, and a passionate person may sometimes indulge in bad habits in the mode of ignorance. Due to the interactive conflict of the modes of nature, one wanders throughout material nature creating one body after another by one's own work, *karma*. As it is said, variety is the mother of enjoyment, and the variety of material modes gives hope to the conditioned souls that by changing their material situation their unhappiness and frustration can be turned into happiness and satisfaction. But even if one acquires relative material happiness, that will soon be disturbed by the inevitable flux of the material modes.

TEXT 8

™aloÜ"va ovaAca
 ivad"inta matyaAR: 'aAyaena
 ivaSayaAna, pad"maApad"Ama,
 taTaAipa BauĀatae k{(SNA
 tatk(TaM iKar"Ajavata,

çré-uddhava uvāca
vidanti martyāu prāyeëa
viñayān padam āpadām
tathāpi bhuī jate kñēa
tat kathaà çva-kharāja-vat

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *vidanti*—they know; *martyāu*—human beings; *prāyeëa*—generally; *viñayān*—sense gratification; *padam*—a situation; *āpadām*—of many miserable conditions; *tathā* *api*—even so; *bhuī jate*—they enjoy; *kñēa*—O Kñēa; *tat*—such sense

gratification; *katham*—how is it possible; *çva*—dogs; *khara*—asses; *aja*—and goats; *vat*—just like.

TRANSLATION

Çré Uddhava said: My dear Kâñëa, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

PURPORT

The standard methods of enjoyment in the material world are sex, money and false prestige, all of which are obtained with great suffering and eventually lost. One engaged in material life suffers in the present and has only a very bleak future to look forward to in the continuing cycle of birth and death. Thus, how can human beings who have seen these things and know them very well continue to enjoy life like dogs, asses and goats? Often a dog will approach a bitch for sex, but the lady dog may not be attracted and will show her teeth, snarl and threaten the poor dog with serious injury. Still he goes about his business trying to get a little sex pleasure. Similarly, many times a dog risks being beaten or shot while stealing some food in a place where he knows he should not go. The ass is very attracted to the she-ass, but the lady ass often kicks him in the legs. Similarly, the ass's master gives the ass a handful of grass, which the poor ass could get anywhere, and then burdens him with great loads. The goat is generally raised for slaughter, and even when the goat is brought into the slaughterhouse he shamelessly goes after the lady goat to get sex pleasure. In this way, even at the risk of being shot, bitten, beaten and slaughtered, animals persist in their foolish sense gratification. How can an educated human being commit himself to such a condemned way of life, wherein the result is practically the same as that of the animals? If by cultivating the mode of goodness one's life is filled with happiness, enlightenment and future rewards, why would anyone cultivate the modes of passion and

ignorance? This is Uddhava's question.

TEXTS 9-10

™alBagAvaAnauvaAca
@h"imatyanyaTaAbauiÜ":
'amaÔasya yaTaA ô\$id"
ots\$apaRita r"jaAe GaAerM"
tataAe vaEk(Air"kM(mana:

r"jaAeyau·(sya manas\$a:
s\$aÆÿlpa: s\$aivak(lpak(:
tata: k(AmaAe gAuNADyaAnaAä,"
äu":s\$ah": syaAiÜ" äu"maRtae:

çré-bhagavān uvāca
aham ity anyathā-buddhiṁ
pramattasya yathā hādi
utsarpati rajo ghoraṁ
tato vaikārikaṁ manaḥ

rajo-yuktasya manasaḥ
saṁ kalpaḥ sa-vikalpakaḥ
tataḥ kāmo guṇa-dhyānād
duḥsahaḥ syād dhi durmateḥ

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *aham*—false identification with the material body and mind; *iti*—thus; *anyathā-buddhiṁ*—illusory knowledge; *pramattasya*—of one who is bereft of actual intelligence; *yathā*—accordingly; *hādi*—within the mind; *utsarpati*—arises; *rajaḥ*—passion; *ghoraṁ*—which brings terrible suffering; *tataḥ*—then; *vaikārikaṁ*—(originally) in the mode of goodness; *manaḥ*—the mind; *rajaḥ*—in passion; *yuktasya*—of that which is engaged; *manasaḥ*—of the mind; *saṁ kalpaḥ*—material determination;

sa-vikalpakaù—along with variation and alternation; *tataù*—from that; *kāmaù*—full-fledged material desire; *guëa*—in the modes of nature; *dhyānāt*—from concentration; *duùsahaù*—unbearable; *syāt*—it must so be; *hi*—certainly; *durmateù*—of a foolish person.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, a person bereft of intelligence first falsely identifies himself with the material body and mind, and when such false knowledge arises within one's consciousness, material passion, the cause of great suffering, pervades the mind, which by nature is situated in goodness. Then the mind, contaminated by passion, becomes absorbed in making and changing many plans for material advancement. Thus, by constantly thinking of the modes of material nature, a foolish person is afflicted with unbearable material desires.

PURPORT

Those who are trying to enjoy material sense gratification are not actually intelligent, although they consider themselves most intelligent. Although such foolish persons themselves criticize the miseries of material life in innumerable books, songs, newspapers, television programs, civic committees, etc., they cannot desist from material life for a single moment. The process by which one is helplessly bound in illusion is clearly described here.

A materialistic person is always thinking, "Oh, what a beautiful house. I wish we could buy it" or "What a beautiful woman. I wish I could touch her" or "What a powerful position. I wish I could occupy it," and so on. The words *saì kalpaù sa-vikalpakaù* indicate that a materialist is always making new plans or modifying his old plans to increase his material enjoyment, although in his saner moments he admits that material life is full of suffering. The mind is created from the mode of goodness, as described in Sāi khyā philosophy, and the natural, peaceful situation of the mind is pure love of Kāñëa, in which there is no mental disturbance, disappointment or

confusion. Artificially, the mind is dragged down to a lower platform in passion or ignorance, and thus one is never satisfied.

TEXT 11

k(r"Aeita k(AmavazAgA:
k(maARNyaivaijataein%"ya:
äu":KaAed"k(ARiNA s\$ampazyana,
r"jaAevaegAivamaAeih"ta:

karoti kâma-vaça-gaù
karmäëy avijitendriyaù
duùkhodarkäëi sampaçyan
rajo-vega-vimohitaù

WORD-FOR-WORD MEANINGS

karoti—performs; *kâma*—of material desires; *vaça*—under the control; *gaù*—having gone; *karmäëi*—fruitive activities; *avijita*—uncontrolled; *indriyaù*—whose senses; *duùkha*—unhappiness; *udarkäëi*—bringing as a future result; *sampaçyan*—seeing clearly; *rajaù*—of the mode of passion; *vega*—by the force; *vimohitaù*—bewildered.

TRANSLATION

One who does not control the material senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person executes material activities, although clearly seeing that the result will be future unhappiness.

TEXT 12

r"jastamaAeByaAM yad"ipa
ivaã"Ana, ivai^oaæaDal: pauna:
@tain%"taAe manaAe yauÃana,

d"AeSaä{"í"naR s\$Aatae

*rajas-tamobhyäà yad api
vidvān vikñipta-dhéù punaù
atandrito mano yui jan
doña-dāñōir na sajjate*

WORD-FOR-WORD MEANINGS

rajaù-tamobhyām—by the modes of passion and ignorance; *yat api*—even though; *vidvān*—a learned person; *vikñipta*—bewildered; *dhéù*—the intelligence; *punaù*—again; *atandritaù*—carefully; *manaù*—the mind; *yui jan*—engaging; *doña*—the contamination of material attachment; *dāñōiù*—seeing clearly; *na*—not; *sajjate*—becomes attached.

TRANSLATION

Although the intelligence of a learned person may be bewildered by the modes of passion and ignorance, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

TEXT 13

@'amaÔaAe'nauyauÃalta
manaAe mayyapaRyaHC\$naE:
@inaivaRNNAE yaTaAk(AlaM
ijataiAs\$aAe ijataAs\$ana:

*apramatto 'nuyui jēta
mano mayy arpayai' chanaiù
anirviëëo yathā-kālaà
jita-çvāso jītāsanaù*

WORD-FOR-WORD MEANINGS

apramattaù—attentive and grave; *anuyui jēta*—one should fix; *manaù*—the mind; *mayi*—in Me; *arpayan*—placing; *ṇanaiù*—gradually, step by step; *anirviēēaù*—without being lazy or morose; *yathā-kālam*—at least three times a day (dawn, noon and sunset); *jīta*—having conquered; *ṇvāsaù*—the breathing process; *jīta*—having conquered; *āsanaù*—the sitting postures.

TRANSLATION

A person should be attentive and grave and never lazy or morose. Mastering the *yoga* procedures of breathing and sitting properly, one should practice fixing the mind on Me at dawn, noon and sunset, and thus gradually the mind should be completely absorbed in Me.

TEXT 14

WtaAvaAna, yaAegA @Aid"i"Ae
maicC\$SyaE: s\$anak(Aid"iBa:
s\$avaRtaAe mana @Ak{(Sya
mayyaÜ"Avaezyatae yaTaA

etāvān yoga ādinōo
mat-ṇiṇyaiù sanakādibhiù
sarvato mana ākāṇya
mayy addhāveṇyate yathā

WORD-FOR-WORD MEANINGS

etāvān—actually this; *yogaù*—*yoga* system; *ādinōaù*—instructed; *mat-ṇiṇyaiù*—by My devotees; *sanaka-ādibhiù*—headed by Sanaka-kumāra; *sarvataù*—from all sides; *manaù*—the mind; *ākāṇya*—withdrawing; *mayi*—in Me; *addhā*—directly; *āveṇyate*—is absorbed; *yathā*—accordingly.

TRANSLATION

The actual *yoga* system as taught by My devotees, headed by

Sanaka-kumära, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me.

PURPORT

The word *yathä* ("accordingly" or "properly") indicates that like Uddhava one should hear directly from Lord Kânëa or His bona fide representative and directly (*addhä*) fix the mind in Lord Kânëa.

TEXT 15

™aloÜ"va ovaAca
yad"A tvaM s\$anak(Aid"ByaAe
yaena è&paeNA ke(zAva
yaAegAmaAid"í"vaAnaetaä,"
è&paimacC\$Aima vaeid"tauma,

çré-uddhava uväca
yadä tvaà sanakädibhyo
yena rüpeëa keçava
yogam ädiñöavän etad
rüpam icchämi veditum

WORD-FOR-WORD MEANINGS

çré-uddhava—Çré Uddhava said; *yadä*—when; *tvam*—You; *sanaka-ädibhyaù*—to Sanaka, etc.; *yena*—by which; *rüpeëa*—form; *keçava*—my dear Keçava; *yogam*—the process of fixing the mind in the Absolute Truth; *ädiñöavän*—You have instructed; *etat*—that; *rüpam*—form; *icchämi*—I desire; *veditum*—to know.

TRANSLATION

Çré Uddhava said: My dear Keçava, at what time and in what form did You instruct the science of yoga to Sanaka and his brothers? I now desire to

know about these things.

TEXT 16

™alBagAvaAnauvaAca
pauṭaA ih"r"NyagABaRsya
maAnas\$aA: s\$anak(Ad"ya:
pa‘acC]\$: ipatarM" s\$aU°maAM
yaAegAsyaEk(Aintak(LmgAitama,

çré-bhagavän uväca
puträ hiraëyagarbhasya
mānasäù sanakādayaù
papracchuù pitaraà sūkñmāà
yogasyaikāntikém gatim

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *puträù*—the sons; *hiraëya-garbhasya*—of Lord Brahmä; *mānasäù*—born of the mind; *sanaka-ādayaù*—headed by Sanaka Āñi; *papracchuù*—inquired; *pitaram*—from their father (Brahmä); *sūkñmām*—subtle and therefore difficult to understand; *yogasya*—of the science of *yoga*; *ekāntikém*—the supreme; *gatim*—destination.

TRANSLATION

The Supreme Personality of Godhead said: Once, the mental sons of Lord Brahmä, namely, the sages headed by Sanaka, inquired from their father about the difficult subject matter of the supreme goal of yoga.

TEXT 17

s\$anak(Ad"ya Ocäu:
gAuNAeSvaAivazAtae caetaAe

gAuNAAêetais\$a ca 'aBaAe
k(TamanyaAenyas\$antyaAgAAe
maumau°aAer"itaitataISaAeR:

*sanakādaya ūcuù
guëëñv āviçate ceto
guëäç cetasi ca prabho
katham anyonya-santyägo
mumukñor atititérñou*

WORD-FOR-WORD MEANINGS

sanaka-ādayaù ūcuù—the sages headed by Sanaka said; *guëëñu*—in the sense objects; *āviçate*—directly enters; *cetaù*—the mind; *guëäù*—the sense objects; *cetasi*—within the mind; *ca*—also (enter); *prabho*—O Lord; *katham*—what is the process; *anyonya*—of the mutual relationship between the sense objects and the mind; *santyägaù*—renunciation; *mumukñou*—of one desiring liberation; *atititérñou*—of one desiring to cross over sense gratification.

TRANSLATION

The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.

PURPORT

As described above, as long as one is a conditioned soul the modes of material nature, manifested in the form of sense objects, constantly disturb the mind, and by their harassment one is deprived of the actual perfection of life.

TEXT 18

™aIBagAvaAnauvaAca
WvaM pa{í"Ae mah"Ade"va:
svayamBaUBaURtaBaAvana:
DyaAyamaAna: 'a'abaljaM
naAByapaâta k(maRDal:

çré-bhagavän uväca
evaà pânôo mahä-devaù
svayambhür bhüta-bhävanaù
dhyäyamänaù praçna-béjaà
näbhyapadyata karma-dhéù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *evam*—thus; *pânôaù*—questioned; *mahä-devaù*—the great god Brahmä; *svayam-bhüù*—without material birth (born directly from the body of Garbhodakaçäyë Viñëu); *bhüta*—of all conditioned souls; *bhävanaù*—the creator (of their conditioned life); *dhyäyamänaù*—seriously considering; *praçna*—of the question; *béjam*—the essential truth; *na abhyapadyata*—did not reach; *karma-dhéù*—intelligence bewildered by his own activities of creation.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, Brahmä himself, who is born directly from the body of the Lord and who is the creator of all living entities within the material world, being the best of the demigods, seriously contemplated the question of his sons headed by Sanaka. The intelligence of Brahmä, however, was affected by his own activities of creation, and thus he could not discover the essential answer to this question.

PURPORT

Çréla Jéva Gosvämé has quoted three verses from the Second Canto of *Çrémad-Bhägavatam* as follows. In the Ninth Chapter, verse 32, Lord Kânëa blessed Brahmä with realized knowledge of the Lord's actual form, qualities and activities. In the Ninth Chapter, verse 37, the Lord ordered Brahmä to rigidly carry out the Lord's injunctions and affirmed that Brahmä would thus never be bewildered in his cosmic decision-making. In the Sixth Chapter, verse 34, Lord Brahmä assured his son Närada, "O Närada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false, nor is the progress of my mind ever deterred, nor are my senses ever degraded by temporary attachment to matter."

In the present verse in this Thirteenth Chapter of the Eleventh Canto, Lord Kânëa states that Brahmä unfortunately did become bewildered by his creative functions, thus providing a grave lesson to all of the Lord's empowered representatives. Although one may be elevated to an exalted position in the Lord's transcendental service, at any moment there is danger of false pride polluting one's devotional mentality.

TEXT 19

s\$a maAmaicantayaÚe"va:
'a'apaAr"itatalSaRyaA
tasyaAhM" hM"s\$aè&paeNA
s\$ak(AzAmagAmaM tad"A

*sa mäm acintayad devau
praçna-pära-titéñayä
tasyähaà haàsa-rüpeëa
sakäçam agamaà tadä*

WORD-FOR-WORD MEANINGS

saù—he (Lord Brahmä); *mäm*—Me; *acintayat*—remembered; *devaù*—the original demigod; *praçna*—of the question; *pära*—the end, conclusion (the answer); *titérñayä*—with a desire to attain, understand; *tasya*—unto him; *aham*—I; *haàsa-rüpeëa*—in My form of Haàsa; *sakāçam*—visible; *agamam*—became; *tadä*—at that time.

TRANSLATION

Lord Brahmä desired to attain the answer to the question that was puzzling him, and thus he fixed his mind on Me, the Supreme Lord. At that time, in My form of Haàsa, I became visible to Lord Brahmä.

PURPORT

Haàsa means "swan," and the specific ability of the swan is to separate a mixture of milk and water, extracting the rich, milky portion. Similarly, Lord Kâñëa appeared as Haàsa, or the swan, in order to separate the pure consciousness of Lord Brahmä from the modes of material nature.

TEXT 20

ä{"î"A maAmta opa~ajya
k{(tva paAd"AiBavand"nama,
"aöANAmafata: k{(tvaA
pa'acC]\$: k(Ae BavaAinaita

dâñövä mäm ta upavrajya
kâtvä pädäbhivandanam
brahmäëam agrataù kâtvä
papracchuù ko bhavän iti

WORD-FOR-WORD MEANINGS

dâñövä—thus seeing; *mäm*—Me; *te*—they (the sages);
upavrajya—approaching; *kâtvä*—offering; *päda*—at the lotus feet;

abhivandanam—obeisances; *brahmäëam*—Lord Brahmä; *agrataù*—in front; *kâtvä*—keeping; *papracchuù*—they asked; *kaù bhavän*—"who are You, sir?"; *iti*—thus.

TRANSLATION

Thus seeing Me, the sages, placing Brahmä in the lead, came forward and worshiped My lotus feet. Then they frankly asked Me, "Who are You?"

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Öhäkura comments, "When Brahmä was unable to answer the question placed by the sages, he fixed his mind in thought of the Supreme Lord. The Lord then assumed the form of Haàsa and appeared before Lord Brahmä and the sages, who proceeded to inquire about the specific identity of the Lord."

TEXT 21

wt yahM" mauinaiBa: pa{í"s\$a,
taÔvaijaÁaAs\$au iBastad"A
yad"vaAecamahM" taeByas\$a,
taäu"Ü"va inabaAeDa mae

ity ahaà munibhiù pãñöas
tattva-jijì äsubhis tadä
yad avocam ahaà tebhyas
tad uddhava nibodha me

WORD-FOR-WORD MEANINGS

iti—thus; *aham*—I; *munibhiù*—by the sages; *pãñöaù*—questioned; *tattva*—the truth about the goal of *yoga*; *jijì äsubhiù*—by those desiring to know; *tadä*—at that time; *yat*—that which; *avocam*—spoke; *aham*—I; *tebhyaù*—unto them; *tat*—that; *uddhava*—My dear Uddhava;

nibodha—please learn; *me*—from Me.

TRANSLATION

My dear Uddhava, the sages, being eager to understand the ultimate truth of the yoga system, thus inquired from Me. Now please hear as I explain that which I spoke unto the sages.

TEXT 22

vastaunaAe yaânaAnaAtva
@Atmana: ‘a’ a wRä{"zA:
k(TaM Gage%ta vaAe iva’aA
va·u(vaAR mae k(@A™aya:

*vastuno yady anänätva
ätmanaù praçna édâçaù
kathaà ghaöeta vo viprä
vaktur vä me ka äçrayaù*

WORD-FOR-WORD MEANINGS

vastunaù—of the essential reality; *yadi*—if; *anänätve*—in the concept of nonindividuality; *ätmanaù*—of the *jéva* soul; *praçnaù*—question; *édâçaù*—such; *katham*—how; *ghaöeta*—is it possible or appropriate; *vaù*—of you who are asking; *vipräù*—O *brähmaëas*; *vaktuù*—of the speaker; *vä*—or; *me*—of Me; *kaù*—what is; *äçrayaù*—the real situation or resting place.

TRANSLATION

My dear *brähmaëas*, if, when asking Me who I am, you believe that I am also a *jéva* soul and that there is no ultimate difference between us—since all souls are ultimately one without individuality—then how is your question possible or appropriate? Ultimately, what is the real situation or resting place both of yourselves and of Me?

PURPORT

Ācāya means "the resting place" or "shelter." Lord Kāñëa's question "That is our actual resting place or shelter?" means "What is our ultimate nature or constitutional position?" This is because no one can come to rest or be satisfied unless one is in one's natural position. The example is given that one may travel all over the world, but ultimately one becomes satisfied by returning to one's own home. Similarly, a crying child is satisfied when embraced by its own mother. By inquiring about the shelter or resting place of Himself and the *brāhmaëas*, the Lord is indicating the eternal, constitutional position of every living entity

If Lord Kāñëa were also in the *jéva* category, and if all living entities including Him were thus equal, there would be no deep purpose in one living entity inquiring and another answering. Only one who is in a superior position can meaningfully answer important questions. It may be argued that the bona fide spiritual master answers all the questions of the disciple, and yet the *guru* is in the *jéva* category. The answer is that the bona fide spiritual master speaks not on his own behalf but as a representative of the Supreme Personality of Godhead, who is in the *Viñëu* category. A so-called *guru* speaking on his own behalf as a *jéva* soul is useless and is unable to meaningfully answer serious questions. Thus, the sages' question *ko bhavān* ("Who are You?") indicates that the Supreme Personality of Godhead is eternally an individual person. And because the sages headed by Lord Brahmā offered obeisances and worshiped the Lord, it is understood that He is the Supreme Personality of Godhead. Lord Brahmā, as the first created being in this universe, could not accept any other living entity except the Lord as worshipable.

Lord Kāñëa's actual purpose is to explain the ultimate perfection of *yoga*, which the sages were desiring to know. If one becomes fixed in transcendental knowledge, the mutual attraction between the material mind and the material sense objects automatically ceases. The spiritual mind is not attracted to material objects of gratification, and thus by spiritualizing the mind, material existence automatically slackens. By questioning the

propriety of the sages' question, the Lord is assuming the position of the spiritual master and preparing to give valuable instructions. One should never be envious of a bona fide spiritual master, especially if, as in the case of Lord Haṇsa speaking to the sages headed by Brahmā and Sanaka-kumāra, the *guru* is the Supreme Personality of Godhead Himself.

TEXT 23

paÂaAtmake(Sau BaUtaeSau
s\$amaAnaeSau ca vastauta:
k(Ae BavaAinaita va: 'a'aAe
vaAcaAr"mBaAe ÷naTaRk(:

*paṇca-ātmakeṇu bhūteṇu
samāneṇu ca vastutaḥ
ko bhavān iti vaḥ praṇa-
vācārambho hy anarthakaḥ*

WORD-FOR-WORD MEANINGS

paṇca—of five elements; *ātmakeṇu*—made of; *bhūteṇu*—thus existing; *samāneṇu*—being the same; *ca*—also; *vastutaḥ*—in essence; *kaḥ*—who; *bhavān*—are You; *iti*—thus; *vaḥ*—your; *praṇa-*question; *vācā*—merely with words; *ārambhaḥ*—such an endeavor; *hi*—certainly; *anarthakaḥ*—without real meaning or purpose.

TRANSLATION

If by asking Me "Who are You?" you were referring to the material body, then I must point out that all material bodies are constituted of five elements, namely earth, water, fire, air and ether. Thus, you should have asked, "Who are you five?" If you consider that all material bodies are ultimately one, being constituted essentially of the same elements, then your question is still meaningless, since there would be no deep purpose in distinguishing one body from another. Thus, it appears that in asking My identity, you are merely

speaking words, without any real meaning or purpose.

PURPORT

Çréla Viçvanātha Cakravarté Öhäkura explains this verse as follows. "In the previous verse Lord Kāñëa demonstrated that if the sages accepted the impersonal philosophy that all living beings are ultimately one in all respects, their question 'Who are You?' was meaningless, since there would be no philosophical basis to distinguish one manifestation of spirit soul from another. In this verse the Lord refutes the false identification with the material body composed of five elements. If the sages accepted the body as the self, then their question was meaningless, since they would have to ask, 'Who are you five?' If the sages replied that although the body is composed basically of five elements and these elements combine and thus form one unique substance, then the Lord has already replied by the words *samāneñu ca vastutaù*. The bodies of human beings, demigods, animals, etc., are all composed of the same five elements and are essentially the same. Therefore the question 'Who are You?' is ultimately meaningless. Thus, if one accepts either the theory that all living entities are ultimately the same or the theory that all living entities are ultimately nondifferent from their material bodies, in both cases the question of the sages is meaningless.

"The sages might argue that even among learned persons it is common practice to ask questions and give answers on many subjects as a part of normal life. The sages could point out that Lord Kāñëa also distinguished among them, by His saying *vipräù*, 'O *brähmaëas*,' and *vaù*, or 'your [question],' as expressed in this verse. In this way it is seen that the Lord also accepts the ordinary customs of questions and answers. To answer this argument, Lord Kāñëa states, *väcärambho hy anarthakaù*. The Lord states, 'My addressing you as *brähmaëas* is merely an exhibition of words if we are ultimately not different. I merely reciprocated with your approach to Me. Therefore, if we are ultimately one, neither My statement nor your question has any real meaning. I can conclude therefore by your question to Me that you are all not actually very intelligent. Therefore, why are you inquiring after ultimate knowledge? Aren't you all embarrassed?'"

Çréla Madhvācārya points out in this regard that the question of the sages was not appropriate, since they had already seen their father, Lord Brahmā, worshiping the lotus feet of Lord Haṁsa. Since their spiritual master and father was worshiping Lord Haṁsa, they should have immediately understood the Lord's position, and their question is thus meaningless.

TEXT 24

manas\$aA vacas\$aA ä{"í"YaA
gA{÷tae'nyaEr"palin%"yaE:
@h"maeva na maÔaAe'nyaä,"
wita bauDyaDvamaÃas\$aA

*manasā vacasā dāñōyā
gāhyate 'nyair apēndriyaiù
aham eva na matto 'nyad
iti budhyadhvam ai'jasā*

WORD-FOR-WORD MEANINGS

manasā—by the mind; *vacasā*—by speech; *dāñōyā*—by sight; *gāhyate*—is perceived and thus accepted; *anyaiù*—by others; *api*—even; *indriyaiù*—senses; *aham*—I; *eva*—indeed; *na*—not; *mattaù*—besides Me; *anyat*—anything else; *iti*—thus; *budhyadhvam*—you should all understand; *ai'jasā*—by straightforward analysis of the facts.

TRANSLATION

Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

PURPORT

Lord Kāñēa has already explained that if the sages consider all living

entities to be the same, or if they consider the living entity to be the same as his body, then their question ("Who are You?") is inappropriate. Now the Lord refutes the conception that He is a Supreme God far beyond and different from everything within this world. Modern agnostic philosophers preach that God created the world and then retired or went away. According to them, God has no tangible connection with this world, nor does He interfere in human affairs. Ultimately, they claim, God is so great that He cannot be known; therefore no one should waste time trying to understand God. To refute such foolish ideas, the Lord here explains that since everything is the expansion of His potency, He is not different from anything. Nothing can exist separately from the Supreme Personality of Godhead, and thus everything shares in the Lord's nature, although some manifestations are superior and others inferior. The Lord is testing the intelligence of the sages by pointing out various contradictions in their questions. Even if the Lord is supreme, He is not different from His creation; therefore, what is the meaning of the question "Who are You?" We can clearly see that the Lord is paving the way for a deep discussion of spiritual knowledge.

TEXT 25

gAuNAeSvaAivazAtae caetaAe
 gAuNAAêetais\$a ca 'ajaA:
 jalvasya de"h" oBayaM
 gAuNAAêetaAe mad"Atmana:

*guëeñv äviçate ceto
 guëäç cetasi ca prajāu
 jévasya deha ubhayaà
 guëäç ceto mad-ätmanaù*

WORD-FOR-WORD MEANINGS

guëeñu—in the sense objects; *äviçate*—enters; *cetaù*—the mind; *guëäù*—the sense objects; *cetasi*—in the mind; *ca*—also (enter); *prajāu*—My dear sons;

jévasya—of the living entity; *dehaù*—the outward body, existing as designation; *ubhayam*—both of these; *guëäù*—the sense objects; *cetaù*—the mind; *mat-ätmanaù*—having Me as the Supreme Soul.

TRANSLATION

My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.

PURPORT

Lord Kânëa in the form of Haàsa-avatära, on the pretext of finding contradictions in the simple inquiry of the sons of Brahmä ("Who are You?"), is actually preparing to teach the sages perfect spiritual knowledge, but only after first rejecting two false concepts of life, namely that all living entities are the same in all respects and that the living entity is identical with his outward or subtle body. Lord Kânëa now answers the difficult question that puzzled even Lord Brahmä. According to Çréla Viçvanätha Cakravarté Öhäkura, the sons of Lord Brahmä were thinking as follows. "Our dear Lord, if it is indeed true that we are unintelligent, still Your Lordship has stated that You are actually everything because everything is the expansion of Your potency. Therefore, You are also the mind and the sense objects, which are the subject matter of our question. The material sense objects always enter into the functions of the mind, and similarly, the mind always enters into the material sense objects. Thus, it is proper that we inquire from Your Lordship about the process by which the sense objects will no longer enter the mind and the mind will no longer enter the sense objects. Please be merciful and give us the answer." The Lord answers as follows. "My dear sons, it is a fact that the mind enters into the material sense objects and the sense objects into the mind. Thus, although the living entity is actually part and parcel of Me, being, as I am also, eternally conscious, and although the eternal form of the living entity is spiritual, in conditioned life the living entity artificially imposes upon himself the mind

and sense objects, which act as covering designations of the eternal soul. Since it is the natural function of the material mind and sense objects to mutually interact, how can you possibly endeavor to prevent such a mutual attraction? Since both the material mind and sense objects are useless, they both should be completely given up, and thus automatically you will be free from all material duality."

Çréla Çrédhara Svāmé points out that the symptom of the material mind is the tendency to consider oneself to be the ultimate doer and enjoyer. Naturally, one with such a puffed-up mentality is helplessly attracted by the sense objects. One who considers himself to be the doer and enjoyer will be irresistibly attracted to the means for attaining sense gratification and false prestige, namely, exploitation of material objects. Above the material mind, however, is intelligence, which can perceive the existence of the eternal spirit soul. It is not possible to separate the material mind from the sense objects, because they naturally exist together. Therefore, by intelligence, one must realize one's eternal form as spirit soul, part and parcel of the Lord, and completely reject the bogus material mentality. One who revives his original spiritual mentality becomes automatically detached from material attraction. Therefore, one should cultivate knowledge of the falsity of sense gratification. When the mind or senses are attracted to material enjoyment, the superior intelligence must immediately detect such illusion. In this way, one should purify one's mentality. By devotional service to the Lord, such detachment and intelligence automatically awaken, and by full understanding of one's original spiritual form, one is properly situated in eternal consciousness.

TEXT 26

gAuNAeSau caAivazAi»aÔama,
 @BaI°NAM gAuNAs\$aevayaA
 gAuNAAê icaÔa'aBavaA
 maâU"pa oBayaM tyajaeta,

guëëñu cäviçac cittam

abhékñëaà guëa-sevayä
guëäç ca citta-prabhavä
mad-rüpa ubhayaà tyajet

WORD-FOR-WORD MEANINGS

guëëñu—in the sense objects; *ca*—and; *äviçat*—entered; *cittam*—the mind; *abhékñëam*—again and again; *guëa-sevayä*—by sense gratification; *guëäù*—and the material sense objects; *ca*—also; *citta*—within the mind; *prabhaväù*—existing prominently; *mat-rüpaù*—one who has realized that he is not different from Me, and who is thus absorbed in My form, pastimes, etc.; *ubhayam*—both (the mind and sense objects); *tyajet*—should give up.

TRANSLATION

A person who has thus achieved Me by understanding that he is not different from Me realizes that the material mind is lodged within the sense objects because of constant sense gratification, and that the material objects are existing prominently within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.

PURPORT

The Lord again states here that it is most difficult to separate the material mind from its objects because the material mind by definition considers itself to be the doer and enjoyer of everything. It must be understood that giving up the material mind does not mean giving up all mental activities, but instead means purifying the mind and engaging one's enlightened mentality in the devotional service of the Lord. Since time immemorial the material mind and senses have been in contact with the sense objects; therefore, how is it possible for the material mind to give up its objects, which are the basis of its existence? And not only does the mind reach out to material objects, but also, because of the mind's desires, the material objects cannot remain out of the mind, helplessly entering at every moment. Thus, separation between the mind and sense objects is not

actually feasible, nor does it serve any purpose. If one retains a material mentality, considering oneself to be supreme, one may renounce sense gratification, considering it to be ultimately the cause of unhappiness, but one will not be able to remain on such an artificial platform, nor will such renunciation serve any real purpose. Without surrender to the lotus feet of the Lord, mere renunciation cannot take one out of this material world.

Just as the sun's rays are part of the sun, the living entities are part of the Supreme Personality of Godhead. When the living entity is completely absorbed in his identity as the part and parcel of the Personality of Godhead, he becomes actually wise and easily gives up the material mind and sense objects. The word *mad-rūpaù* in this verse indicates absorption of the mind in the form, qualities, pastimes and associates of the Supreme Personality of Godhead. Immersed in such ecstatic meditation, one should render devotional service to the Lord, and this will automatically drive away the influence of sense gratification. By himself, the living entity does not have the potency to give up his false identification with the material mind and sense objects, but by worshiping the Lord in the mood of being His eternal part-and-parcel servant, one is infused with the Lord's potency, which easily drives away the darkness of ignorance.

TEXT 27

jaAƒatsva«a: s\$auSauæaM ca
gAuNAtaAe bauiÜ"va{Ôaya:
taAs\$aAM ivala°aNAAe jalva:
s\$aAi°atvaena ivainaiêta:

*jägrat svapnaù suñuptaà ca
guëato buddhi-vättayaù
täsäà vilakñäëo jëvaù
säkñitvena viniçcitaù*

WORD-FOR-WORD MEANINGS

jägrat—being awake; *svapnaù*—dreaming; *su-suptam*—deep sleep; *ca*—also;

guëatau—caused by the modes of nature; *buddhi*—of intelligence; *våttayaù*—the functions; *tåsäm*—from such functions; *vilakñäëaù*—possessing different characteristics; *jëvaù*—the living entity; *säkñitvena*—with the characteristic of being a witness; *vinicçitaù*—is ascertained.

TRANSLATION

Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

PURPORT

The spirit soul actually has nothing to do with the material world, having no permanent or natural relationship with it. Real renunciation means to give up the illusory identification with matter in its subtle and gross forms. *Suñuptam*, or deep sleep, indicates sleeping without any dreams or conscious activity. These three states are described by Lord Kåñëa as follows:

*sattvåj jägaraëaà vidyäd
rajasä svapnam ädiçet
prasväpaà tamasä jantos
turéyaà triñu santatam*

"One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them." (SB 11.25.20) Real freedom means *säkñitvena*, or to exist as a witness to the functions of illusion. Such an advantageous position is achieved by development of Kåñëa consciousness.

TEXT 28

yaiR" s\$Ms\$ā{itabanDaAe'yama,
@AtmanaAe gAuNAva{iÔad":
maiya tauyaeR isTataAe ja÷Ata,
tyaAgAstaÖ"NACAetas\$aAma,

*yarhi saàsâti-bandho 'yam
ātmano guëa-vâtti-daù
mayi turye sthito jahyāt
tyāgas tad guëa-cetasām*

WORD-FOR-WORD MEANINGS

yarhi—whereas; *saàsâti*—of material intelligence or material existence; *bandhaù*—bondage; *ayam*—this is; *ātmanaù*—of the soul; *guëa*—in the modes of nature; *vâtti-daù*—that which gives occupations; *mayi*—in Me; *turye*—in the fourth element (beyond wakefulness, dreaming and deep sleep); *sthitaù*—being situated; *jahyāt*—one should give up; *tyāgaù*—renunciation; *tat*—at that time; *guëa*—of the material sense objects; *cetasām*—and of the material mind.

TRANSLATION

The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

PURPORT

Lord Kāñëa now specifically answers the questions that the sages originally placed before Lord Brahmā. Ultimately, the spirit soul has nothing to do with the material sense objects and modes of nature. But because of one's false identification with the material body, the modes of nature are empowered to engage one in illusory occupations. By destroying this false

identification with matter, the soul gives up the illusory occupations awarded by the modes of nature. It is clearly stated in this verse that the living entity is not empowered to independently free himself from illusion, but must situate himself in Kâñëa consciousness, in full awareness of the Supreme Lord.

TEXT 29

@h"ÆÿAr"k{(taM banDama,
@AtmanaAe'TaRivapayaRyama,
ivaã"AiªaivaRâ s\$aMs\$aAr"-
icantaAM tauyaeR isTatastyajaeta,

*ahaì kâra-kâtaà bandham
ätmano 'rtha-viparyayam
vidvân nirvidya saàsâra-
cintäà turye sthitas tyajet*

WORD-FOR-WORD MEANINGS

ahaì kâra—by false ego; *kâtam*—produced; *bandham*—bondage; *ätmanaù*—of the soul; *artha*—of that which is really valuable; *viparyayam*—being the opposite; *vidvân*—one who knows; *nirvidya*—being detached; *saàsâra*—in material existence; *cintäm*—constant thoughts; *turye*—in the fourth element, the Lord; *sthitaù*—being situated; *tyajet*—should give up.

TRANSLATION

The false ego of the living entity places him in bondage and awards him exactly the opposite of what he really desires. Therefore, an intelligent person should give up his constant anxiety to enjoy material life and remain situated in the Lord, who is beyond the functions of material consciousness.

PURPORT

Çréla Çrédhara Svāmé comments as follows. "How does material existence cause the bondage of the living entity, and how can such bondage be given up? The Lord explains this here by the word *ahaṁ kāra-kātam*. Because of false ego, one is bound up in the network of illusion. *Artha-viparyayam* indicates that although the living entity desires blissful life, eternity and knowledge, he adopts procedures that actually cover over his eternal, blissful nature and give him exactly the opposite result. The living entity does not want death and suffering, but these are actually the results of material existence, which is therefore useless for all practical purposes. An intelligent person should contemplate the unhappiness of material life and thus become situated in the transcendental Lord. The word *saàsāra-cintām* can be understood as follows. *Saàsāra*, or material existence, indicates material intelligence, because material existence only occurs because of the living entity's false intellectual identification with the material world. Because of this misidentification, one becomes overwhelmed with *saàsāra-cintām*, anxiety to enjoy the material world. One should become situated in the Lord and give up such useless anxiety."

TEXT 30

yaAva^aaAnaATaRDal: pauMs\$aAe
na inavataeRta yauī·(iBa:
jaAgAtyaRipa svapa^aaĀa:
sva«ae jaAgAr"NAM yaTaA

yāvan nānārtha-dhēu puàso
na nivarteta yuktibhiu
jāgarty api svapann aji' au
svapne jāgaraëaà yathā

WORD-FOR-WORD MEANINGS

yāvat—as long as; *nānā*—of many; *artha*—values; *dhēu*—the conception;

puàsaù—of a person; *na*—does not; *nivarteta*—subside; *yuktibhiù*—by the appropriate methods (described by Me); *jāgarti*—being awake; *api*—although; *svapan*—sleeping, dreaming; *aji' aù*—one who does not see things as they are; *svapne*—in a dream; *jāgaraëam*—being awake; *yathā*—just as.

TRANSLATION

According to My instructions, one should fix the mind on Me alone. If, however, one continues to see many different values and goals in life rather than seeing everything within Me, then although apparently awake, one is actually dreaming due to incomplete knowledge, just as one may dream that one has wakened from a dream.

PURPORT

One who is not Kāñëa conscious cannot understand that everything is resting within Lord Kāñëa, and thus it is impossible for him to retire from material sense gratification. One may adopt a particular process of salvation and consider oneself to be "saved"; nevertheless, his material conditioning will remain and thus he will maintain his attachment to the material world. While one is dreaming he sometimes imagines that he has awakened from a dream and is experiencing normal consciousness. Similarly, one may consider oneself to be saved, but if he remains absorbed in making material value judgements between good and bad, without reference to devotional service to the Supreme Lord, he is understood to be a conditioned soul covered by the illusory identification with matter.

TEXT 31

@s\$aÔvaAd"AtmanaAe'nyaeSaAM
BaAvaAnaAM tat{k{(taA iBad"A
gAtayaAe he"tavaêAsya
ma{SaA sva«aä{"zAAe yaTaA

*asattvād ātmano 'nyeñāà
bhävänäà tat-kâtā bhidā
gatayo hetavaç cäsya
māñā svapna-dâço yathā*

WORD-FOR-WORD MEANINGS

asattvāt—because of lacking factual existence; *ātmanaù*—from the Supreme Personality of Godhead; *anyeñām*—of others; *bhävänām*—states of existence; *tat*—by them; *kâtā*—created; *bhidā*—difference or separation; *gatayaù*—destinations such as going to heaven; *hetavaù*—fruitive activities, which are the cause of future rewards; *ca*—also; *asya*—of the living entity; *māñā*—false; *svapna*—of a dream; *dâçaù*—of the seer; *yathā*—just as.

TRANSLATION

Those states of existence that are conceived of as separate from the Supreme Personality of Godhead have no actual existence, although they create a sense of separation from the Absolute Truth. Just as the seer of a dream imagines many different activities and rewards, similarly, because of the sense of an existence separate from the Lord's existence, the living entity falsely performs fruitive activities, thinking them to be the cause of future rewards and destinations.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura comments as follows: "Although Lord Kāñëa in His form of Haàsa-avatāra has condemned the intelligence that sees duality and separate values within the material world, the *Vedas* themselves institute the system of *varëäçrama-dharma*, by which the entire human society is divided into different castes, occupations and spiritual statuses. Therefore, how can the Lord recommend that one give up one's faith in this Vedic system? The answer is given in this verse as follows. The words *anyeñāà bhävänām*, or 'of other states of existence,' refer to the innumerable divisions of false identification with the material body, mind,

occupation, and so on. Such identification is illusion, and the material divisions of the *varëäçrama* system are certainly based on this illusion. The Vedic literatures promise heavenly rewards such as residence in upper planetary systems and prescribe the means to acquire such rewards. However, both the rewards and the means for achieving them are ultimately illusion. Since this world is the Lord's creation, one cannot deny that its existence is also real; yet the living entity who identifies the creations of this world as belonging to himself is certainly in illusion. The example may be given that horns are real and rabbits are real, but if one imagines a rabbit's horns, that is certainly illusion, though a rabbit's horns may occur in a dream. Similarly, the living entity dreams of a permanent relationship within the material world. One may dream that one is feasting on sumptuous sweet rice prepared with milk and sugar, but there is no actual nutritional value in the dream of royal feasting."

Çréla Bhaktisiddhanta Sarasvaté Öhäkura remarks in this regard that just as one soon forgets the experience of a dream after awakening, similarly, a liberated soul in Kânëa consciousness does not see anything substantial in even the most exalted rewards offered by the *Vedas*, such as promotion to the heavenly planets. Therefore Lord Kânëa advised Arjuna in *Bhagavad-gëtä* to remain fixed in self-realization, without being deviated by fruitive rituals performed in the name of religion.

TEXT 32

yaAe jaAgAre" baih"r"nau°aNADaimaRNAAe'TaARna,
 BauËeÿ s\$amastak(r"NAEôR\$id" tats\$aä{"°aAna,
 sva«ae s\$auSauæa opas\$aMh"r"tae s\$a Wk(:
 sma{tyanvayaAit‡agAuNAva{iÔaä{"igAin%o"yaezA:

yo jägare bahir anukñäëa-dharmiëo 'rthän
bhuì kte samasta-karaëair hâdi tat-sadâkñän
svapne suñupta upasaàharate sa ekaù
smâty-anvayât tri-guëa-vâtti-dâg indriyeçaù

WORD-FOR-WORD MEANINGS

yaù—the living entity who; *jāgare*—while awake; *bahiù*—external; *anukñāëa*—momentary; *dharmiëaù*—qualities; *arthān*—the body and mind and their experiences; *bhuì kte*—enjoys; *samasta*—with all; *karaëaiù*—the senses; *hādi*—within the mind; *tat-sadākñān*—experiences similar to those in wakefulness; *svapne*—in dreams; *suñupte*—in deep dreamless sleep; *upasaàharate*—merges into ignorance; *saù*—he; *ekaù*—one; *smāti*—of memory; *anvayāt*—by the succession; *tri-guëa*—of the three stages wakefulness, dream and dreamless sleep; *vātti*—functions; *dāk*—seeing; *indriya*—of the senses; *éçaù*—becomes the lord.

TRANSLATION

While awake the living entity enjoys with all of his senses the fleeting characteristics of the material body and mind; while dreaming he enjoys similar experiences within the mind; and in deep dreamless sleep all such experiences merge into ignorance. By remembering and contemplating the succession of wakefulness, dreaming and deep sleep, the living entity can understand that he is one throughout the three stages of consciousness and is transcendental. Thus, he becomes the lord of the senses.

PURPORT

In verse 30 of this chapter Lord Kāñëa stated that one must retire from material duality by the proper means, which the Lord now explains. One may first consider the three phases of consciousness mentioned above and then understand one's own transcendental position as spirit soul. One experiences childhood, boyhood, adolescence, adulthood, middle age and old age, and throughout these phases one is experiencing things while awake and while dreaming. Similarly, one may, by careful intelligence, understand one's lack of consciousness during deep sleep, and thus through intelligence one may have experience of lack of consciousness.

One may argue that it is actually the senses that experience during

wakefulness and that it is the mind that experiences during dreams. However, the Lord here states, *indriyeṣaù*: the living entity is actually the lord of the senses and mind, although temporarily he has become a victim of their influence. By *Kāñëa* consciousness one may resume one's rightful position as master of the mental and sensory faculties. Also, since the living entity can remember his experiences in these three stages of consciousness, he is ultimately the experiencing agent or the seer of all phases of consciousness. He remembers, "I saw so many things in my dream, and then my dream ended and I didn't see anything. Now I'm waking up." This universal experience can be understood by everyone, and thus everyone can understand that one's actual identity is separate from the material body and mind.

TEXT 33

WvaM ivama{zya gAuNataAe manas\$as\$ṭyavasTaA
 manmaAyayaA maiya k{(taA wita inaiêtaATaAR:
 s\$aiHC\$â h"AdR"manaumaAnas\$aâu"i·(ta¹NA
 ÁaAnaAis\$anaA Bajata maAiKalas\$aMzAyaAiDama,

*evaà vimâçya guëato manasas try-avasthâ
 man-mâyayâ mayi kâtâ iti niçcitârthâù
 sai chidya hârdam anumâna-sad-ukti-tékñëa
 jî ânâsinâ bhajata mâkhila-saàçayâdhim*

WORD-FOR-WORD MEANINGS

evam—thus; *vimâçya*—considering; *guëataù*—by the modes of nature; *manasaù*—of the mind; *tri-avasthâù*—the three states of consciousness; *mat-mâyayâ*—by the influence of My illusory potency; *mayi*—in Me; *kâtâù*—imposed; *iti*—thus; *niçcita-arthâù*—those who have ascertained the actual meaning of the soul; *sai chidya*—cutting off; *hârdam*—situated in the heart; *anumâna*—by logic; *sat-ukti*—and by the instructions of sages and the Vedic literatures; *tékñëa*—sharpened; *jî âna*—of knowledge; *asinâ*—by the sword; *bhajata*—all of you worship; *mâ*—Me; *akhila*—of all;

saàçaya—doubts; *ädhim*—the cause (false ego).

TRANSLATION

You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the heart.

PURPORT

One who has obtained transcendental knowledge is no longer dependent on the three stages of ordinary consciousness, namely waking, dreaming and dreamless sleep. One thus rids one's material mind of the tendency to become the enjoyer of the inferior energy of the Lord, and one sees everything as part and parcel of the Lord's potency, meant only for the enjoyment of the Lord Himself. In such a state of consciousness, one naturally surrenders fully to the Lord's devotional service, which Lord Haàsa here advises the sons of Lord Brahmä to take up.

TEXT 34

wR°aeta iva"amaimadM" manas\$aAe ivalaAs\$aM
ä{"íM" ivanaí"maitalaAelamalaAtaca,(ma,
ivaÁaAnamaek(mauç&Daeva ivaBaAita maAyaA
sva«aiñDaA gAuNAivas\$agARk{(taAe ivak(lpa:

*ékñeta vibhramam idaà manaso viläsaà
dãññaà vinaññam ati-lolam aläta-cakram
vijì änam ekam urudheva vibhätì mäyã
svapnas tridhã guëa-visarga-kâto vikalpaù*

WORD-FOR-WORD MEANINGS

ékñeta—one should see; *vibhramam*—as illusion or mistake; *idam*—this (material world); *manasaù*—of the mind; *vilāsam*—appearance or jumping; *dāññam*—here today; *vinaññam*—gone tomorrow; *ati-lolam*—extremely flickering; *alāta-cakram*—just like the moving red line created by whirling a fiery stick; *vijī ānam*—the spirit soul, by nature fully conscious; *ekam*—is one; *urudhā*—in many divisions; *iva*—as if; *vibhāti*—appears; *māyā*—this is illusion; *svapnaù*—merely a dream; *tridhā*—in three divisions; *guēa*—of the modes of nature; *visarga*—by the transformation; *kātaù*—created; *vikalpaù*—variety of perception or imagination.

TRANSLATION

One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually *māyā* and exist only like a dream.

PURPORT

The Lord now describes an additional process for transcending the illusory interaction of the material mind and material sense objects. *Lāsa* means "jumping" or "dancing," and thus *manaso vilāsam* here indicates that the material mind is jumping superficially from one conception of life to another. Our original consciousness, however, is one (*vijī ānam ekam*). Therefore, one should carefully study the flickering "here today, gone tomorrow" nature of the material world and detach oneself from the illusory variety of *māyā*.

TEXT 35

ä{"í"mtata: 'aitainavatyaR inava{Ôata{SNAs\$a,
taUSNAI%M Bavaeiªajas\$auKaAnauBavaAe inar"lh":
s\$anä{"zyatae ,(ca yad"ld"mavastaubauÜ"YaA
tya-M("amaAya na Bavaetsma{itar"AinapaAtaAta,

*dāñōim tataù pratinivartya nivātta-tāñēas
tūñēēà bhaven nija-sukhānubhavo nirēhaù
sandāçyate kva ca yadēdam avastu-buddhyā
tyaktaà bhramāya na bhavet smātir ā-nipātāt*

WORD-FOR-WORD MEANINGS

dāñōim—sight; *tataù*—from that illusion; *pratinivartya*—pulling away; *nivātta*—ceased; *tāñēaù*—material hankering; *tūñēēm*—silent; *bhavet*—one should become; *nija*—one's own (of the soul); *sukha*—happiness; *anubhavaù*—perceiving; *nirēhaù*—without material activities; *sandāçyate*—is observed; *kva ca*—sometimes; *yadi*—if; *idam*—this material world; *avastu*—of not being reality; *buddhyā*—by the consciousness; *tyaktam*—given up; *bhramāya*—further illusion; *na*—not; *bhavet*—may become; *smātìù*—remembrance; *ā-nipātāt*—until giving up the material body.

TRANSLATION

Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.

PURPORT

To maintain the material body one cannot avoid eating and sleeping. In these and other ways, one will sometimes be forced to deal with the material world and the physical aspects of one's own body. At such times one should remember that the material world is not actual reality and that therefore one has given it up to become Kāñëa conscious. By such constant remembrance, by enjoying spiritual bliss within oneself and by retiring from any material activities of the mind, speech or body, one will not fall into material illusion.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura comments as follows. "The living entity, while living in the external energy of the Lord, should give up any anxiety for sense gratification and should not act for his personal enjoyment. Rather, one should search out spiritual bliss through devotional service to the Supreme Lord. By reviving one's relationship with Lord Kāñëa, one will understand that if one accepts any material object for one's personal enjoyment, attachment will inevitably develop, and thus one will be bewildered by illusion. By gradually developing one's spiritual body, one will no longer desire to enjoy anything within the material world."

TEXT 36

de"hm" ca naïr"mavaïsTatamauitTataM vaA
is\$aÜ"Ae na pazyaita yataAe'DyagAmatsvaè&pama,
dE"vaAd"paetamaTa dE"vavazAAäu"paetaM
vaAs\$aAe yaTaA pair"k{(taM maid"r"Amad"AnDa:

*dehaà ca naçvaram avasthitam utthitaà vä
siddho na paçyati yato 'dhyagamat svarüpam
daiväd apetam atha daiva-vaçäd upetaà
väso yathä parikâtaà madirä-madändhaù*

WORD-FOR-WORD MEANINGS

deham—the material body; *ca*—also; *naçvaram*—to be destroyed; *avasthitam*—seated; *utthitam*—risen; *vā*—or; *siddhaù*—one who is perfect; *na paçyati*—does not see; *yataù*—because; *adhyagamat*—he has achieved; *sva-rüpam*—his actual spiritual identity; *daivāt*—by destiny; *apetam*—departed; *atha*—or thus; *daiva*—of destiny; *vaçāt*—by the control; *upetam*—achieved; *vāsaù*—clothes; *yathā*—just as; *parikātam*—placed on the body; *madirā*—of liquor; *mada*—by the intoxication; *andhaù*—blinded.

TRANSLATION

Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.

PURPORT

A Kāñëa conscious person who has achieved his spiritual identity does not accept sense gratification in the material world as the goal of his life. He is constantly engaged in the service of the Lord and knows that the temporary body and flickering mind are material. By superior intelligence in Kāñëa consciousness he remains engaged in the Lord's service. The example of a drunken man in this verse is very nice. It is common knowledge that at mundane social gatherings men become drunk and lose all awareness of their external situation. Similarly, a liberated soul has already achieved his spiritual body and therefore knows that his continued existence does not depend on the material body. A liberated soul does not, however, inflict punishment on the body but rather remains neutral, naturally accepting his destiny as the will of the Supreme.

TEXT 37

de" h" Ae' ipa dE" vavazAgA: Kalau k(maR yaAvata,
svaAr" mBakM('aitas\$amal°ata Wva s\$aAs\$au:
taM s\$a'apaÂamaiDaè&X#s\$amaAiDayaAegA:
svaA«aM paunanaR Bajatae 'aitabauÜ"vastau:

*deho 'pi daiva-vaça-gaù khalu karma yävat
svärambhakaà pratisamékñata eva säsuù
taà sa-prapai'cam adhirüòha-samädhi-yogaù
sväpnaà punar na bhajate pratibuddha-vastuù*

WORD-FOR-WORD MEANINGS

dehaù—the body; *api*—even; *daiva*—of the Supreme; *vaça-gaù*—under the control; *khalu*—indeed; *karma*—the chain of fruitive activities; *yävat*—as long as; *sva-ärambhakam*—that which initiates or perpetuates itself; *pratisamékñate*—goes on living and waiting; *eva*—certainly; *sa-asuù*—along with the vital air and senses; *taM*—that (body); *sa-prapai'cam*—with its variety of manifestations; *adhirüòha*—highly situated; *samädhi*—the stage of perfection; *yogaù*—in the *yoga* system; *sväpnam*—just like a dream; *punaù*—again; *na bhajate*—does not worship or cultivate; *pratibuddha*—one who is enlightened; *vastuù*—in the supreme reality.

TRANSLATION

The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's *karma* is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of *yoga*, will never again surrender to the material body and its manifold manifestations, knowing it to be just like a body visualized in a dream.

PURPORT

Although Lord Kåñëa recommended in the previous verse that a self-realized soul not give attention to the body, it is clear from the Lord's statement here that one should not foolishly starve or injure the body, but

should patiently wait until the chain of one's previous fruitive work has completely exhausted itself. At that time the body will automatically die according to destiny. The following doubt may then arise: If a Kāñëa conscious person pays proper attention to the maintenance of the body, is there danger of again becoming attached to it? Lord Kāñëa here states that one who is highly elevated in Kāñëa consciousness, having understood Lord Kāñëa to be the actual *vastu*, or reality, never again surrenders to the illusory identification with the material body, which is just like the body seen in a dream.

TEXT 38

mayāEtaäu".M(vaAe iva'aA
gAu÷M yats\$AÊÿYayaAegAyaAe:
jaAnalta maAgAtaM yaÁaM
yauSmaÜ"maRivava°ayaA

*mayaitad uktaà vo viprä
guhyaà yat säi khya-yogayoù
jänéta mägataà yaji aà
yuñmad-dharma-vivakñayä*

WORD-FOR-WORD MEANINGS

mayä—by Me; *etat*—this (knowledge); *uktam*—has been spoken; *vaù*—unto you; *vipräù*—O *brähmaëas*; *guhyam*—confidential; *yat*—which; *säi khya*—of the philosophical method of distinguishing matter from spirit; *yogayoù*—and the *añöäi ga-yoga* system; *jänéta*—please understand; *mä*—Me; *ägatam*—who have arrived; *yaji am*—as Viñëu, the Supreme Lord of sacrifice; *yuñmat*—your; *dharma*—religious duties; *vivakñayä*—with the desire to explain.

TRANSLATION

My dear *brähmaëas*, I have now explained to you the confidential

knowledge of *Sāi khya*, by which one philosophically distinguishes matter from spirit, and of *aññāi ga-yoga*, by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viñëu, and that I have appeared before you desiring to explain your actual religious duties.

PURPORT

To increase the faith of Lord Brahmä's sons and establish the prestige of His teachings, Lord Kāñëa now formally identifies Himself as the Supreme Personality of Godhead, Viñëu. As stated in Vedic literature, *yajñ'o vai viñëuù*. After explaining the *sāi khya*-and *aññāi ga-yoga* systems, the Lord clearly answers the original question of the sages, "Who are You, sir?" Thus, Lord Brahmä and his sons were enlightened by Lord Haàsa.

TEXT 39

@hM" yaAegAsya s\$aAËÿYasya
s\$atyasyataRsyas taejas\$a:
par"AyaNAM iã"ja™aeï"A:
i™aya: k(LtaeRdR"masya ca

*ahaà yogasya sāi khyasya
satyasyartasya tejasaù
parāyaëaà dvija-çreñöhäù
çriyaù kërter damasya ca*

WORD-FOR-WORD MEANINGS

aham—I; *yogasya*—of the *yoga* system; *sāi khyasya*—of the system of analytic philosophy; *satyasya*—of virtuous action; *âtasya*—of truthful religious principles; *tejasaù*—of power; *para-ayanam*—the ultimate shelter; *dvija-çreñöhäù*—O best of the *brähmaëas*; *çriyaù*—of beauty; *kërteù*—of fame; *damasya*—of self-control; *ca*—also.

TRANSLATION

O best of the *brähmaëas*, please know that I am the supreme shelter of the *yoga* system, analytic philosophy, virtuous action, truthful religious principles, power, beauty, fame and self-control.

PURPORT

According to Çréla Çrédhara Svämé, the synonymous words *satyasya* and *âtasya* refer to, respectively, the proper or virtuous execution of religious principles and a convincing presentation of religion. Çréla Viçvanätha Cakravarté Öhäkura points out that the sons of Brahmä were struck with wonder at the presentation of the Supreme Personality of Godhead and were thinking, "What wonderful knowledge we have just heard." The Lord, recognizing their astonishment, spoke this verse to confirm their understanding of Him.

TEXT 40

maAM Bajainta gAuNAA: s\$avaeR
inagAuRNAM inar"pae°ak(ma,
s\$auô\$dM" i'ayamaAtmaAnaM
s\$aAmyaAs\$aËyAd"yaAe'gAuNAA:

*māà bhajanti guëäù sarve
nirguëaà nirapekñakam
suhādaà priyam ātmānaà
sāmyāsaì gādayo 'guëäù*

WORD-FOR-WORD MEANINGS

mām—Me; *bhajanti*—serve and take shelter of; *guëäù*—qualities; *sarve*—all; *nirguëam*—free from the modes of nature; *nirapekñakam*—detached; *su-hādam*—the well-wisher; *priyam*—the most dear; *ātmānam*—the Supersoul; *sāmya*—being equally situated everywhere; *asaì ga*—detachment;

ādayau—and so on; *aguëäü*—free from the transformation of the material modes.

TRANSLATION

All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement—all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.

PURPORT

Because in the previous verse Lord Kāñëa explained His exalted nature, the sons of Brahmä might have slightly doubted the Lord's position, thinking that they had detected some pride within the Lord's mind. Therefore, they may have doubted the instructions they had just received from Lord Haäsa. Anticipating any such reluctance, the Lord immediately clarifies the situation in the present verse. The Lord explains that, unlike ordinary living entities even up to the standard of Brahmä, the Lord's transcendental body is not different from His eternal Self and has no material qualities such as false egotism. The Lord's transcendental form is eternal, full of knowledge and bliss, and is thus *nirguëam*, beyond the modes of nature. Because the Lord completely ignores the so-called enjoyment offered by the illusory energy, He is called *nirapekñakam*, and being the best well-wisher of His devotees, He is called *suhädam*. *Priyam* indicates that the Lord is the supreme lovable object and that He establishes wonderful affectionate relationships with His devotees. *Sämya* indicates that the Lord is neutral and detached in all material situations. These and other exalted qualities find their shelter and worshipable object in the Lord, who does not take material designations into consideration but awards His mercy to anyone who takes shelter of Him. In *Çrémad-Bhägavatam* (1.16.26-30) mother Bhümi, the predominating deity of the earth, gives a list of some of the Lord's transcendental qualities, and even more are found in *The Nectar of Devotion*. Actually, the Lord's qualities are unlimited, but a small sample is

given here simply to establish the Lord's transcendental position.

Çréla Madhvācārya has quoted from the *Kāla-saṅhitā* as follows. "The demigods are not actually perfectly endowed with transcendental qualities. Indeed, their opulences are limited, and therefore they worship the Supreme Personality of Godhead, the Absolute Truth, who is simultaneously free of all material qualities and completely endowed with all transcendental qualities, which exist in His personal body."

TEXT 41

wita mae iC\$^aas\$ande" h" A
maunaya: s\$anak(Ad" ya:
s\$BaAjaiyatvaA par" yaA
BaftyaAgA{NAta s\$AMstavaE:

*iti me chinna-sandehā
munayaù sanakādayaù
sabhājayitvā parayā
bhaktyāgāṇātā saṅstavaiù*

WORD-FOR-WORD MEANINGS

iti—thus; *me*—by Me; *chinna*—destroyed; *sandehāù*—all their doubts; *munayaù*—the sages; *sanaka-ādayaù*—headed by Sanaka-kumāra; *sabhājayitvā*—fully worshiping Me; *parayā*—characterized by transcendental love; *bhaktyā*—with devotion; *agāṇātā*—they chanted My glories; *saṅstavaiù*—with beautiful hymns.

TRANSLATION

[Lord Kāṇēa continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshiping Me with transcendental love and devotion, they chanted My glories with excellent hymns.

TEXT 42

taEr"hm" paUijata: s\$amYak,(
s\$amstauta: par"maisaRibā:
'atyaeyaAya svakM(DaAma
pazyata: par"maei'"na:

*tair ahaà pūjitaù saàyak
saàstutaù paramarībhiù
pratyeyāya svakaà dhāma
paçyataù parameñhinaù*

WORD-FOR-WORD MEANINGS

taiù—by them; *aham*—I; *pūjitaù*—worshiped; *saàyak*—perfectly; *saàstutaù*—perfectly glorified; *parama-āñibhiù*—by the greatest of sages; *pratyeyāya*—I returned; *svakam*—to My own; *dhāma*—abode; *paçyataù* *parameñhinaù*—as Lord Brahmā looked on.

TRANSLATION

The greatest of sages, headed by Sanaka Āñi, thus perfectly worshiped and glorified Me, and as Lord Brahmā looked on, I returned to My own abode.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Thirteenth Chapter, of the Çrémad-Bhāgavatam, entitled "The Haàsa-avatāra Answers the Questions of the Sons of Brahmā."

14. Lord Kāñëa Explains the Yoga System to Çré Uddhava

In this chapter, Kāñëa explains that devotional service to the Supreme Lord is the most excellent method of spiritual practice. He also speaks about the process of meditation.

Çré Uddhava wanted to know which process of spiritual advancement is the best. He also desired to hear about the superexcellence of devotional service free from ulterior motives. The Supreme Personality of Godhead replied to him that the original process of religion revealed in the *Vedas* had become lost during the time of annihilation. At the beginning of the new creation, therefore, the Supreme Lord spoke it again to Brahmä. Brahmä repeated it to Manu, Manu spoke it to the sages headed by Bhāgu Muni, and these sages in turn instructed this eternal religion to the demigods and demons. Because of the living entities' multitude of diverse desires, this system of religion was elaborately explained in different ways. Thus different philosophies arose, including various atheistic doctrines. Because the living entity, bewildered by illusion, is incapable of ascertaining his eternal benefit, he mistakenly identifies ordinary vows of penance, austerity, etc., to be the topmost spiritual practice. But the only true means of achieving happiness is to meditate on offering everything to the Supreme Lord. In this way one becomes free from all desires for selfish gratification through enjoyment of mundane sense objects, and he becomes released from all hankering for either enjoyment or liberation.

The Lord then proceeded to describe the superior process of devotional service, which destroys countless sinful reactions and produces many symptoms of spiritual happiness, such as the standing of the hairs on end. Pure devotion, having the power to purify the heart, enables one to achieve the association of the Supreme Personality of Godhead, and because the devotee is very dear to the Lord and is always close to Him, he is able in turn

to purify the entire universe. By virtue of his unflinching devotion to the Lord, the devotee can never be completely diverted by the objects of sense enjoyment, even if he is not able to gain control over his senses in the beginning. One desiring to attain the perfection of life is advised to give up all material processes of elevation as well as the association of women. He should then merge his mind constantly in thought of Lord Kâñëa. Finally, the Lord instructed Çré Uddhava about the true object of meditation.

TEXT 1

™aloÜ"va ovaAca
vad"inta k{(SNA ™aeyaAMis\$a
baó"ina "aövaAid"na:
taeSaAM ivak(lpa'aADaAnyama,
otaAh"Ae Wk(mauKyataA

çré-uddhava uväca
vadanti kâñëa çreyäàsi
bahüni brahma-vädinaù
teñäà vikalpa-prädhänyam
utäho eka-mukhyatä

WORD-FOR-WORD MEANINGS

çré-uddhavaù uväca—Çré Uddhava said; *vadanti*—they speak; *kâñëa*—my dear Kâñëa; *çreyäàsi*—processes for advancement in life; *bahüni*—many; *brahma-vädinaù*—the learned sages who have explained the Vedic literature; *teñäm*—of all such processes; *vikalpa*—of varieties of perception; *prädhänyam*—supremacy; *uta*—or; *aho*—indeed; *eka*—of one; *mukhyatä*—being most important.

TRANSLATION

Çré Uddhava said: My dear Kâñëa, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering

these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme.

PURPORT

In order to clearly establish the exalted position of *bhakti-yoga*, or pure devotional service to the Supreme Lord, Çré Uddhava requests Lord Kânëa to identify the supreme among all processes of self-realization. Not all Vedic processes lead directly to the ultimate goal, pure love of God; some only gradually elevate the consciousness of the living entity. For the purpose of giving a general outline of the process of self-realization, sages may discuss the various methods of elevation. But when the time comes to ascertain the most perfect process, the secondary methods must be cleared from the path.

TEXT 2

BavataAed"Aô\$ta: svaAimana,
Bai·(yaAegAAe'napaei^oata:
inar"sya s\$avaRta: s\$aEMy
yaena tvayyaAivazAenmana:

*bhavatodāhātaù svāmin
bhakti-yogo 'napekñitaù
nirasya sarvataù saì gaà
yena tvayy äviçen manaù*

WORD-FOR-WORD MEANINGS

bhavatä—by You; *udāhātaù*—clearly stated; *svāmin*—O my Lord; *bhakti-yogaù*—devotional service; *anapekñitaù*—without material desires; *nirasya*—removing; *sarvataù*—in all respects; *saì gam*—material association; *yena*—by which (devotional service); *tvayi*—in Your Lordship; *äviçet*—may enter; *manaù*—the mind.

TRANSLATION

My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enabling him to fix his mind on You.

PURPORT

It is now clearly established that pure devotional service is the supreme process for fixing the mind in the Supreme Truth, Lord Kāñëa. The next point to be clarified is this: Can everyone practice this process, or is it limited to an elite class of transcendentalists? In discussing the relative advantages of different spiritual processes, one must immediately ascertain the goal of spiritual life and then isolate the process that actually awards this goal. Processes must be defined in terms of primary and secondary functions. A method that gives one the highest perfection is primary, whereas processes that merely assist or enhance the primary function are considered secondary. The mind is most flickering and unsteady; therefore by clear intelligence one must fix oneself in a progressive mode of life, and thus one can achieve the Absolute Truth in this lifetime. This is the sober purpose of Lord Kāñëa's conversation with Çré Uddhava.

TEXT 3

™aIBagAvaAnauvaAca
k(Alaena naí"A 'alayae
vaANAlaM vaed"s\$aMiÁataA
mayaAd"AE "aöNAe 'aAe·(A
DamaAeR yasyaAM mad"Atmak(:

*çré-bhagavān uvāca
kālena nāñā pralaye
vāēyaà veda-saàji itā
mayādau brahmaēe proktā*

dharmo yasyāṁ mad-ātmakaṁ

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *kālena*—by the influence of time; *naññā*—lost; *pralaye*—at the time of annihilation; *vāē*—message; *iyam*—this; *veda-saṁjī itā*—consisting of the *Vedas*; *mayā*—by Me; *ādau*—at the time of creation; *brahmaē*—unto Lord Brahmā; *proktā*—spoken; *dharmaṁ*—religious principles; *yasyām*—in which; *mat-ātmakaṁ*—identical with Me.

TRANSLATION

The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas.

PURPORT

Lord Kāñēa explains to Uddhava that although many processes and concepts of spiritual realization are described in the *Vedas*, the *Vedas* ultimately recommend devotional service to the Supreme Lord. Lord Kāñēa is the reservoir of all pleasure, and His devotees directly enter into the Lord's *hlādiné*, or pleasure-giving, potency. Somehow or other one must fix one's mind in Lord Kāñēa, and that is not possible without devotional service. One who has not developed his attraction to Lord Kāñēa cannot restrain the senses from inferior engagements. Since other Vedic processes do not actually award Lord Kāñēa to the practitioner, they cannot offer the highest benefit in life. The transcendental sound of the *Vedas* is itself the highest evidence, but one whose senses and mind are entangled in sense gratification and mental speculation, and whose heart is therefore covered by material dust, cannot directly receive the transcendental Vedic message. Thus one cannot appreciate the exalted position of devotional service to the

Lord.

TEXT 4

taena 'aAe·(A svapauṭaAya
manavae paUvaRjaAya s\$aA
tataAe Ba{gvaAd"yaAe'gA{õ"na,
s\$aæa "aömah"SaRya:

*tena proktā sva-putrāya
manave pūrva-jāya sā
tato bhāgv-ādayo 'gāhēan
sapta brahma-maharīayaù*

WORD-FOR-WORD MEANINGS

tena—by Brahmā; *proktā*—spoken; *sva-putrāya*—to his son; *manave*—to Manu; *pūrva-jāya*—the oldest; *sā*—that Vedic knowledge; *tataù*—from Manu; *bhāgu-ādayaù*—those headed by Bhāgu Muni; *agāhēan*—accepted; *sapta*—seven; *brahma*—in Vedic literature; *mahā-ārīayaù*—most learned sages.

TRANSLATION

Lord Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhāgu Muni then accepted the same knowledge from Manu.

PURPORT

Everyone engages in a certain way of life based on one's own nature and propensities. *Bhakti-yoga* is the natural activity of one whose nature is completely purified by association with the Supreme Lord. Other processes are meant for those whose nature is still affected by the material modes, and thus such processes, along with their results, are themselves also materially

contaminated. Devotional service to the Lord, however, is a pure spiritual process, and by executing it with a pure consciousness one comes directly in touch with the Personality of Godhead, who describes Himself in *Bhagavad-gētā* (9.2) as *pavitram idam uttamam*, the supreme pure. The system of *paramparā*, or disciplic succession, is illustrated in this and the previous verse. The spiritual masters in Caitanya Mahāprabhu's movement are part of such a disciplic succession, and through them the same Vedic knowledge spoken by Brahmā to Manu is still available.

TEXTS 5-7

taeBya: ipata{ByastatpauṭaA
de"vad"AnavagAu÷k(A:
manauSyaA: is\$aÜ"gAnDavaAR:
s\$aivaâADar"caAr"NAA:

ik(nde"vaA: ik(°ar"A naAgAA
r"°a:ik(mpauç&SaAd"ya:
baù"YastaeSaAM 'ak{(tayaAe
r"ja:s\$aÔvatamaAeBauva:

yaAiBaBaURtaAina iBaântae
BaUtaAnaAM patayastaTaA
yaTaA'ak{(ita s\$avaeRSaAM
icaṭaA vaAca: ›avainta ih"

tebhyaù pitābhyas tat-putrā
deva-dānava-guhyakāù
manuñyāù siddha-gandharvāù
sa-vidyādhara-cāraëäù

kindevāù kinnarā nāgā
rakñāù-kimpuruñādayāù
bahvyas teñāà prakātayo
rajaù-sattva-tamo-bhuvaù

*yābhir bhūtāni bhidyante
bhūtānāṃ patayas tathā
yathā-prakāṭi sarveṇāṃ
citrā vācāṃ sravanti hi*

WORD-FOR-WORD MEANINGS

tebhyaṃ—from them (Bhāgu Muni, etc.); *pitābhyaṃ*—from the forefathers; *tat*—their; *putrāṃ*—sons, descendants; *deva*—the demigods; *dānava*—demons; *guhyakāṃ*—the Guhyakas; *manuṣyāṃ*—human beings; *siddha-gandharvāṃ*—Siddhas and Gandharvas; *sa-vidyādhara-cāraṇāṃ*—along with Vidyādharas and Cāraṇas; *kindevāṃ*—a different human species; *kinnaṛāṃ*—half-humans; *nāgāṃ*—snakes; *rākṣāṃ*—demons; *kimpuruṣāṃ*—an advanced race of monkeys; *ādayaṃ*—and so on; *bahvyaṃ*—many different; *teṇām*—of such living entities; *prakātayaṃ*—desires or natures; *rajaṃ-sattva-tamaṃ-bhuvaṃ*—being generated from the three modes of material nature; *yābhiḥ*—by such material desires or tendencies; *bhūtāni*—all such living entities; *bhidyante*—appear divided in many material forms; *bhūtānām*—and their; *patayaṃ*—leaders; *tathā*—divided in the same way; *yathā-prakāṭi*—according to propensity or desire; *sarveṇām*—of all of them; *citrāṃ*—variegated; *vācāṃ*—Vedic rituals and *mantras*; *sravanti*—flow down; *hi*—certainly.

TRANSLATION

From the forefathers headed by Bhāgu Muni and other sons of Brahmā appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādharas, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, *mantras* and rewards.

PURPORT

If one is curious why Vedic literatures recommend so many different methods of worship and advancement, the answer is given here. Bhāgu, Marīci, Atri, Aṅgirā, Pulastya, Pulaha and Kratu are the seven great *brāhmaëa* sages and forefathers of this universe. The Kindevas are a race of human beings who are, like the demigods, completely free from fatigue, sweat and body odor. Seeing them, one may thus ask, *kià deväù*: "Are they demigods?" Actually, they are human beings living on another planet within the universe. The Kinnaras are so called because they are *kii cin naräù*, or "a little like human beings." The Kinnaras have either a human head or human body (but not both) combined with a nonhuman form. The Kimpuruṅas are so called because they resemble human beings and thus prompt the question *kià puruṅäù*: "Are these human beings?" Actually, they are a race of monkeys who are almost like human beings.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura explains that this verse describes the varieties of forgetfulness of the Supreme Personality of Godhead. The different Vedic *mantras* and rituals are especially meant for the different species of intelligent beings throughout the universe; but this proliferation of Vedic formulas indicates only the variety of material illusion and not a variety of ultimate purpose. The ultimate purpose of the many Vedic injunctions is one—to know and love the Supreme Personality of Godhead. The Lord Himself is emphatically explaining this to Çré Uddhava.

TEXT 8

WvaM 'ak{(itavaEicaḥyaAä,"
iBaântae matayaAe na{NA Ama,
paAr"mpayaeRNA ke(SaAiÂata,
paASaNx"matayaAe'pare"

*evaà prakâti-vaicitryäd
bhidyante matayo nâëäm
päramparyeëa keñäi cit*

pāñāēḍa-matayo 'pare

WORD-FOR-WORD MEANINGS

evam—thus; *prakāti*—of nature or desires; *vaicitryāt*—due to the great variety; *bhidyante*—are divided; *matayaṁ*—philosophies of life; *nāēām*—among human beings; *pāramparyēā*—by tradition or disciplic succession; *keñāi' cit*—among some people; *pāñāēḍa*—atheistic; *matayaṁ*—philosophies; *apare*—others.

TRANSLATION

Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.

PURPORT

The word *keñāi' cit* refers to those persons in various parts of the world who are ignorant of the Vedic conclusion and thus concoct many unauthorized and ultimately fruitless philosophies of life. *Pāñāēḍa-matayaṁ* refers to those who directly oppose the Vedic conclusion. Çréla Viçvanātha Cakravarté Ōhākura has given a most interesting example, as follows. The water of the Ganges is always pure and very sweet. On the banks of that great river, however, there are several types of poisonous trees whose roots drink up the Ganges water from the soil and use it to produce poisonous fruits. Similarly, those who are atheistic or demoniac utilize their association with Vedic knowledge to produce the poisonous fruits of atheistic or materialistic philosophy.

TEXT 9

**manmaAyaAmaAeih"taiDaya:
pauç&SaA: pauç&SaSaRBa**

™aeyaAe vad"ntyanaek(AntaM
yaTaAk(maR yaTaAç&ica

man-mäyā-mohita-dhiyaù
puruñäù puruñarñabha
çreya vadanty anekāntaà
yathā-karma yathā-ruci

WORD-FOR-WORD MEANINGS

mat-mayā—by My illusory potency; *mohita*—bewildered; *dhiyaù*—those whose intelligence; *puruñäù*—people; *puruñā-ñābha*—O best among men; *çreyaù*—what is good for people; *vadanti*—they speak; *aneka-antam*—in innumerable ways; *yathā-karma*—according to their own activities; *yathā-ruci*—according to what pleases them.

TRANSLATION

O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

PURPORT

Unlike the Supreme Personality of Godhead, the individual living entity is not omniscient, therefore his activities and pleasures do not represent the whole truth. According to one's individual way of doing things (*yathā-karma*) and one's personal preference (*yathā-ruci*), one speaks to others about what is good for them. Everyone thinks, "What is good for me is good for everyone." Actually, the best thing for everyone is to surrender to the Supreme Personality of Godhead, Lord Kāñëa, and thus realize one's eternal nature of bliss and knowledge. Without knowledge of the Absolute Truth, many so-called learned people are whimsically advising other whimsical people who also lack perfect knowledge of the actual goal of life.

TEXT 10

DamaRmaeke(yazAêAnyae
k(AmaM s\$atyaM d"maM zAmama,
@nyae vad"inta svaATa< vaA
Weiya< tyaAgABaAejanama,
ke(icaâÁaM tapaAe d"AnaM
~ataAina inayamaAna, yamaAna,

*dharmam eke yaçaç cānye
kāmaà satyaà damaà çamam
anye vadanti svārthaà vā
aiçvaryaà tyāga-bhojanam
kecid yajī aà tapo dānaà
vratāni niyamān yamān*

WORD-FOR-WORD MEANINGS

dharmam—pious activities; *eke*—some people; *yaçaù*—fame; *ca*—also; *anye*—others; *kāmam*—sense gratification; *satyam*—truthfulness; *damam*—self-control; *çamam*—peacefulness; *anye*—others; *vadanti*—propound; *sva-artham*—pursuing one's self-interest; *vai*—certainly; *aiçvaryam*—opulence or political influence; *tyāga*—renunciation; *bhojanam*—consumption; *kecit*—some people; *yajī am*—sacrifice; *tapau*—austerity; *dānam*—charity; *vratāni*—taking vows; *niyamān*—regular religious duties; *yamān*—strict regulative discipline.

TRANSLATION

Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self-control, peace, self-interest, political influence, opulence, renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its

proponents.

PURPORT

Dharmam eke refers to those atheistic philosophers called *karma-mémäàsakas*, who state that one should not waste time worrying about a kingdom of God that no one has ever seen and from which no one has ever returned; rather, one should expertly utilize the laws of *karma*, performing fruitive activities in such a way that one will always be well situated. Concerning fame, it is said that as long as the fame of a human being is sung in the pious planets, he may live for thousands of years in material heaven. *Kāmam* refers to Vedic texts like the *Kāma-sūtra* as well as millions of modern books that advise one about sex pleasure. Some people state that the highest virtue in life is honesty; others say it is self-control, peace of mind and so on. Each viewpoint has proponents and "scriptures." Others say that law, order and morality are the highest good, whereas still others propose political influence as the real self-interest of human beings. Some state that one should give away one's material possessions to the needy; others state that one should try to enjoy this life as far as possible; and others recommend daily rituals, disciplinary vows, penances, and so on.

TEXT 11

@Aântavanta WvaESaAM
laAek(A: k(maRivainaimaRtaA:
äu":KaAed"k(ARstamaAeinaï"A:
°au"%"A mand"A: zAucaAipaRtaA:

ädy-anta-vanta evaiñää
lokäu karma-vinirmitäu
duùkhodarkäs tamo-niñöhäu
kñudrä mandäu çucärpitäu

WORD-FOR-WORD MEANINGS

ädi-anta-vantaù—possessing a beginning and end; *eva*—undoubtedly; *eñäm*—of them (the materialistic); *lokäù*—achieved destinations; *karma*—by one's material work; *vinirmitäù*—produced; *duùkha*—misery; *udarkäù*—bringing as the future result; *tamaù*—ignorance; *niñöhäù*—situated in; *kñudräù*—meager; *mandäù*—wretched; *çucä*—with lamentation; *arpitäù*—filled.

TRANSLATION

All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation.

PURPORT

Those who have grasped temporary material things, mistaking them to be ultimate reality, are not considered very intelligent by anyone except themselves. Such foolish persons are always in anxiety because by the laws of nature the very fruits of their work are constantly being transformed in ways neither desired nor expected. The performer of Vedic rituals can elevate himself to heavenly planets, whereas one who is atheistic has the privilege of transferring himself to hell. The entire panorama of material existence is actually uninteresting and dull (*mandäù*). One can make no real progress within the material world; therefore one should take to Kāñëa consciousness and prepare oneself to go back home, back to Godhead.

TEXT 12

mayyaipaRtaAtmana: s\$aBya
inar"pae°asya s\$avaRta:
mayaAtmanaA s\$auKaM yaÔata,
ku(ta: syaAiã" SayaAtmanaAma,

mayy arpitätmanaù sabhya

*nirapekñasya sarvataù
mayätmanä sukhaà yat tat
kutaù syäd viñayätmanäm*

WORD-FOR-WORD MEANINGS

mayi—in Me; *arpita*—fixed; *ätmanaù*—of one whose consciousness; *sabhya*—O learned Uddhava; *nirapekñasya*—of one bereft of material desires; *sarvataù*—in all respects; *mayä*—with Me; *ätmanä*—with the Supreme Personality of Godhead or with one's own spiritual body; *sukham*—happiness; *yat tat*—such; *kutaù*—how; *syät*—could it be; *viñaya*—in material sense gratification; *ätmanäm*—of those who are attached.

TRANSLATION

O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.

PURPORT

The actual purport of Vedic knowledge is explained in this verse. The word *viñayätmanäm* includes those who are cultivating material peace of mind, self-control and speculative philosophy. But even if such persons rise to the platform of *sattva-guëa*, the mode of goodness, they do not attain perfection, because *sattva-guëa*, being material, is also part and parcel of *mäyä*, or illusion. As stated by Çré Nārada Muni,

*kià vä yogena säi khyena
nyäsa-svädhyäyayor api
kià vä çreyobhir anyaiç ca
na yaträtma-prado hariù*

"The Supreme Personality of Godhead is not inclined to award Himself even to one who executes the *yoga* system, speculative philosophy, the renounced

order of life or Vedic studies. Indeed, no so-called materially auspicious process can induce the Lord to reveal Himself." (SB 4.31.12) According to Çréla Çrédhara Svämé, one enjoys the happiness spoken of in this verse while associating, in one's own spiritual body, with the supreme transcendental form of the Lord. The Lord's transcendental form is filled with infinite, wonderful qualities, and the happiness of being with the Lord is unlimited. Unfortunately, materialistic people cannot possibly imagine such happiness, since they are not at all inclined to love the Supreme Personality of Godhead.

TEXT 13

@ik(Âanasya d"Antasya
zAAntasya s\$amacaetas\$a:
mayaA s\$antauí"manas\$a:
s\$avaAR: s\$auKamayaA id"zA:

*akii canasya dântasya
çântasya sama-cetasaù
mayä santuñña-manasaù
sarväu sukha-mayä diçaù*

WORD-FOR-WORD MEANINGS

akii canasya—of one who does not desire anything; *dântasya*—whose senses are controlled; *çântasya*—peaceful; *sama-cetasaù*—whose consciousness is equal everywhere; *mayä*—with Me; *santuñña*—completely satisfied; *manasaù*—whose mind; *sarväu*—all; *sukha-mayäù*—full of happiness; *diçaù*—directions.

TRANSLATION

One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever

he goes.

PURPORT

A devotee who is always meditating upon Lord Kāñëa experiences transcendental sound, touch, form, flavor and aroma in the pastimes of the Lord. These sublime perceptions are certainly due to the causeless mercy of Lord Kāñëa upon one whose mind and senses are completely satisfied in Him. Such a person finds only happiness wherever he goes. Çrëla Viçvanätha Cakravartë Öhäkura gives the example that when a very wealthy man travels all over the world, at every place he stays he always enjoys the same luxurious standard of comfort. Similarly, one who has developed Kāñëa consciousness is never separated from happiness, because Lord Kāñëa is all-pervading. The word *kii'cana* indicates the so-called enjoyable things of this world. One who is *akii'cana* has correctly understood that material sense gratification is simply the glare of illusion, and therefore such a person is *däntasya*, or self-controlled, *çäntasya*, or peaceful, and *mayä santuñña-manasaù*, or completely satisfied with his transcendental experience of the Supreme Personality of Godhead.

TEXT 14

na paAr"maei"YaM na mahe"n%"iDaSNyaM
na s\$aAvaRBaAEmaM na r"s\$aAiDapatyama,
na yaAegAis\$aÜ"lr"paunaBaRvaM vaA
mayyaipaRtaAtmaecC\$ita maiã"naAnyata,

na pärameñöhyaà na mahendra-dhiñëyaà
na särvabhaumaà na rasädhipatyam
na yoga-siddhër apunar-bhavaà vä
mayy arpitätmecchatì mad vinänyat

WORD-FOR-WORD MEANINGS

na—not; *pärameñöhyam*—the position or abode of Lord Brahmä; *na*—never;

mahā-indra-dhiñēyam—the position of Lord Indra; *na*—neither; *sārvabhaumam*—empire on the earth; *na*—nor; *rasa-ādhipatyam*—sovereignty in the lower planetary systems; *na*—never; *yoga-siddhēu*—the eightfold *yoga* perfections; *apunaù-bhavam*—liberation; *vā*—nor; *mayi*—in Me; *arpita*—fixed; *ātmā*—consciousness; *icchatī*—he desires; *mat*—Me; *vinā*—without; *anyat*—anything else.

TRANSLATION

One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation from birth and death. Such a person desires Me alone.

PURPORT

The position of the *akīñcana* pure devotee is described in this verse. Çré Priyavrata Mahārāja is an example of a great devotee who was not interested in universal sovereignty because his love was completely absorbed in the lotus feet of the Lord. Even the greatest material enjoyment appears most insignificant and useless to a pure devotee of the Lord.

TEXT 15

na taTaA mae i'ayatama
@AtmayaAeinanaR zAÆÿr":
na ca s\$AÆÿSaRNAAe na TMalr,"
naEvaAtmaA ca yaTaA BavaAna,

*na tathā me priyatama
ātma-yonir na çai karaù
na ca saì karñāëo na çrér
naivātmā ca yathā bhavān*

WORD-FOR-WORD MEANINGS

na—not; *tathā*—in the same way; *me*—to Me; *priya-tamaù*—most dear; *ātma-yoniù*—Lord Brahmā, who is born from My body; *na*—nor; *saì karaù*—Lord Çiva; *na*—nor; *ca*—also; *saì karñāëaù*—My direct expansion Lord Saì karñāëa; *na*—nor; *çréù*—the goddess of fortune; *na*—nor; *eva*—certainly; *ātmā*—My own self as the Deity; *ca*—also; *yathā*—as much as; *bhavān*—you.

TRANSLATION

My dear Uddhava, neither Lord Brahmā, Lord Çiva, Lord Saì karñāëa, the goddess of fortune nor indeed My own self is as dear to Me as you are.

PURPORT

The Lord has described in the previous verses the unalloyed love of His pure devotees for Him, and now the Lord describes His love for His devotees. *Ātma-yoni* means Lord Brahmā, who is born directly from the Lord's body. Lord Çiva always gives great pleasure to Lord Kāñëa by his constant meditation upon Him, and Saì karñāëa, or Balarāma, is the Lord's brother in *kāñëa-lélā*. The goddess of fortune is the Lord's wife, and the word *ātmā* here indicates the Lord's own self as the Deity. None of these personalities—even the Lord's own self—are as dear to Him as His pure devotee Uddhava, an *akīi cana* devotee of the Lord. Çréla Madhvācārya cites from Vedic literature the example that a gentleman sometimes neglects his own interest and that of his children to give charity to a poor beggar. Similarly, the Lord gives preference to a helpless devotee who depends completely on His mercy. The only way to obtain the Lord's mercy is through His causeless love, and the Lord is most lovingly inclined toward those devotees who are most dependent on Him, just as ordinary mothers and fathers worry more about their helpless children than about those who are self-sufficient. Thus even if one lacks any material qualification, one should simply depend upon the Supreme Personality of Godhead, without

any other interest, and surely one will achieve the highest perfection of life.

TEXT 16

inar"pae°aM mauinaM zAAntaM
inavaE=rM" s\$amad"zARnama,
@nau~ajaAmyahM" inatyaM
paUyaeyaetyax.~i,,are"NAuiBa:

*nirapekñāà munià çāntaà
nirvairaà sama-darçanam
anuvrajāmy ahaà nityaà
püyeyety aì ghri-reëubhiù*

WORD-FOR-WORD MEANINGS

nirapekñām—without personal desire; *munim*—always thinking of assisting Me in My pastimes; *çāntam*—peaceful; *nirvairam*—not inimical to anyone; *sama-darçanam*—equal consciousness everywhere; *anuvrajāmi*—follow; *aham*—I; *nityam*—always; *püyeya*—I may be purified (I will purify the universe within Me); *iti*—thus; *aì ghri*—of the lotus feet; *reëubhiù*—by the dust.

TRANSLATION

With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.

PURPORT

Just as the devotees always follow the footsteps of Lord Kāñëa, similarly Lord Kāñëa, being a devotee of His devotees, follows the footsteps of His

devotees. A pure servitor of the Lord is always meditating on the pastimes of the Lord and considering how to assist the Lord in His mission. All the material universes are situated in Çré Kâñëa's body, as demonstrated to Arjuna, mother Yaçodä and others. Lord Kâñëa is the Supreme Personality of Godhead, and therefore there is no question of impurity in the Lord. Still, the Lord desires to purify the universes situated within Him by taking the dust of the lotus feet of His pure devotees. Without the dust of the lotus feet of the devotees, it is not possible to engage in pure devotional service, without which one cannot directly experience transcendental bliss. Lord Kâñëa thought, "I have established this strict rule that one can enjoy My transcendental bliss only through devotional service obtained from the dust of the lotus feet of My devotees. Since I also desire to experience My own bliss, I will observe the standard procedure and accept the dust of My devotees' feet." Çréla Madhväcärya points out that Lord Kâñëa follows the footsteps of His devotees in order to purify them. As the Lord walks along behind His pure devotees, the wind blows the dust of the Lord's feet in the front of His devotees, who then become purified by contact with such transcendental dust. One should not foolishly look for material logic in these transcendental pastimes of the Lord. It is simply a question of love between the Lord and His devotees.

TEXT 17

inaiSk(ÂanaA mayyanaur"-(caetas\$a:
zAAntaA mah"AntaAe'iKalajalvavats\$alaA:
k(AmaEr"naAlabDaiDayaAe jauSainta tae
ya^aaEr"pae^oyaM na ivaäu": s\$auKaM mama

*ninikī canā mayy anurakta-cetasau
çāntā mahānto 'khila-jēva-vatsalāu
kāmair anālabdha-dhiyo juñanti te
yan nairapekñyān na viduḥ sukhaṇ mama*

WORD-FOR-WORD MEANINGS

niñkii canäù—without any desire for sense gratification; *mayi*—in Me, the Supreme Lord; *anurakta-cetasaù*—mind constantly attached; *çäntäù*—peaceful; *mahäntaù*—great souls without false ego; *akhila*—to all; *jéva*—living entities; *vatsaläù*—affectionate well-wishers; *kämaiù*—by opportunities for sense gratification; *anälabdha*—untouched and unaffected; *dhiyaù*—whose consciousness; *juñanti*—experience; *te*—they; *yat*—which; *nairapekñyam*—achieved only by complete detachment; *na viduù*—they do not know; *sukham*—happiness; *mama*—My.

TRANSLATION

Those who are without any desire for personal gratification, whose minds are always attached to Me, who are peaceful, without false ego and merciful to all living entities, and whose consciousness is never affected by opportunities for sense gratification—such persons enjoy in Me a happiness that cannot be known or achieved by those lacking such detachment from the material world.

PURPORT

The pure devotees always experience transcendental bliss in their service to Çré Kāñëa, the reservoir of pleasure; thus they are completely detached from material pleasure and do not desire even liberation. Since all others have some personal desire, they cannot experience such happiness. Pure devotees always desire to give Kāñëa conscious happiness to all others, and therefore they are called *mahäntaù*, or great souls. In the course of a devotee's service, many opportunities for sense gratification arise, but a pure devotee is not tempted or attracted and does not fall down from his exalted transcendental position.

TEXT 18

baADyamaAnaAe'ipa maà".(Ae
ivaSayaEr"ijataein%"ya:
'aAya: 'agAlBayaA BaftyaA

ivaSayaEnaARiBaBaUyatae

*bādhyamāno 'pi mad-bhakto
viñayair ajitendriyaù
prāyaù pragalbhayā bhaktyā
viñayair nābhibhūyate*

WORD-FOR-WORD MEANINGS

bādhyamānaù—being harassed; *api*—even though; *mat-bhaktaù*—My devotee; *viñayaiù*—by the sense objects; *ajita*—without having conquered; *indriyaù*—the senses; *prāyaù*—generally; *pragalbhayā*—effective and strong; *bhaktyā*—by devotion; *viñayaiù*—by sense gratification; *na*—not; *abhibhūyate*—is defeated.

TRANSLATION

My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

PURPORT

Abhibhūyate indicates falling down into the material world and being defeated by *māyā*. But even though one's senses are not fully conquered, one who has unflinching devotion for Lord Kāñëa does not run the risk of being separated from Him. The words *pragalbhayā bhaktyā* indicate a person who has great devotion for Lord Kāñëa, and not one who desires to commit sinful activities and chant Hare Kāñëa to avoid the reaction. Because of previous bad habits and immaturity, even a sincere devotee may be harassed by lingering attraction to the bodily concept of life; but his unflinching devotion for Lord Kāñëa will act. Çrëla Viçvanātha Cakravartë Öhākura gives the following two examples. A great warrior may be struck by the weapon of his enemy, but because of his courage and strength he is not killed or defeated. He accepts the blow and goes on to victory. Similarly, one may

contract a serious disease, but if he takes the proper medicine he is quickly cured.

If those who follow the impersonal system of speculation and austerity deviate even slightly from their path, they fall down. A devotee, however, even though immature, never falls from the path of devotional service. Even if he displays occasional weakness, he is still considered a devotee if his devotion to Lord Kāñëa is very strong. As the Lord states in *Bhagavad-gētā* (9.30):

*api cet su-duräcäro
bhajate mäm ananya-bhäk
sädhur eva sa mantavyau
samyag vyavasito hi sau*

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated."

TEXT 19

yaTaAiçä: s\$aus\$ama{Ü"AicaR:
k(r"AetyaeDaAMis\$a Basmass\$aAta,
taTaA maiã"SayA Bai·(r,"
oÜ"vaEnaAMis\$a k{(tpazA:

*yathägniù su-samäddhärciù
karoty edhäàsi bhasmasät
tathä mad-viñayä bhaktir
uddhavainäàsi kätsnaçaù*

WORD-FOR-WORD MEANINGS

yathä—just as; *agniù*—fire; *su-samäddha*—blazing; *arciù*—whose flames; *karoti*—turns; *edhäàsi*—firewood; *bhasma-sät*—into ashes; *tathä*—similarly; *mat-viñayä*—with Me as the object; *bhaktiù*—devotion; *uddhava*—O

Uddhava; *enā̀asi*—sins; *kātsnaçau*—completely.

TRANSLATION

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

PURPORT

One should carefully note that the Lord refers to devotion that is like a blazing fire. To commit sinful activity on the strength of chanting the holy name is the greatest offense, and the devotion of one who commits this offense cannot be compared to a blazing fire of love for Kāñëa. As stated in the previous verse, a sincere loving devotee, because of immaturity or previous bad habits, may be disturbed by his senses even though he has accepted Lord Kāñëa as the only goal in his life. But if even by chance the devotee accidentally falls down without premeditation or indifference, the Lord immediately burns to ashes his sinful reactions, just as a blazing fire immediately consumes an insignificant piece of wood. Lord Kāñëa is glorious, and one who takes exclusive shelter of the Lord receives the unique benefits of devotional service to the Supreme Personality of Godhead.

TEXT 20

na s\$aADaya^{ita} maAM yaAegAAe
na s\$aAÊÿYaM DamaR oÜ"va
na svaADyaAyastapastyaAgAAe
yaTaA Bai·(maRmaAeijaRtaA

*na sādhayatī mā̀a yogo
na sāi khyā̀a dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*

WORD-FOR-WORD MEANINGS

na—not; *sādhayati*—brings under control; *mām*—Me; *yogaù*—the *yoga* system; *na*—nor; *sāi khyam*—the system of Sāi khya philosophy; *dharmaù*—pious activities within the *varëāçrama* system; *uddhava*—My dear Uddhava; *na*—not; *svādhyāyaù*—Vedic study; *tapaù*—austerity; *tyāgaù*—renunciation; *yathā*—as; *bhaktiù*—devotional service; *mama*—unto Me; *ürjitā*—strongly developed.

TRANSLATION

My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic *yoga*, Sāi khya philosophy, pious work, Vedic study, austerity or renunciation.

PURPORT

One may make Kāñëa the goal of mystic *yoga*, Sāi khya philosophy, etc.; yet such activities do not please the Lord as much as direct loving service, which one practices by hearing and chanting about the Lord and executing His mission. Çréla Rūpa Gosvāmë states, *jī'āna-karmādy-anāvātam*: [*Cc. Madhya* 19.167] a devotee should simply depend on Kāñëa and should not unnecessarily complicate his loving service with tendencies toward fruitive work or mental speculation. The residents of Våndāvana simply depend on Lord Kāñëa. When the great serpent Aghāsura appeared in the precincts of Vraja, the cowherd boys, completely confident in their friendship with Lord Kāñëa, fearlessly marched into the serpent's gigantic mouth. Such pure love for Kāñëa brings the Lord under the control of the devotee.

TEXT 21

BaftyAh"maek(yaA faA÷:
™aÜ"yaAtmaA i'aya: s\$ataAma,

Bai·(: paunaAita mai^aai["]A
ipaAk(Anaipa s\$amBavaAta,

*bhaktyāham ekayā grāhyaù
çraddhayātmā priyaù satām
bhaktiù punāti man-niñöhä
çva-päkän api sambhavät*

WORD-FOR-WORD MEANINGS

bhaktyā—by devotional service; *aham*—I; *ekayā*—unalloyed; *grāhyaù*—am to be obtained; *çraddhayā*—by faith; *ātmā*—the Supreme Personality of Godhead; *priyaù*—the object of love; *satām*—of the devotees; *bhaktiù*—pure devotional service; *punāti*—purifies; *mat-niñöhä*—fixing Me as the only goal; *çva-päkän*—dog-eaters; *api*—even; *sambhavät*—from the contamination of low birth.

TRANSLATION

Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.

PURPORT

Sambhavät indicates *jāti-doñät*, or the pollution of low birth. *Jāti-doña* does not refer to mundane social, economic or professional status, but rather to one's degree of spiritual enlightenment. All around the world, many people are born into rich and powerful families, but they often acquire abominable habits that are part of their so-called family tradition. However, even unfortunate persons who are taught from birth to engage in sinful activities can at once be purified by the potency of pure devotional service. Such service must have Lord Kåñëa as the only goal (*man-niñöhä*), must be

rendered with full faith (*çraddhayä*), and must be unalloyed, or without any selfish motivation (*ekayä*).

TEXT 22

DamaR: s\$atyad"yaAepaetaAe
ivaâA vaA tapas\$aAinvataA
maà"ftyaApaetamaAtmaAnaM
na s\$amyaf'apaunaAita ih"

*dharmaù satya-dayopeto
vidyâ vä tapasänvitä
mad-bhaktyäpetam ätmänaà
na samyak prapunäti hi*

WORD-FOR-WORD MEANINGS

dharmaù—religious principles; *satya*—with truthfulness; *dayä*—and mercy; *upetaù*—endowed; *vidyâ*—knowledge; *vä*—or; *tapasä*—with austerity; *anvitä*—endowed; *mat-bhaktyä*—devotional service to Me; *apetam*—bereft of; *ätmänam*—consciousness; *na*—not; *samyak*—completely; *prapunäti*—purifies; *hi*—certainly.

TRANSLATION

Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me.

PURPORT

Although pious religious work, truthfulness, mercy, penances and knowledge partially purify one's existence, they do not take out the root of material desires. Thus the same desires will reappear at a later time. After an extensive program of material gratification, one becomes eager to perform

austerities, acquire knowledge, perform selfless work and in general purify one's existence. After sufficient piety and purification, however, one again becomes eager for material enjoyment. When clearing an agricultural field one must uproot the unwanted plants, otherwise with the coming of rain everything will grow back as it was. Pure devotional service to the Lord uproots one's material desires, so that there is no danger of relapsing into a degraded life of material gratification. In the eternal kingdom of God, loving reciprocation between the Lord and His devotees is manifest. One who has not come to this stage of enlightenment must remain on the material platform, which is always full of discrepancies and contradictions. Thus everything is incomplete and imperfect without loving service to the Lord.

TEXT 23

k(TaM ivanaA r"Aemah"Sa<
%"vataA caetas\$aA ivanaA
ivanaAnand"A™auk(layaA
zAuDyaeà"ftyaA ivanaAzAya:

*kathaà vinā roma-harīaà
dravatā cetasā vinā
vinānandāçru-kalayā
çudhyed bhaktyā vināçayaù*

WORD-FOR-WORD MEANINGS

katham—how; *vinā*—without; *roma-harīam*—standing of the hairs on end; *dravatā*—melted; *cetasā*—heart; *vinā*—without; *vinā*—without; *ānanda*—of bliss; *açru-kalayā*—the flowing of tears; *çudhyet*—can be purified; *bhaktyā*—loving service; *vinā*—without; *āçayaù*—the consciousness.

TRANSLATION

If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not

**cry in spiritual happiness, how can one render loving service to the Lord?
And without such service, how can the consciousness be purified?**

PURPORT

Loving service to the Lord is the only process that can completely purify one's consciousness; such service produces waves of ecstatic love that completely cleanse the soul. As mentioned earlier by Lord Kāñëa to Çré Uddhava, other processes such as self-control, pious activities, mystic *yoga*, penances, etc., certainly purify the mind, as stated in many authorized literatures. Such processes, however, do not completely remove the desire to perform forbidden activities. But pure devotional service rendered in love of Godhead is so powerful that it burns to ashes any obstacle encountered on the path of progress. The Lord has stated in this chapter that loving service to Him is a blazing fire that burns to ashes all impediments. In contrast, the small fires of mental speculation or mystic *yoga* can be extinguished by sinful desires at any moment. Thus, by hearing *Çrémad-Bhāgavatam* one should ignite the blazing fire of loving service to the Lord and burn to ashes the network of material illusion.

TEXT 24

vaAggAÕ"d"A %o"vatae yasya icaÔaM
ç&d"tyaBaI°NAM h"s\$aita ,(ica»a
ivalaÀa oÕ"Ayaita na{tyatae ca
maà"i-(yau-(Ae BauvanaM paunaAita

*väg gadgadä dravate yasya cittaà
rudaty abhékñëaà hasati kvacic ca
vilajja udgäyati nātyate ca
mad-bhakti-yukto bhuvanaà punāti*

WORD-FOR-WORD MEANINGS

vāk—speech; *gadgadä*—choked up; *dravate*—melts; *yasya*—of whom;

cittam—the heart; *rudati*—cries; *abhékñëam*—again and again; *hasati*—laughs; *kvacit*—sometimes; *ca*—also; *vilajjaù*—ashamed; *udgäyati*—sings out loudly; *nätyate*—dances; *ca*—also; *mat-bhakti-yuktaù*—one fixed in devotional service to Me; *bhuvanam*—the universe; *punäti*—purifies.

TRANSLATION

A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances—a devotee thus fixed in loving service to Me purifies the entire universe.

PURPORT

Väg gadgadä refers to a highly emotional state in which the throat is choked up and one cannot express oneself. *Vilajjaù* indicates that a devotee sometimes feels embarrassment due to bodily functions and memories of past sinful activities. In this condition, a devotee loudly cries out the holy name of Kãñëa and sometimes dances in ecstasy. As stated here, such a devotee purifies the three worlds.

By melting of the heart, one becomes very steady in spiritual life. Normally, one whose heart easily melts is thought to be unsteady; but because Lord Kãñëa is the stable foundation of all existence, one whose heart melts in love of Kãñëa becomes most stable and cannot be disturbed by opposing arguments, bodily suffering, mental problems, supernatural disasters or the interference of envious persons. Because such a devotee is fixed in loving service to the Lord, he becomes the very heart of the Personality of Godhead.

TEXT 25

yaTaAiçanaA he"ma malaM jah"Aita
DmaAtaM pauna: svaM Bajatae ca è&pama,

@AtmaA ca k(maARnauzAyaM ivaDaUya
maà"i·(yaAegAena BajatyaTaAe maAma,

*yathāgninā hema malaà jahāti
dhmātaà punaù svaà bhajate ca rūpam
ātmā ca karmānuçayaà vidhüya
mad-bhakti-yogena bhajaty atho mām*

WORD-FOR-WORD MEANINGS

yathā—just as; *agninā*—by fire; *hema*—gold; *malam*—impurities; *jahāti*—gives up; *dhmātam*—smelted; *punaù*—again; *svam*—its own; *bhajate*—enters; *ca*—also; *rūpam*—form; *ātmā*—the spirit soul or consciousness; *ca*—also; *karma*—of fruitive activities; *anuçayam*—the resultant contamination; *vidhüya*—removing; *mat-bhakti-yogena*—by loving service to Me; *bhajati*—worships; *atho*—thus; *mām*—Me.

TRANSLATION

Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of *bhakti-yoga*, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.

PURPORT

According to Çréla Viçvanātha Cakravarté Öhäkura, this verse indicates that the devotee goes back home, back to Godhead, and there worships Lord Kāñëa in his original spiritual body, which is compared to the original pure form of smelted gold. Gold alloyed with inferior metals cannot be purified by water and soap; similarly, the heart's impurities cannot be removed by superficial processes. Only the fire of love of Godhead can cleanse one's soul and send one back home, back to Godhead, to engage in eternal loving service to the Lord.

TEXT 26

yaTaA yaTaAtmaA pair"ma{jyatae's\$aAE
matpauNyagAATaA™avaNAAiBaDaAnaE:
taTaA taTaA pazyaita vastau s\$aU°maM
ca°auyaRTaEvaAãanas\$am'ayau·(ma,

*yathā yathātmā parimājyate 'sau
mat-puēya-gāthā-ṣravaëābhidhānaiù
tathā tathā paçyati vastu sūkīmaà
cakñur yathaivāi jana-samprayuktam*

WORD-FOR-WORD MEANINGS

yathā yathā—as much as; *ātmā*—the spirit soul, the conscious entity; *parimājyate*—is cleansed of material contamination; *asau*—he; *mat-puēya-gāthā*—the pious narrations of My glories; *ṣravaëā*—by hearing; *abhidhānaiù*—and by chanting; *tathā tathā*—exactly in that proportion; *paçyati*—he sees; *vastu*—the Absolute Truth; *sūkīmam*—subtle, being nonmaterial; *cakñuù*—the eye; *yathā*—just as; *eva*—certainly; *ai jana*—with medicinal ointment; *samprayuktam*—treated.

TRANSLATION

When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form.

PURPORT

The Lord is called *sūkīmam* because He is pure spiritual consciousness, without any tinge of material energy. If one chants and hears the holy name and glories of Kāñëa with great sincerity, there is immediately a

transcendental effect. We can immediately see the spiritual world and pastimes of the Lord if we fully surrender to the process mentioned here. A blind person feels perpetual gratitude to a doctor who restores his sight. Similarly, we sing *cakñu-dāna dila ye, janme janme prabhu sei*: the bona fide spiritual master, the representative of Lord Kāñëa, restores our spiritual sight, and thus he is our eternal lord and master.

TEXT 27

ivaSayaAnDyaAyataiêÔaM
ivaSayaeSau ivaSaÀatae
maAmanausmar"taiêÔaM
mayyaeva 'aivalalyatae

*viñayān dhyāyataç cittaà
viñayeñu viñajjate
mām anusmarataç cittaà
mayy eva pravilēyate*

WORD-FOR-WORD MEANINGS

viñayān—objects of sense gratification; *dhyāyatau*—of one who is meditating on; *cittam*—the consciousness; *viñayeñu*—in the objects of gratification; *viñajjate*—becomes attached; *mām*—Me; *anusmaratau*—of one remembering constantly; *cittam*—the consciousness; *mayi*—in Me; *eva*—certainly; *pravilēyate*—is absorbed.

TRANSLATION

The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me.

PURPORT

One should not think that one can attain complete transcendental knowledge of Kåñëa by mechanically engaging in worship of the Lord. Lord Kåñëa states here that one must endeavor constantly to keep the Lord within one's mind. *Anusmarataù*, or constant remembrance, is possible for one who always chants and hears the glories of Lord Kåñëa. It is therefore stated, *çravaëam*, *kértanam* [SB 7.5.23], *smaraëam*: the process of devotional service begins with hearing (*çravaëam*) and chanting (*kértanam*), from which remembrance (*smaraëam*) develops. One who constantly thinks of the objects of material gratification becomes attached to them; similarly, one who constantly keeps Lord Kåñëa within his mind becomes absorbed in the Lord's transcendental nature and thus becomes qualified to render personal service to the Lord in His own abode.

TEXT 28

tasmaAd"s\$ad"iBaDyaAnaM
yaTaA sva«amanaAer"Tama,
ih"tvaA maiya s\$amaADatsva
manaAe maà"AvaBaAivatama,

tasmäd asad-abhidhyänaà
yathä svapna-manoratham
hitvä mayi samädhatsva
mano mad-bhäva-bhävitam

WORD-FOR-WORD MEANINGS

tasmät—therefore; *asad*—material; *abhidhyänam*—processes of elevation which absorb one's attention; *yathä*—just as; *svapna*—in a dream; *manaù-ratham*—mental concoction; *hitvä*—giving up; *mayi*—in Me; *samädhatsva*—completely absorb; *manaù*—the mind; *mat-bhäva*—by consciousness of Me; *bhävitam*—purified.

TRANSLATION

Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.

PURPORT

The word *bhāvitam* means "caused to be." As explained in *Bhagavad-gītā*, material existence is an unstable platform subject to the constant disturbances of creation and annihilation. One who absorbs his consciousness in Kāñēa, however, attains to Kāñēa's nature and is therefore described as *mad-bhāva-bhāvitam*, or one situated in real existence because of Kāñēa consciousness. The Lord here concludes His analysis of different processes of human perfection.

TEXT 29

ñINAAM ñIs\$aiĒyṇaAM s\$aĒMṃ
tyaktvaA äU"r"ta @AtmavaAna,
°aemae ivaiva-(@As\$alnazA,
icantayaenmaAmatain%o"ta:

*strēēām strē-sai ginām sai ga
tyaktvā dūrata ātmavān
kñeme vivikta āsēnaç
cintayen mām atandritaù*

WORD-FOR-WORD MEANINGS

strēēām—of women; *strē*—to women; *sai ginām*—of those who are attached or intimately associated; *sai gam*—association; *tyaktvā*—giving up; *dūrataù*—far away; *ātma-vān*—being conscious of the self; *kñeme*—fearless; *vivikte*—in a separated or isolated place; *āsēnaù*—sitting; *cintayet*—one should concentrate; *mām*—on Me; *atandritaù*—with great care.

TRANSLATION

Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.

PURPORT

One who has intimate contact with women and becomes attached to them will gradually lose his determination to go back home, back to Godhead. Association with lusty men gives exactly the same result. Therefore, one is advised to be fearless and to sit down in a solitary place, or a place where there are no lusty men and women committing spiritual suicide. Without fear of failure or of unhappiness in life, one should remain with sincere devotees of the Lord. *Atandrita* means that one should not compromise this principle but should be rigid and cautious. All this is possible only for one who is *ātmavān*, or fixed in practical understanding of the eternal soul.

TEXT 30

na taTaAsya BavaetflaezAAe
banDaêAnyas\$as\$Eÿta:
yaAeiSats\$EÿAâTaA pauMs\$aAe
yaTaA tats\$aiEÿs\$Eÿta:

*na tathāsya bhavet kleṣa
bandhaḥ cānya-prasāi gatai
yōñit-sai gād yathā puāso
yathā tat-sai gi-sai gatai*

WORD-FOR-WORD MEANINGS

na—not; *tathā*—like that; *asya*—of him; *bhavet*—could be; *kleṣa*—suffering; *bandha*—bondage; *ca*—and; *anya-prasāi gatai*—from

any other attachment; *yoñit*—of women; *saṅgāt*—from attachment; *yathā*—just as; *puṇaḥ*—of a man; *yathā*—similarly; *tat*—to women; *saṅgi*—of those attached; *saṅgataḥ*—from the association.

TRANSLATION

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

PURPORT

One should make a great endeavor to give up intimate contact with women and those fond of women. A learned gentleman will automatically be on guard if placed in intimate contact with lusty women. In the company of lusty men, however, the same man may engage in all kinds of social dealings and thus be contaminated by their polluted mentality. Association with lusty men is often more dangerous than association with women and should be avoided by all means. There are innumerable verses in the *Bhāgavatam* describing the intoxication of material lust. Suffice it to say that a lusty man becomes exactly like a dancing dog and, by the influence of Cupid, loses all gravity, intelligence and direction in life. The Lord warns here that one who surrenders to the illusory form of a woman suffers unbearably in this life and the next.

TEXT 31

™aloÜ"va ovaAca
yaTaA tvaAmar"ivand"A^oa
yaAä{"zAM vaA yad"Atmak(ma,
DyaAyaenmaumau^oaure"tanmae
DyaAnaM tvaM va·u(mahR"is\$ā

çré-uddhava uvāca
yathā tvām aravindākā

*yādāṣaà vā yad-ātmakam
dhyāyen mumukīur etan me
dhyānaà tvaà vaktum arhasi*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *yathā*—in what way; *tvām*—You; *aravinda-akñā*—O my dear lotus-eyed Kāñēa; *yādācam*—of what specific nature; *vā*—or; *yat-ātmakam*—in what specific form; *dhyāyet*—should meditate; *mumukīuù*—one who desires liberation; *etat*—this; *me*—to me; *dhyānam*—meditation; *tvam*—You; *vaktum*—to speak or explain; *arhasi*—ought.

TRANSLATION

Çré Uddhava said: My dear lotus-eyed Kāñēa, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation.

PURPORT

It has already been elaborately explained by the Supreme Lord that without loving devotional service rendered to Him in the association of devotees, no other process of self-realization will work. Therefore it may be asked why Uddhava is again referring to the system of meditation, *dhyāna*. The *ācāryas* explain that one cannot fully appreciate the beauty and perfection of *bhakti-yoga* unless one sees its superiority to all other processes. Through comparative analysis, the devotees become fully ecstatic in their appreciation of *bhakti-yoga*. It should also be understood that although Uddhava asks about those who aspire for liberation, he is not actually a *mumukīu*, or salvationist; rather, he is asking questions for the benefit of those who are not on the platform of love of Godhead. Uddhava wants to hear this knowledge for his personal appreciation and so that those who pursue salvation, or liberation, can be protected and redirected to the path

of pure devotional service to the Supreme Lord.

TEXTS 32-33

™alBagAvaAnauvaAca
s\$ama @As\$ana @As\$alna:
s\$amak(AyaAe yaTaAs\$auKama,
h"staAvauts\$aËÿ @ADaAya
svanaAs\$aAfak{(tae°aNA:

‘aANAsya zAAeDayaenmaAgA<
paUr"ku(mBak(re"cakE(:
ivapayaRyaeNAAipa zAnaEr,"
@Byas\$aei°aijaRtaein%"ya:

çré-bhagavān uvāca
sama āsana āsēnaù
sama-kāyo yathā-sukham
hastāv utsaì ga ādhāya
sva-nāsāgra-kātekñāēaù

prāēasya çodhayen mārگاà
pūra-kumbhaka-recakaiù
viparyayeēāpi çanair
abhyasen nirjitendriyaù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said;
sama—having a level surface; *āsane*—on the seat; *āsēnaù*—sitting;
sama-kāyaù—sitting with the body straight and erect;
yathā-sukham—sitting comfortably; *hastau*—the two hands; *utsaì ge*—in
the lap; *ādhāya*—placing; *sva-nāsa-agra*—on the tip of one's own nose;
kāta—focusing; *ēkñāēaù*—the glance; *prāēasya*—of the breath;
çodhayet—should purify; *mārgam*—the pathway;
pūra-kumbhaka-recakaiù—by the mechanical breathing exercises, or

prāëäyāma; *viparyayeëa*-by reversing the processes, namely *recaka*, *kumbhaka* and *püraka*; *api*—also; *çanaiù*—following the process step by step; *abhyaset*—one should practice *prāëäyāma*; *nirjita*-having controlled; *indriyaù*—the senses.

TRANSLATION

The Supreme Personality of Godhead said: **Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one's lap and focusing the eyes on the tip of one's nose, one should purify the pathways of breathing by practicing the mechanical exercises of püraka, kumbhaka and recaka, and then one should reverse the procedure (recaka, kumbhaka, püraka). Having fully controlled the senses, one may thus practice prāëäyāma step by step.**

PURPORT

According to this procedure, the hands are to be placed palms upward, one on top of the other. Thus, one may practice *prāëäyāma* through mechanical breath control in order to achieve steadiness of the mind. As stated in the *yoga-çästra*, *antar-lakñyo bahir-dāññiù sthira-cittaù susai gataù*: "The eyes, which generally see externally, must be turned inward, and thus the mind is steadied and fully controlled."

TEXT 34

ô\$âivaicC\$namaAe"Mk(ArM"
GaNq%AnaAdM" ibas\$aAeNARvata,
'aANAenaAed"lyaR taṭaATa
pauna: s\$aMvaezAyaetsvar"ma,

hâdy avicchinam oàkâraà
ghaëöä-nâdaà bisorëa-vat
präëenodérya tatrâtha
punaù saàveçayet svaram

WORD-FOR-WORD MEANINGS

hâdi—in the heart; *avicchinna*—uninterrupted, continuous; *oàkâram*—the sacred vibration *oà*; *ghaëä*—like a bell; *nâdam*—sound; *bisa-ürëa-vat*—like the fiber running up the lotus stalk; *prâëena*—by the wind of *prâëa*; *udërya*—pushing upward; *tatra*—therein (at a distance of twelve thumb-breadths); *atha*—thus; *punaù*—again; *saàveçayet*—one should join together; *svaram*—the fifteen vibrations produced with *anusvâra*.

TRANSLATION

Beginning from the *mülâdhâra-cakra*, one should move the life air continuously upward like the fibers in the lotus stalk until one reaches the heart, where the sacred syllable *oà* is situated like the sound of a bell. One should thus continue raising the sacred syllable upward the distance of twelve *aî gulas*, and there the *oàkâra* should be joined together with the fifteen vibrations produced with *anusvâra*.

PURPORT

It appears that the *yoga* system is somewhat technical and difficult to perform. *Anusvâra* refers to a nasal vibration pronounced after the fifteen Sanskrit vowels. The complete explanation of this process is extremely complicated and obviously unsuitable for this age. From this description we can appreciate the sophisticated achievements of those who in former ages practiced mystic meditation. Despite such appreciation, however, we should stick firmly to the simple, foolproof method of meditation prescribed for the present age, the chanting of Hare Kâñëa, Hare Kâñëa, Kâñëa Kâñëa, Hare Hare/ Hare R ama, Hare Râma, Râma Râma, Hare Hare.

TEXT 35

WvaM 'aNAvas\$aMyau·M(

‘aANamaeva s\$amaByas\$aeta,
d"zAk{(tvaiñSavaNAM
maAs\$aAd"vaARigjataAinala:

*evaà praëava-saàyuktaà
präëam eva samabhyaset
daça-kâtvas tri-ñavaëaà
mäsäd arväg jitānilaù*

WORD-FOR-WORD MEANINGS

evam—thus; *praëava*—with the syllable *oà*; *saàyuktam*—joined;
präëam—the *präëäyāma* system of controlling the bodily airs; *eva*—indeed;
samabhyaset—one should carefully practice; *daça-kâtvaù*—ten times;
tri-savanam—at sunrise, noon and sunset; *mäsät*—one month; *arvāk*—after;
jita—one will conquer; *anilaù*—the life air.

TRANSLATION

Being fixed in the *oàkāra*, one should carefully practice the *präëäyāma* system ten times at each sunrise, noon and sunset. Thus, after one month one will have conquered the life air.

TEXTS 36-42

ô\$tpauNx"r"lk(manta:sTama,
ODvaRnaAlamaDaAemauKama,
DyaAtvaAeDvaRmauKamaui"ä%"ma,
@í"paṭaM s\$ak(iNARk(ma,
k(iNARk(AyaAM nyas\$aets\$aUyaR-
s\$aAemaAçalnauÔar"AeÔar"ma,

vai¶"maDyae smare"åU"paM
mamaEtaÜ"YaAnamaËylama,
s\$amaM 'azAAntaM s\$aumauKaM

d"IGaRcaAç&catauBauRjama,

s\$aucaAç&s\$aund"r"falvaM
s\$auk(paAelaM zAuicaismatama,
s\$amaAnak(NARivanyasta-
s\$Pu(r"nmak(r"ku(Nx"lama,

he"maAmbarM" GanazyaAmaM
™alvats\$a™alinake(tanama,
zAËÿca,(gAd"Apaá-
vanamaAlaAivaBaUiSatama,

naUpaurE"ivaRlas\$atpaAdM"
k(AEtauBa'aBayaA yautama,
âumaitk(r"lq%k(q%k(-
k(iq%\$aU‡aAËÿd"Ayautama,

s\$avaARËÿs\$aund"rM" ô\$âM
'as\$aAd"s\$aumauKae°anama,
s\$auku(maAr"maiBaDyaAyaeta,
s\$avaAR"ËÿSau manaAe d"Data,

win%"yaANAlin%"yaATaeRByaAe
manas\$aAk{(Sya tanmana:
bauÜ"YaA s\$aAr"iTanaA Dalr":
'aNayaenmaiya s\$avaRta:

hât-puëòarëkam antaû-stham
ürdhva-nālam adho-mukham
dhyātvordhva-mukham unnidram
añña-patraà sa-karëikam
karëikäyāà nyaset sürya-
somägnén uttarottaram

vahni-madhye smared rūpaà
mamaitad dhyāna-maì galam
samaà praçäntaà su-mukhaà

dérgha-cäru-catur-bhujam

*su-cäru-sundara-grévaà
su-kapolaà çuci-smitam
samäna-karëa-vinyasta-
sphuran-makara-kuëòalam*

*hemämbaraà ghana-çyāmaà
çrévatsa-çré-niketanam
çaì kha-cakra-gadä-padma-
vanamälä-vibhüñitam*

*nüpurair vilasat-pädaà
kaustubha-prabhayä yutam
dyumat-kirëöa-kaöaka-
kaöi-süträì gadäyutam*

*sarvāì ga-sundaraà hādyāà
prasāda-sumukheknānam
su-kumāram abhidhyāyet
sarvāì geñu mano dadhat*

*indriyāëëndriyārthebhyo
manasākāñya tan manaù
buddhyä sārathinā dhēraù
praëayen mayi sarvataù*

WORD-FOR-WORD MEANINGS

hāt—in the heart; *puëòarékam*—lotus flower; *antaù-stham*—situated within the body; *ürdhva-nālam*—having erected the lotus stalk; *adhaù-mukham*—with eyes half closed, staring at the tip of the nose; *dhyätvä*—having fixed the mind in meditation; *ürdhva-mukham*—enlivened; *unnidram*—alert without dozing off; *añña-patram*—with eight petals; *sa-karëikam*—with the whorl of the lotus; *karëikāyām*—within the whorl; *nyaset*—one should place by concentration; *sūrya*—the sun; *soma*—moon; *agnén*—and fire; *uttara-uttaram*—in order,

one after the other; *vahni-madhye*—within the fire; *smaret*—one should meditate; *rūpam*—upon the form; *mama*—My; *etat*—this; *dhyāna-maī galam*—the auspicious object of meditation; *samam*—balanced, all the parts of the body proportionate; *praçāntam*—gentle; *su-mukham*—cheerful; *dérgha-cāru-catuù-bhujam*—having four beautiful long arms; *su-cāru*—charming; *sundara*—beautiful; *grēvam*—neck; *su-kapolam*—beautiful forehead; *çuci-smitam*—having a pure smile; *samāna*—alike; *karēa*—in the two ears; *vinyasta*—situated; *sphurat*—glowing; *makara*—shaped like sharks; *kuëòalam*—earrings; *hema*—golden colored; *ambaram*—dress; *ghana-çyāmam*—the color of a dark rain cloud; *çré-vatsa*—the unique curl of hair on the Lord's chest; *çré-niketanam*—the abode of the goddess of fortune; *çaì kha*—with the conchshell; *cakra*—Sudarçana disc; *gadā*—club; *padma*—lotus; *vana-mālā*—and a garland of forest flowers; *vibhūñitam*—decorated; *nūpuraiù*—with ankle bells and bracelets; *vilasat*—shining; *pādam*—the lotus feet; *kaustubha*—of the Kaustubha gem; *prabhayā*—with the effulgence; *yutam*—enriched; *dyumat*—shining; *kirēōa*—crown or helmet; *kaōaka*—gold bracelets; *kaōi-sūtra*—a band for the waist or upper hip; *aì gada*—bracelets; *āyutam*—equipped with; *sarva-aì ga*—all the parts of the body; *sundaram*—beautiful; *hādyam*—charming; *prasāda*—with mercy; *sumukha*—smiling; *ékñāëam*—His glance; *su-kumāram*—most delicate; *abhidhyāyet*—one should meditate; *sarva-aì geñu*—in all the parts of the body; *manaù*—the mind; *dadhat*—placing; *indriyāëi*—the material senses; *indriya-arthebhyaù*—from the object of the senses; *manasā*—by the mind; *ākāñya*—pulling back; *tat*—that; *manaù*—mind; *buddhyā*—by intelligence; *sārathinā*—which is like the driver of a chariot; *dhéraù*—being grave and self-controlled; *praëayet*—one should strongly lead; *mayi*—unto Me; *sarvataù*—in all limbs of the body.

TRANSLATION

Keeping the eyes half closed and fixed on the tip of one's nose, being enlivened and alert, one should meditate on the lotus flower situated within the heart. This lotus has eight petals and is situated on an erect lotus stalk.

One should meditate on the sun, moon and fire, placing them one after the other within the whorl of that lotus flower. Placing My transcendental form within the fire, one should meditate upon it as the auspicious goal of all meditation. That form is perfectly proportioned, gentle and cheerful. It possesses four beautiful long arms, a charming, beautiful neck, a handsome forehead, a pure smile and glowing, shark-shaped earrings suspended from two identical ears. That spiritual form is the color of a dark rain cloud and is garbed in golden-yellowish silk. The chest of that form is the abode of Çrévatsa and the goddess of fortune, and that form is also decorated with a conchshell, disc, club, lotus flower and garland of forest flowers. The two brilliant lotus feet are decorated with ankle bells and bracelets, and that form exhibits the Kaustubha gem along with an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets. All of the limbs of that beautiful form capture the heart, and the face is beautified by merciful glancing. Pulling the senses back from the sense objects, one should be grave and self-controlled and should use the intelligence to strongly fix the mind upon all of the limbs of My transcendental body. Thus one should meditate upon that most delicate transcendental form of Mine.

PURPORT

Lord Kāñëa here answers Uddhava's question concerning the correct procedure, nature and object of meditation for those desiring liberation.

TEXT 43

tats\$avaRvyaApakM(icaÔama,
@Ak{(SyaEk(†a DaAr"yaeta,
naAnyAina icantayaeàU"ya:
s\$auismataM BaAvayaenmauKama,

*tat sarva-vyāpakaà cittam
ākāñyaikatra dhārayet
nānyāni cintayed bhūyaù*

su-smitaà bhāvayen mukham

WORD-FOR-WORD MEANINGS

tat—therefore; *sarva*—in all the parts of the body; *vyāpakam*—spread; *cittam*—consciousness; *ākāñya*—pulling back; *ekatra*—in one place; *dhārayet*—one should concentrate; *na*—not; *anyāni*—other limbs of the body; *cintayet*—one should meditate on; *bhūyaù*—again; *su-smitam*—wonderfully smiling or laughing; *bhāvayet*—one should concentrate on; *mukham*—the face.

TRANSLATION

One should then pull the consciousness back from all the limbs of that transcendental body. At that time, one should meditate only on the wonderfully smiling face of the Lord.

TEXT 44

taṭa labDapadM" icaÔama,
@Ak{(Sya vyaAei°a DaAr"yaeta,
ta»a tyaftvaA mad"Ar"Aeh"Ae
na ik(iÂad"ipa icantayaeta,

tatra labdha-padaà cittam
ākāñya vyomni dhārayet
tac ca tyaktvā mad-āroho
na kii cid api cintayet

WORD-FOR-WORD MEANINGS

tatra—in such meditation on the Lord's face; *labdha-padam*—being established; *cittam*—consciousness; *ākāñya*—withdrawing; *vyomni*—in the sky; *dhārayet*—one should meditate; *tat*—such meditation in the sky as the cause of material manifestation; *ca*—also; *tyaktvā*—giving up; *mat*—to Me; *ārohaù*—having ascended; *na*—not; *kii cit*—anything; *api*—at all;

cintayet—one should think of.

TRANSLATION

Being established in meditation on the Lord's face, one should then withdraw the consciousness and fix it in the sky. Then giving up such meditation, one should become established in Me and give up the process of meditation altogether.

PURPORT

As one becomes established in pure consciousness, the duality of "I am meditating and this is the object of my meditation" vanishes, and one comes to the stage of spontaneous relationship with the Personality of Godhead. Every living entity is originally part and parcel of the Supreme Lord, and when that forgotten eternal relationship is revived one experiences remembrance of the Absolute Truth. In that stage, described here as *mad-ārohaù*, one no longer sees oneself as a meditator nor the Lord as a mere object of meditation, but rather one enters the spiritual sky for an eternal life of bliss and knowledge in direct loving relationship with the Lord.

Uddhava originally inquired about the procedure of meditation for those desiring liberation. The word *labdha-padam* indicates that when one fixes the mind upon the Lord's face, one achieves full liberation. In the postliberation phase one then proceeds to render service to the original Personality of Godhead. By giving up the concept of being a meditator, one casts off the last small remnant of illusory energy and sees the Lord as He actually is.

TEXT 45

**WvaM s\$amaAih"tamaitar,"
maAmaevaAtmaAnamaAtmaina
ivacaíe" maiya s\$avaARtmana,
jyaAeitajyaAeRitaiSa s\$aMyautama,**

*evaà samāhita-matir
mām evātmānam ātmani
vicaññe mayi sarvātman
jyotir jyotiñi saàyutam*

WORD-FOR-WORD MEANINGS

evam—thus; *samāhita*—completely fixed; *matir*—consciousness; *mām*—Me; *eva*—indeed; *ātmānam*—the individual soul; *ātmani*—within the individual soul; *vicaññe*—sees; *mayi*—in Me; *sarva-ātman*—in the Supreme Personality of Godhead; *jyotiḥ*—the sunrays; *jyotiñi*—within the sun; *saàyutam*—united.

TRANSLATION

One who has completely fixed his mind on Me should see Me within his own soul and should see the individual soul within Me, the Supreme Personality of Godhead. Thus, he sees the individual souls united with the Supreme Soul, just as one sees the sun's rays completely united with the sun.

PURPORT

In the spiritual world everything is naturally effulgent because that is the nature of spirit. Thus when one sees the individual soul as part and parcel of the Supreme Lord, the experience can be compared to seeing the sun's rays emanating from the sun. The Supreme Lord is within the living entity, and simultaneously the living entity is within the Lord. But in both cases the Supreme Lord, and not the living entity, is the maintainer and controller. How happy everyone could be by taking to Kāññā consciousness and finding the Supreme Lord, Kāññā, within everything and everything within Kāññā. Liberated life in Kāññā consciousness is so pleasurable that the greatest misfortune is to be without such consciousness. Çré Kāññā is kindly explaining in many different ways the supremacy of Kāññā consciousness, and fortunate persons will understand the sincere message of the Lord.

TEXT 46

DyaAnaenaetTaM s\$autal~aeNA
yauÃataAe yaAeigAnaAe mana:
s\$AMyaAsyatyaAzAu inavaARNAM
%"vya ÁaAnai,(yaA"ama:

*dhyānenetthaà su-tévreëa
yui jato yogino manaù
saàyāsyaty āçu nirvāëaà
dravya jī āna-kriyā-bhramaù*

WORD-FOR-WORD MEANINGS

dhyānena—by meditation; *ittham*—as thus mentioned;
su-tévreëa—extremely concentrated; *yui jataù*—of one practicing;
yoginaù—of the *yogé*; *manaù*—the mind; *saàyāsyati*—will go together;
āçu—quickly; *nirvāëam*—to extinction; *dravya-jī āna-kriyā*—based on
perception of material objects, knowledge and activities; *bhramaù*—the
illusory identification.

TRANSLATION

**When the *yogé* thus controls his mind by intensely concentrated
meditation, his illusory identification with material objects, knowledge and
activities is very quickly extinguished.**

PURPORT

Because of false material identification, we accept our own body and mind, the bodies and minds of others, and supernatural material control to be ultimate realities. Supernatural control refers to the bodies and minds of the demigods, who ultimately are humble servitors of the Supreme Personality of Godhead. Even the mighty sun, which displays immense potencies, obediently treads its universal path by the order of Lord Kāñëa.

It is clearly seen in this chapter that *haöha-yoga*, *karma-yoga*, *rāja-yoga*,

etc., are part and parcel of *bhakti-yoga* and do not actually exist separately. The goal of life is Lord Kāñëa, and one must eventually come to the stage of pure devotion if one desires to perfect one's meditation or *yoga* practice. In the mature stage of devotion, as described in this chapter, one becomes free from the artificial duality of meditator and object of meditation, and one spontaneously engages in hearing about and glorifying the Supreme Absolute Truth. Such activities of *bhakti-yoga* are natural because they spring from spontaneous love. When one revives one's original nature as the loving servitor of Lord Kāñëa, other *yoga* processes cease to be interesting. Uddhava was a pure devotee even before the Lord began His instruction; therefore it was not expected that Uddhava would give up the supreme platform of being a personal associate of the Lord to take up the mechanical exercises of the *yoga* system. *Bhakti-yoga*, or devotional service, is so elevated that even in the beginning stages of practice one is considered liberated, because all of one's activities are executed under proper guidance for the pleasure of the Lord. In the *haöha-yoga* system one is concerned with bodily control, and in *jì äna-yoga* one is concerned with speculative knowledge. In both systems one endeavors selfishly, desiring to become a great *yogé* or a philosopher. Such egoistic activity is described in this verse as *kriyä*. One must give up the illusory designations of *dravya*, *jì äna* and *kriyä* and come to the prideless stage of loving service to the Lord.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Fourteenth Chapter, of the Çrémad-Bhägavatam, entitled "Lord Kāñëa Explains the Yoga System to Çré Uddhava."

15. Lord Kāñëa's Description of Mystic Yoga Perfections

This chapter describes the eight primary and ten minor mystic perfections. They are developed by fixing one's mind in *yoga*, but they are ultimately obstructions to achieving the spiritual abode of Lord Viñëu.

Being questioned by Uddhava, Lord Çré Kâñëa describes the characteristics of the eighteen mystic perfections and the particular kind of meditation by which each is achieved. In conclusion, Kâñëa states that for one who desires to perform pure devotional service to the Personality of Godhead, the achievement of these mystic perfections is a waste of time, because they distract one from proper worship. All these perfections are automatically offered to a pure devotee, but he does not accept them. Unless used in the *yoga* of devotional service, these perfections are valueless. A devotee simply sees that the Personality of Godhead is always present everywhere, both externally and internally, and depends completely upon Him.

TEXT 1

™aIBagAvaAnauvaAca
ijataein%o"yasya yau·(sya
ijataiAs\$asya yaAeigAna:
maiya DaAr"yataêeta
opaitai"inta is\$aÜ"ya:

çré-bhagavän uväca
jitendriyasya yuktasya
jita-çväsasya yoginaù
mayi dhärayataç ceta
upatiñöhanti siddhayaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said;
jita-indriyasya—of one who has conquered his senses; *yuktasya*—who has steadied the mind; *jita-çväsasya*—and conquered his breathing system; *yoginaù*—of such a *yogé*; *mayi*—in Me; *dhärayataù*—fixing; *cetaù*—his

consciousness; *upatiñöhanti*—appear; *siddhayaù*—the mystic perfections of yoga.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, the mystic perfections of yoga are acquired by a yogé who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on Me.

PURPORT

There are eight primary mystic perfections, such as *aëimä-siddhi*, and ten secondary perfections. In this Fifteenth Chapter Lord Kâñëa will explain that such mystic perfections are actually impediments to the development of Kâñëa consciousness, and that therefore one should not desire them.

TEXT 2

™aloÜ"va ovaAca
k(yaA DaAr"NayaA k(A isvata,
k(TaM vaA is\$aiÜ"r"cyauta
k(ita vaA is\$aÜ"yaAe "aUih"
yaAeigAnaAM is\$aiÜ"d"Ae BavaAna,

çré-uddhava uvāca
kayā dhāraëayā kā svit
kathaà vā siddhir acyuta
kati vā siddhaya brühi
yoginäà siddhi-do bhavān

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *kayā*—by what; *dhāraëayā*—process of meditation; *kā svit*—which indeed; *katham*—in what manner; *vā*—or; *siddhiù*—mystic perfection; *acyuta*—My dear Lord; *kati*—how many;

vä—or; *siddhayaù*—perfections; *brühi*—please speak; *yoginäm*—of all *yogés*; *siddhi-daù*—the giver of mystic perfections; *bhavän*—You.

TRANSLATION

Çré Uddhava said: My dear Lord Acyuta, by what process can mystic perfection be achieved, and what is the nature of such perfection? How many mystic perfections are there? Please explain these things to me. Indeed, You are the bestower of all mystic perfections.

TEXT 3

™alBagAvaAnauvaAca
is\$aÜ"yaAe'í"Ad"zA 'aAe·(A
DaAr"NAA yaAegApaAr"gAE:
taAs\$aAmaí"AE mat'aDaAnaA
d"zAEva gAuNAhe"tava:

çré-bhagavän uväca
siddhayaù 'ñöädaça proktä
dhäraëä yoga-pära-gaiù
täsäm añöau mat-pradhänä
daçaiva guëa-hetavaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *siddhayaù*—mystic perfections; *añöädaça*—eighteen; *proktäù*—are declared; *dhäraëäù*—meditations; *yoga*—of *yoga*; *pära-gaiù*—by the masters; *täsäm*—of the eighteen; *añöau*—eight; *mat-pradhänäù*—have their shelter in Me; *daça*—ten; *eva*—indeed; *guëa-hetavaù*—are manifested from the material mode of goodness.

TRANSLATION

The Supreme Personality of Godhead said: The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura explains the word *mat pradhānāu* as follows. Lord Kāñēa is naturally the shelter of the eight primary mystic potencies and meditations because such perfections emanate from the Lord's personal potency, and thus they are fully developed only within the Lord Himself and the Lord's personal associates. When materialistic persons mechanically acquire such potencies, the perfections awarded are of an inferior degree and are considered to be manifestations of *māyā*, illusion. A pure devotee of the Lord automatically receives from the Lord wonderful potencies to execute his devotional service. If for sense gratification one mechanically endeavors to acquire mystic perfections, then these perfections are certainly considered to be inferior expansions of the Lord's external potency.

TEXTS 4-5

@iNAmaA maih"maA maUtaeRr,"
laiGamaA 'aAiæair"in%"yaE:
'aAk(AmyaM™autaä{"ie"Sau
zAi-(‘aer"NAmalizAtaA

gAuNAeSvas\$aĒyAe vaizAtaA
yatk(Amastad"vasyaita
WtaA mae is\$aÜ"ya: s\$aAEmya
@í"AvaAEtpaiŌak(A mataA:

*aëimā mahimā mūrter
laghimā prāptir indriyaiù
prākāmyaà çruta-dāñōeñu*

çakti-preraëam èçitā
guëëñv asaì go vaçitā
yat-kāmas tad avasyati
etā me siddhayaù saumya
añöäv autpattikā mataù

WORD-FOR-WORD MEANINGS

aëimā—the perfection of becoming smaller than the smallest; *mahimā*—becoming greater than the greatest; *mürteù*—of the body; *laghimā*—becoming lighter than the lightest; *prāptiù*—acquisition; *indriyaiù*—by the senses; *prākāmyam*—obtaining or performing whatever one desires; *çruta*—things invisible, about which one only hears; *dāñöeñu*—and things visible; *çakti-preraëam*—manipulating the subpotencies of *māyā*; *èçitā*—the perfection of controlling; *guëëñu*—in the modes of material nature; *asaì gaù*—being unobstructed; *vaçitā*—the power to bring others under control; *yat*—whatever; *kāmaù*—desire (there may be); *tat*—that; *avasyati*—one can obtain; *etāù*—these; *me*—My (potencies); *siddhayaù*—mystic perfections; *saumya*—O gentle Uddhava; *añöau*—eight; *autpattikāù*—natural and unexcelled; *mataù*—understood to be.

TRANSLATION

Among the eight primary mystic perfections, the three by which one transforms one's own body are *aëimā*, becoming smaller than the smallest; *mahimā*, becoming greater than the greatest; and *laghimā*, becoming lighter than the lightest. Through the perfection of *prāpti* one acquires whatever one desires, and through *prākāmya-siddhi* one experiences any enjoyable object, either in this world or the next. Through *içitā-siddhi* one can manipulate the subpotencies of *māyā*, and through the controlling potency called *vaçitā-siddhi* one is unimpeded by the three modes of nature. One who has acquired *kāmavasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this

world.

PURPORT

Through *aëimā-siddhi* one can become so small that one can enter a stone or pass through any obstacle. Through *mahimā-siddhi* one becomes so great that one covers everything, and through *laghimā* one becomes so light that one can ride on the sun's rays into the sun planet. Through *prāpti-siddhi* one can acquire anything from anywhere and can even touch the moon with one's finger. By this mystic perfection one can also enter into the senses of any other living entity through the predominating deities of the particular senses; and by thus utilizing the senses of others, one can acquire anything. Through *prākāmya* one can experience any enjoyable object, either in this world or the next, and through *ēcitā*, or the controlling potency, one can manipulate the subpotencies of *māyā*, which are material. In other words, even by acquiring mystic powers one cannot pass beyond the control of illusion; however, one may manipulate the subpotencies of illusion. Through *vaçitā*, or the power to control, one can bring others under one's dominion or keep oneself beyond the control of the three modes of nature. Ultimately, one acquires through *kāmāvasāyitā* the maximum powers of control, acquisition and enjoyment. The word *autpattikāu* in this verse indicates being original, natural and unexcelled. These eight mystic potencies originally exist in the Supreme Personality of Godhead, Kāñëa, in the superlative degree. Lord Kāñëa becomes so small that He enters within the atomic particles, and He becomes so large that as Mahā-viñëu He breathes out millions of universes. The Lord can become so light or subtle that even great mystic *yogés* cannot perceive Him, and the Lord's acquisitive power is perfect, because He keeps the total existence eternally within His body. The Lord certainly can enjoy whatever He likes, control all energies, dominate all other persons and exhibit complete omnipotency. Therefore it is to be understood that these eight mystic perfections are insignificant expansions of the mystic potency of the Lord, who in *Bhagavad-gētā* is called Yogeçvara, the Supreme Lord of all mystic potencies. These eight perfections are not artificial, but are natural and unexcelled because they

originally exist in the Supreme Personality of Godhead.

TEXTS 6-7

@naUimaRmaÔvaM de"he""ismana,
äU"r"™avaNAd"zARnama,
manaAejava: k(Amaè&paM
par"k(Aya'avaezAnama,

svacC\$nd"ma{tyaudeR"vaAnaAM
s\$ah", (Lx"Anaud"zARnama,
yaTaAs\$aÆÿlpas\$aMis\$aïÜ"r,"
@AÁaA'aitah"taA gAita:

*anürmimattvaà dehe 'smin
düra-çravaëa-darçanam
mano-javaù käma-rüpaà
para-käya-praveçanam*

*svacchanda-mâtyur devänäà
saha-krèòänudarçanam
yathä-saì kalpa-saàsiddhir
äji äpratihatä gatiù*

WORD-FOR-WORD MEANINGS

anürmi-mattvam—being undisturbed by hunger, thirst, etc.; *dehe asmin*—in this body; *düra*—things very far away; *çravaëa*—hearing; *darçanam*—and seeing; *manaù-javaù*—moving the body at the speed of the mind; *käma-rüpam*—assuming any body that one desires; *para-käya*—the bodies of others; *praveçanam*—entering; *sva-chanda*—according to one's own desire; *mâtyuù*—dying; *devänäm*—of the demigods; *saha*—together with (the celestial girls); *krèòä*—the sporting pastimes; *anudarçanam*—witnessing; *yathä*—according to; *saì kalpa*—one's determination; *saàsiddhiù*—perfect accomplishment; *äji ä*—order; *apratihatä*—unimpeded; *gatiù*—whose

progress.

TRANSLATION

The ten secondary mystic perfections arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the demigods and the celestial girls called Apsarās, completely executing one's determination and giving orders whose fulfillment is unimpeded.

TEXTS 8-9

iṭak(AlaÁatvamaã"nāM"
par"icaÔaAâiBaÁataA
@gnyak(ARmbauivaSaAd"lnaAM
'aitaí"mBaAe'par"Ajaya:

WtaAêAeÚe"zAta: 'aAe·(A
yaAegADaAr"NAis\$aÜ"ya:
yayaA DaAr"NayaA yaA syaAä,"
yaTaA vaA syaAi³abaAeDa mae

*tri-kāla-ji atvam advandvaà
para-cittādy-abhijī atā
agny-arkāmbu-viñādēnāà
pratiññāmbho 'parājayaù*

*etāç coddeçataù proktā
yoga-dhāraëa-siddhayaù
yayā dhāraëayā yā syād
yathā vā syān nibodha me*

WORD-FOR-WORD MEANINGS

tri-kāla-jī atvam—the perfection of knowing past, present and future; *advandvam*—being unaffected by dualities such as heat and cold; *para*—of others; *citta*—the mind; *ādi*—and so on; *abhijī atā*—knowing; *agni*—of fire; *arka*—the sun; *ambu*—water; *viñā*—of poison; *ādénām*—and so on; *pratiññambhaù*—checking the potency; *aparājayaù*—not being conquered by others; *etāù*—these; *ca*—also; *uddeçataù*—merely by mentioning their names and characteristics; *proktāù*—are described; *yoga*—of the yoga system; *dhāraëa*—of meditation; *siddhayaù*—perfections; *yayā*—by which; *dhāraëayā*—meditation; *yā*—which (perfection); *syāt*—may occur; *yathā*—by which means; *vā*—or; *syāt*—may occur; *nibodha*—please learn; *me*—from Me.

TRANSLATION

The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others—these constitute five perfections of the mystic process of yoga and meditation. I am simply listing these here according to their names and characteristics. Now please learn from Me how specific mystic perfections arise from specific meditations and also of the particular processes involved.

PURPORT

According to the *ācāryas* these five perfections are considered to be quite inferior to the others already mentioned, since they involve more or less ordinary physical and mental manipulations. According to Çréla Madhvācārya, in the perfection called *agny-arkāmbu-viñādénā* à *pratiññambhaù*, or checking the influence of fire, sun, water, poison, and so on, the term "and so on" refers to one's remaining invulnerable to all types of weapons as well as attacks by nails, teeth, beating, curses and other such sources.

TEXT 10

BaUtas\$aU^omaAtmaina maiya
tanmaAḥaM DaAr"yaenmana:
@iNAmaAnamavaA«aAeita
tanmaAḥaAepaAs\$ak(Ae mama

*bhūta-sūkīmtmani mayi
tat-mātraḥ dhārayen manaḥ
aīmanam avāpnoti
tat-mātropāsako mama*

WORD-FOR-WORD MEANINGS

bhūta-sūkīma—of the subtle elements; *ātmani*—in the soul; *mayi*—in Me; *tat-mātram*—on the subtle, elemental forms of perception; *dhārayet*—one should concentrate; *manaḥ*—the mind; *aīmanam*—the mystic perfection called *aīmā*; *avāpnoti*—obtains; *tat-mātra*—in the subtle elements; *upāsakaḥ*—the worshiper; *mama*—My.

TRANSLATION

One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the mystic perfection called *aīmā*.

PURPORT

Aīmā refers to the mystic ability to make oneself smaller than the smallest and thus able to enter within anything. The Supreme Personality of Godhead is within the atoms and atomic particles, and one who perfectly fixes his mind in that subtle atomic form of the Lord acquires the mystic potency called *aīmā*, by which one can enter within even the most dense matter such as stone.

TEXT 11

mah"ÔaÔvaAtmaina maiya

yaTaAs\$aMsTaM manaAe d"Data,
maih"maAnamavaA«aAeita
BaUtaAnaAM ca pa{Tafpa{Tak,(

*mahat-tattvātmani mayi
yathā-saàsthaà mano dadhat
mahimānam avāpnoti
bhūtānāà ca pāthak pāthak*

WORD-FOR-WORD MEANINGS

mahat-tattva—of the total material energy; *ātmani*—in the Soul; *mayi*—in Me; *yathā*—according to; *saàstham*—the particular situation; *manaù*—the mind; *dadhat*—fixing; *mahimānam*—the mystic perfection called *mahimā*; *avāpnoti*—one achieves; *bhūtānām*—of the material elements; *ca*—also; *pāthak pāthak*—each one individually.

TRANSLATION

One who absorbs his mind in the particular form of the *mahat-tattva* and thus meditates upon Me as the Supreme Soul of the total material existence achieves the mystic perfection called *mahimā*. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.

PURPORT

There are innumerable verses in Vedic literatures explaining that the Supreme Personality of Godhead is qualitatively not different from His creation and thus a *yogē* may meditate upon the total material existence as a manifestation of the external potency of the Lord. Once the *yogē* has established his realization that the material creation is not different from the Lord, he obtains the perfection called *mahimā-siddhi*. By realizing the Lord's presence in each individual element the *yogē* also acquires the greatness of each element. However, the pure devotees are not very

interested in such perfections because they are surrendered to the Personality of Godhead, who exhibits such perfections to the infinite degree. Being always protected by the Lord, the pure devotees save their precious time to chant Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus they achieve for themselves and others *sañsiddhi*, or the supreme perfection, pure love of Godhead, Kāñëa consciousness, by which one expands one's existence beyond the total material creation to the spiritual planets called Vaikuëöha.

TEXT 12

par"maANaumayae icaÔaM
BaUtaAnaAM maiya r"Ãayana,
k(Alas\$aU°maATaRtaAM yaAegAl
laiGamaAnamavaA«auyaAta,

*paramäëu-maye cittaà
bhütänäà mayi rai jayan
kāla-sūkīmarthatāà yogē
laghimānam avāpnuyāt*

WORD-FOR-WORD MEANINGS

parama-aëu-maye—in the form of atoms; *cittam*—his consciousness; *bhütänām*—of the material elements; *mayi*—in Me; *rai jayan*—attaching; *kāla*—of time; *sūkīma*—subtle; *arthatām*—being the substance; *yogē*—the *yogē*; *laghimānam*—the mystic perfection *laghimā*; *avāpnuyāt*—may obtain.

TRANSLATION

I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the yogē may achieve the perfection called laghimā, by which he realizes the subtle atomic substance of time.

PURPORT

Çrémad-Bhāgavatam elaborately explains that *kāla*, or time, is the transcendental form of the Lord that moves the material world. Since the five gross elements are composed of atoms, the atomic particles are the subtle substance or manifestation of the movements of time. More subtle than time is the Personality of Godhead Himself, who expands His potency as the time factor. By understanding all these things clearly the *yogé* obtains *laghimā-siddhi*, or the power to make himself lighter than the lightest.

TEXT 13

DaAr"yanmayyahM"taÔvae
manaAe vaEk(Air"ke('iKalama,
s\$avaeRin%"yaANAAmaAtmatvaM
'aAiæaM 'aA«aAeita manmanaA:

dhārayan mayy ahaà-tattve
mano vaikārike 'khilam
sarvendriyäääm ätmatvaà
prāptià prāpnoti man-manäù

WORD-FOR-WORD MEANINGS

dhārayan—concentrating; *mayi*—in Me; *aham-tattve*—within the element of false ego; *manaù*—the mind; *vaikārike*—in that which is produced from the mode of goodness; *akhilam*—completely; *sarva*—of all living entities; *indriyäääm*—of the senses; *ätmatvam*—proprietorship; *prāptim*—the mystic perfection of acquisition; *prāpnoti*—obtains; *mat-manäù*—the *yogé* whose mind is fixed in Me.

TRANSLATION

Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the *yogé* obtains the power of mystic

acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.

PURPORT

It is significant that in order to acquire each mystic perfection one must fix one's mind on the Supreme Personality of Godhead. Çrëla Bhaktisiddhanta Sarasvatë Öhäkura states that those who pursue such perfections without fixing the mind in the Supreme Lord acquire a gross and inferior reflection of each mystic potency. Those who are not conscious of the Lord cannot actually synchronize their minds perfectly with the universal functions and therefore cannot elevate their mystic opulences to the universal platform.

TEXT 14

mah"tyaAtmaina ya: s\$aUṭae
DaAr"yaenmaiya maAnas\$ama,
'aAk(AmyaM paAr"maei"YaM mae
ivand"tae'vya·(janmana:

*mahaty ätmani yaù sùtre
dhārayen mayi mānasam
prākāmyaà pārameñōhyaà me
vindate 'vyakta-janmanaù*

WORD-FOR-WORD MEANINGS

mahati—in the *mahat-tattva*; *ätmani*—in the Supersoul; *yaù*—one who; *sùtre*—characterized by the chain of fruitive activities; *dhārayet*—should concentrate; *mayi*—in Me; *mānasam*—the mental activities; *prākāmyam*—the mystic perfection called *prākāmya*; *pārameñōhyam*—most excellent; *me*—from Me; *vindate*—obtains or enjoys; *avyakta-janmanaù*—from Him whose appearance in this world cannot be materially perceived.

TRANSLATION

One who concentrates all mental activities in Me as the Supersoul of that phase of the *mahat-tattva* which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called *prākāmya*.

PURPORT

Çréla Véaraṛāghava Ācārya explains that the word *sūtra*, or "thread," is used to indicate that the *mahat-tattva* sustains one's fruitive activities just as a thread sustains a row of jewels. Thus by fixed meditation on the Supreme Personality of Godhead, who is the soul of the *mahat-tattva*, one can achieve the most excellent perfection called *prākāmya*. *Avyakta-janmanaù* indicates that the Supreme Personality of Godhead appears from the *avyakta*, or the spiritual sky, or that His birth is *avyakta*, beyond the perception of material senses. Unless one accepts the transcendental form of the Supreme Personality of Godhead, there is no possibility of obtaining *prākāmya* or any other genuine mystic perfection.

TEXT 15

ivaSNAAE ‡yaDalire" icaÔaM
DaAr"yaetk(Alaivafahe"
s\$a wRizAtvamavaA«aAeita
°ae‡aÁa°ae‡acaAed"naAma,

*viñëau try-adhēçvare cittaà
dhārayet kāla-vigrahe
sa ēçitvam avāpnoti
kñetrajī a-kñetra-codanām*

WORD-FOR-WORD MEANINGS

viñëau—in Lord Viñëu, the Supersoul; *tri-adhēçvare*—the supreme controller

of *māyā*, which consists of three modes of nature; *cittam*—the consciousness; *dhārayet*—one concentrates; *kāla*—of time, the prime mover; *vigrahe*—in the form; *saù*—he, the *yogé*; *éçitvam*—the mystic perfection of controlling; *avāpnoti*—obtains; *kñetra-jīa*—the conscious living entity; *kñetra*—and the body with its designations; *codanām*—impelling.

TRANSLATION

One who places his consciousness on Viñëu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.

PURPORT

We should remember that mystic perfection never enables a living entity to challenge the supremacy of the Personality of Godhead. In fact, one cannot obtain such perfections without the mercy of the Supreme Lord; thus one's controlling power can never disturb the plan of Lord Kāñëa. One is allowed to exhibit mystic control only within the confines of the law of God, and even a great *yogé* who transgresses the law of God by his so-called mystic opulences will be severely punished, as revealed in the story of Durväsä Muni cursing Ambarëña Mahäräja.

TEXT 16

naAr"AyaNAe taur"lyaAKyae
BagAvacC\$bd"zAibd"tae
manaAe mayyaAd"DaâAegAl
maÜ"maAR vaizAtaAimayaAta,

*näräyaëe turéyäkhye
bhagavac-chabda-çabdite
mano mayy ädadhah yogé
mad-dharmä vaçitäm iyät*

WORD-FOR-WORD MEANINGS

nārāyaëe—in the Supreme Lord, Nārāyaëa; *turéya-ākhye*—known as the fourth, beyond the three modes of material nature; *bhagavat*—full of all opulences; *çabda-çabdite*—known by the word; *manaù*—the mind; *mayi*—in Me; *ädadhat*—placing; *yogé*—the *yogé*; *mat-dharmä*—being endowed with My nature; *vaçitäm*—the mystic opulence called *vaçitä*; *iyät*—may obtain.

TRANSLATION

The *yogé* who places his mind in My form of Nārāyaëa, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called *vaçitä*.

PURPORT

In *Bhagavad-gétä* (7.13) Lord Kāñëa states,

*tribhir guëa-mayair bhävair
ebhiù sarvam idaà jagat
mohitaà nābhijānāti
mām ebhyaù param avyayam*

"Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible." Thus the Lord is called *turéya*, or the fourth factor beyond the three modes of nature. According to Çréla Vërarāghava Äcärya, *turéya* also indicates that the Lord is beyond the three ordinary phases of consciousness, namely wakefulness, dreaming and dreamless sleep. *Bhaga-vac-chabda-çabdite* indicates that the Lord is known as Bhagavän, or the possessor of unlimited opulences, principally beauty, fame, wealth, knowledge, renunciation and intelligence.

In conclusion, one can obtain the mystic opulence *vaçitä*, or freedom from the modes of nature, by meditating upon the Lord as *turéya*, the fourth

factor beyond those modes. Everything depends upon the favor of the Supreme Personality of Godhead.

TEXT 17

inagAuRNAe "aöiNA maiya
DaAr"yana, ivazAdM" mana:
par"maAnand"maA«aAeita
yaṭa k(AmaAe'vas\$alyatae

*nirguëe brahmaëi mayi
dhārayan viçadaà manaù
paramānandam āpnoti
yatra kāmo 'vaséyate*

WORD-FOR-WORD MEANINGS

nirguëe—without qualities; *brahmaëi*—in Brahman; *mayi*—in Me;
dhārayan—concentrating; *viçadam*—pure; *manaù*—the mind;
parama-ānandam—the greatest happiness; *āpnoti*—obtains;
yatra—wherein; *kāmaù*—desire; *avaséyate*—is completely fulfilled.

TRANSLATION

One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

PURPORT

Paramānanda, or "the greatest happiness," here indicates the greatest material happiness, since it is clearly stated in *Çrémad-Bhāgavatam* that a devotee has no personal desire, or *kāma*. One who has personal desire is certainly within the material world, and on the material platform the greatest happiness is *kāmavasāyitā-siddhi*, or the perfection of completely

obtaining anything that one desires.

TEXT 18

ìetaã"lpapataAE icaÔaM
zAuÜe" DamaRmayae maiya
DaAr"yaHC.\$vaetataAM yaAita
Sax"^imaRr"ih"taAe nar":

*çvetadvépa-patau cittaà
çuddhe dharma-maye mayi
dhārayaī chvetatāà yāti
ñāō-ürmi-rahito naraù*

WORD-FOR-WORD MEANINGS

çveta-dvépa—of the white island, the abode of Kñérodakaçäyé Viñëu;
patau—in the Lord; *cittam*—consciousness; *çuddhe*—in the personification
of goodness; *dharma-maye*—in He who is always situated in piety; *mayi*—in
Me; *dhārayan*—concentrating; *çvetatām*—pure existence; *yāti*—obtains;
ñāō-ürmi—the six waves of material disturbance; *rahitaù*—freed from;
naraù—a person.

TRANSLATION

A human being who concentrates on Me as the upholder of religious principles, the personification of purity and the Lord of Çvetadvépa obtains the pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

PURPORT

The Lord now begins to explain the processes for obtaining the ten secondary mystic perfections derived from the modes of nature. Within the material world Lord Viñëu, addressed here as *çvetadvépa-pati*, the Lord of

Çvetadvépa, governs the material mode of goodness and is thus called *çuddha* and *dharma-maya*, or the personification of purity and piety. By worshiping Lord Viñëu as the personification of material goodness one obtains the material benediction of freedom from bodily disturbance.

TEXT 19

mayyaAk(AzAAatmaina 'aANAe
manas\$aA GaAeSamauã"h"na,
taḥaAepalabDaA BaUtaAnaAM
hM"s\$aAe vaAca: Za{NAAetyas\$aAE

*mayy ākāçātmani prāëe
manasā ghoñam udvahan
tatropalabdhā bhütänäà
haàso vācaù çãëoty asau*

WORD-FOR-WORD MEANINGS

mayi—in Me; *ākāça-ātmani*—in the personification of the sky; *prāëe*—in the life air; *manasā*—with the mind; *ghoñam*—the transcendental sound; *udvahan*—concentrating on; *tatra*—there in the sky; *upalabdhāù*—perceived; *bhütänām*—of all living entities; *haàsaù*—the purified living entity; *vācaù*—words or speaking; *çãëoti*—hears; *asau*—he.

TRANSLATION

That purified living entity who fixes his mind on the extraordinary sound vibrations occurring within Me as the personified sky and total life air is then able to perceive within the sky the speaking of all living entities.

PURPORT

Speech occurs by vibrating air within the sky. One who meditates on the Supreme Lord as the personified sky and air thereby acquires the ability to

hear that which is vibrated at great distance. The word *prāëa* indicates that the Lord is the personified life air of the individual living entities and for the total aggregate of life forms. Ultimately, the pure devotees meditate on the supreme vibration—Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and are thus able to hear the speech originating from liberated living entities far beyond the material universe. Any living entity can hear such discussions by reading *Çrémad-Bhāgavatam*, *Bhagavad-gétā* and other such literatures. One who has properly understood the opulences of the Supreme Personality of Godhead finds all perfection, mystic and otherwise, in Kāñëa consciousness.

TEXT 20

ca^oaustvaí"ir" s\$aMyaAejya
tvaí"Ar"maipa ca^oauíSa
maAM taḥa manas\$aA DyaAyana,
ivaíM pazyaita äU"r"ta:

cakñus tvaññari saàyojya
tvaññāram api cakñuñi
māà tatra manasā dhyāyan
viçvaà paçyati dūrataù

WORD-FOR-WORD MEANINGS

cakñuù—the eyes; *tvaññari*—in the sun; *saàyojya*—merging; *tvaññāram*—the sun; *api*—also; *cakñuñi*—in one's eyes; *mām*—Me; *tatra*—there, in the mutual merging of sun and eye; *manasā*—with the mind; *dhyāyan*—meditating; *viçvam*—everything; *paçyati*—he sees; *dūrataù*—far away.

TRANSLATION

Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun

and vision; thus one acquires the power to see any distant thing.

TEXT 21

manaAe maiya s\$aus\$aMyaAejya
de"hM" tad"nauvaAyaunaA
maÜ"Ar"NAAnauBaAvaena
taṭaAtmaA yaṭa vaE mana:

*mano mayi su-saàyojya
dehaà tad-anuväyunä
mad-dhāraëänubhāvena
tatrātmā yatra vai manaù*

WORD-FOR-WORD MEANINGS

manaù—the mind; *mayi*—in Me; *su-saàyojya*—completely absorbing;
deham—the material body; *tat*—the mind; *anu-väyunä*—by the wind that
follows; *mat-dhāraëä*—of meditation in Me; *anubhāvena*—by the potency;
tatra—there; *ātmā*—the material body (goes); *yatra*—wherever;
vai—certainly; *manaù*—the mind (goes).

TRANSLATION

The *yogë* who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind to absorb the material body in Me, obtains through the potency of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.

PURPORT

Tad-anuväyunä indicates the particular subtle air that follows the mind. When the *yogë* merges this air together with the body and mind in Kāñëa by the potency of meditation on the Lord, his gross material body, like the subtle air, can follow the mind anywhere. This perfection is called

mano-javaù.

TEXT 22

yad"A mana opaAd"Aya
yaââU"paM bauBaUSaita
taÔaà"vaenmanaAeè&paM
maâAegAbalamaA™aya:

*yadä mana upädäya
yad yad rūpaà bubhūñati
tat tad bhaven mano-rūpaà
mad-yoga-balam āçrayaù*

WORD-FOR-WORD MEANINGS

yadä—when; *manaù*—the mind; *upädäya*—applying; *yat yat*—whatever; *rūpam*—form; *bubhūñati*—one desires to assume; *tat tat*—that very form; *bhavet*—may appear; *manaù-rūpam*—the form desired by the mind; *mat-yoga-balam*—My inconceivable mystic potency, by which I manifest innumerable forms; *āçrayaù*—being the shelter.

TRANSLATION

When the *yogé*, applying his mind in a certain way, desires to assume a particular form, that very form immediately appears. Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.

PURPORT

This perfection is called *kāma-rūpa*, or the ability to assume any form that one desires, even the form of a demigod. The pure devotees absorb their minds in a particular type of service to Lord Kāñëa and thus gradually assume a spiritual body for an eternal life of bliss and knowledge. Thus

anyone who takes to the process of chanting the holy names of Kāñëa and follows the regulative principles of human life can acquire the ultimate perfection of *kāma-rūpa*, assuming an eternal, spiritual body in the kingdom of God.

TEXT 23

par" k(AyaM ivazAna, is\$aÜ"
@AtmaAnaM taṭa BaAvayaeta,
ipaNxM" ih"tvaA ivazAet'aANAAe
vaAyauBaUta: Sax"x.~i,,avata,

*para-kāyaà viçan siddha
ātmānaà tatra bhāvayet
piëòaaà hitvā viçet prāëo
vāyu-bhūtaù ñaòai ghri-vat*

WORD-FOR-WORD MEANINGS

para—of another; *kāyam*—the body; *viçan*—desiring to enter; *siddhaù*—one perfected in *yoga* practice; *ātmānam*—oneself; *tatra*—in that body; *bhāvayet*—imagines; *piëòam*—one's own gross body; *hitvā*—giving up; *viçet*—one should enter; *prāëaù*—in the subtle body; *vāyu-bhūtaù*—becoming just like the wind; *ñaòai ghri-vat*—like the bee, who easily moves from one flower to another.

TRANSLATION

When a perfect *yogë* desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.

PURPORT

As air is inhaled into the body through the nostrils and mouth, similarly, the life air of the *yogé's* subtle body travels through the pathways of external air and easily enters into the body of another person, just as the bee easily flies from flower to flower. One may admire a heroic man or beautiful woman and desire to experience life within their extraordinary material body. Such opportunities are available through the mystic perfection called *para-kāya-praveṣanam*. Pure devotees, being absorbed in meditation upon the spiritual form of the Supreme Personality of Godhead, are not actually attracted to any material body. Thus the devotees remain transcendental and satisfied on the platform of eternal life.

TEXT 24

paASNyaARpalx"Ya gAudM" 'aANAM
ô\$äu"r":k(NQ&maUDaRs\$au
@Ar"Aepya "aör"n'aeNA
"aö naltvaAets\$a{jaeÔanauma,

pārīṇyāpēṇya gudaṁ prāṇam
hāt-urāṁ-kaēṇha-mūrdhasu
āropya brahma-randhreṇa
brahma nētvotsājet tanum

WORD-FOR-WORD MEANINGS

pārīṇyā—with the heel of the foot; *āpēṇya*—blocking; *gudam*—the anus; *prāṇam*—the vital air carrying the living entity; *hāt*—from the heart; *urāṁ*—to the chest; *kaēṇha*—to the neck; *mūrdhasu*—and to the head; *āropya*—placing; *brahma-randhreṇa*—by the spiritual seat at the top of the head; *brahma*—to the spiritual world or impersonal Brahman (or any other destination one has selected); *nētvā*—leading (the soul); *utsājet*—one should give up; *tanum*—the material body.

TRANSLATION

The *yogé* who has achieved the mystic perfection called *svacchanda-mātyu* blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Situated within the *brahma-randhra*, the *yogé* then gives up his material body and guides the spirit soul to the selected destination.

PURPORT

This mystic opulence of *svacchandu-mātyu*, or dying at will, was wonderfully exhibited by Bhéñmadeva at the end of the Battle of Kurukīetra. According to Çréla Çrédhara Svāmé, the term *brahma*, as used in this verse, is an example of *upalakñāëa*, or the use of a general term to indicate various concepts. *Brahma* here indicates the particular destination selected by the *yogé*, namely the spiritual sky, the impersonal *brahma-jyotir* or any other destination that has attracted the *yogé*'s mind.

TEXT 25

ivah"ir"Syana, s\$aur"A,(Lxe"
matsTaM s\$aÔvaM ivaBaAvayaeta,
ivamaAnaenaAepaitaï"inta
s\$aÔvava{Ôal: s\$aur"iñya:

vihariñyan suräkréòe
mat-sthaà sattvaà vibhävayet
vimānenopatiñöhanti
sattva-våttéù sura-striyaù

WORD-FOR-WORD MEANINGS

vihariñyan—desiring to enjoy; *sura*—of the demigods; *äkréòe*—in the pleasure gardens; *mat*—in Me; *stham*—situated; *sattvam*—the mode of goodness; *vibhävayet*—one should meditate on; *vimānena*—by airplane; *upatiñöhanti*—they arrive; *sattva*—in the mode of goodness; *våttéù*—appearing; *sura*—of the demigods; *striyaù*—the women.

TRANSLATION

The yogi who desires to enjoy in the pleasure gardens of the demigods should meditate on the purified mode of goodness, which is situated within Me, and then the heavenly women, generated from the mode of goodness, will approach him in airplanes.

TEXT 26

yaTaA s\$aÆy|payaeä," bauÜ"YaA
yad"A vaA matpar": paumaAna,
maiya s\$atyae manaAe yauÃaMs\$a,
taTaA tats\$amaupaA´autae

*yathä saì kalpayed buddhyä
yadä vä mat-paraù pumän
mayi satye mano yui'jaàs
tathä tat samupäçnute*

WORD-FOR-WORD MEANINGS

yathä—by which means; *saì kalpayet*—one may determine or resolve; *buddhyä*—by the mind; *yadä*—when; *vä*—or; *mat-paraù*—having faith in Me; *pumän*—the *yogé*; *mayi*—in Me; *satye*—whose desire always becomes truth; *manaù*—the mind; *yui'jan*—absorbing; *tathä*—by that means; *tat*—that very purpose; *samupäçnute*—he obtains.

TRANSLATION

A yogi who has faith in Me, absorbing his mind in Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow.

PURPORT

In this verse the word *yadä* ("whenever") indicates that by the mystic power called *yathä-sai kalpa-saäsiddhi* one will achieve one's objective even if one pursues it at an inauspicious time. Lord Kāñëa is called *satya-sai kalpa*, or He whose desire, intention, purpose or resolve always comes to pass.

Çréla Bhaktisiddhānta Sarasvaté Öhākura mentions that one should determine to revive one's lost relationship with the Supreme Lord Kāñëa through the infallible means of devotional service, which can be executed at any time or in any place. There are many books giving proper guidance for achieving Lord Kāñëa, and the following are mentioned: Çréla Jēva Gosvāmé's *Sai kalpa-kalpavākñā*, Çréla Kāñëadāsa Kavirāja's *Çré Govinda-lélāmāta*, Çréla Viçvanātha Cakravarté's *Çré Kāñëa-bhāvanāmāta* and *Sai kalpa-kalpadruma*, and Çréla Bhaktivinoda Öhākura's *Çré Gaurāi ga-smaraëa-mai gala*. In the modern age, His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda has given us over sixty large volumes of transcendental literature, which can fix us firmly on the path back home, back to Godhead. Our *sai kalpa*, or determination, should be practical and not useless. We should resolve to make a permanent solution to the problems of life by going back home, back to Godhead.

TEXT 27

yaAe vaE maà"AvamaApa^a
wRizAtauvaRizAtau: paumaAna,
ku(taiê^a ivah"nyaeta
tasya caAÁaA yaTaA mama

*yo vai mad-bhāvam āpanna
éçitur vaçituù pumän
kutaçcin na vihanjeta
tasya cāji ä yathä mama*

WORD-FOR-WORD MEANINGS

yaù—one who (a *yogé*); *vai*—indeed; *mat*—from Me; *bhāvam*—nature; *āpannaù*—achieved; *éçituù*—from the supreme ruler; *vaçituù*—the supreme

controller; *pumän*—a person (*yogè*); *kutaçcit*—in any way; *na vihanyeta*—cannot be frustrated; *tasya*—his; *ca*—also; *äji'ä*—order, command; *yathä*—just as; *mama*—Mine.

TRANSLATION

A person who perfectly meditates on Me acquires My nature of being the supreme ruler and controller. His order, like Mine, can never be frustrated by any means.

PURPORT

By the command of the Supreme Personality of Godhead the entire creation is moving. As stated in *Bhagavad-gētä* (9.10),

*mayädhyakñeëa prakätiù
süyate sa-caräcaram
hetunäna kaunteya
jagad viparivartate*

"This material nature is working under My direction, O son of Kunté, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." Similarly, Caitanya Mahäprabhu has given His command that people all over the world should take to Kânëa consciousness. The sincere devotees of the Lord should go all over the world repeating the Lord's command. In this way, they can share in His mystic opulence of giving orders that cannot be counteracted.

TEXT 28

*maà"ftyaA zAuÜ"s\$aÔvasya
yaAeigAnaAe DaAr"NAAivad":
tasya ‡aEk(Ailak(L bauiÜ"r,"
janmama{tyaUpaba{Mih"taA*

*mad-bhaktyä çuddha-sattvasya
yogino dhāraëä-vidaù
tasya trai-kāliké buddhir
janma-mātyüpabâhitā*

WORD-FOR-WORD MEANINGS

mat-bhaktyä—by devotion to Me; *çuddha-sattvasya*—of one whose existence is purified; *yoginaù*—of a *yogé*; *dhāraëä-vidaù*—who knows the process of meditation; *tasya*—of him; *trai-kāliké*—functioning in three phases of time, namely past, present and future; *buddhiù*—intelligence; *janma-mātyu*—birth and death; *upabâhitā*—including.

TRANSLATION

A *yogé* who has purified his existence by devotion to Me and who thus expertly knows the process of meditation obtains knowledge of past, present and future. He can therefore see the birth and death of himself and others.

PURPORT

After having explained the eight primary and ten secondary mystic perfections of *yoga*, the Lord now explains the five inferior potencies.

TEXT 29

@gnyaAid"iBanaR h"nyaeta
maunaeyaAeRgAmayaM vapau:
maâAegAzAAntaicaÔasya
yaAd"s\$aAmaud"kM(yaTaA

*agny-ädibhir na hanyeta
muner yoga-mayaà vapuù
mad-yoga-çänta-cittasya
yādasām udakaà yathā*

WORD-FOR-WORD MEANINGS

agni—by fire; *ādibhiù*—and so on (sun, water, poison, etc.); *na*—not; *hanyeta*—can be injured; *muneù*—of a wise *yogé*; *yoga-mayam*—fully cultivated in *yoga* science; *vapuù*—the body; *mat-yoga*—by devotional connection with Me; *çänta*—pacified; *cittasya*—whose consciousness; *yādasām*—of the aquatics; *udakam*—water; *yathä*—just as.

TRANSLATION

Just as the bodies of aquatics cannot be injured by water, similarly, the body of a yogi whose consciousness is pacified by devotion to Me and who is fully developed in *yoga* science cannot be injured by fire, sun, water, poison, and so forth.

PURPORT

The creatures dwelling in the ocean are never injured by water; rather, they enjoy life within the watery medium. Similarly, for one skilled in the techniques of *yoga*, fending off attacks by weapons, fire, poison, and so on, is a recreational activity. Prahläda Mahārāja was attacked by his father in all these ways, but because of his perfect Kāñëa consciousness he was not injured. The pure devotees of the Lord depend fully on the mercy of Lord Kāñëa, who possesses mystic opulences to an infinite degree and is therefore known as Yogeçvara, the master of all mystic power. Because devotees are always connected to Lord Kāñëa, they do not feel any need to separately develop powers already possessed unlimitedly by their Lord, master and protector.

If a human being falls into the middle of the ocean he quickly drowns, whereas the fish enjoy happiness sporting in the same waves. Similarly, the conditioned souls have fallen into the ocean of material existence and are drowning in the reactions to their sinful activities, whereas the devotees recognize this world to be the potency of the Lord and enjoy pleasurable pastimes within it by fully engaging in the loving service of Lord Kāñëa.

TEXT 30

maiã"BaUtalr"iBaDyaAyana,
™alvats\$aAñivaBaUiSataA:
DvajaAtapaḥavyajanaE:
s\$a Bavaed"par"Aijata:

*mad-vibhütér abhidhyāyan
çrévatsāstra-vibhūñitāu
dhvajātapatra-vyajanañi
sa bhaved aparājita*

WORD-FOR-WORD MEANINGS

mat—My; *vibhütéu*—opulent incarnations; *abhidhyāyan*—meditating upon; *çrévatsa*—with the Lord's Çrévatsa opulence; *astra*—and weapons; *vibhūñitāu*—decorated; *dhvaja*—with flags; *ātapatra*—with ceremonial umbrellas; *vyajanañi*—and different types of fans; *sa*—he, the devotee-yogé; *bhaved*—becomes; *aparājita*—unconquerable by others.

TRANSLATION

My devotee becomes unconquerable by meditating on My opulent incarnations, which are decorated with Çrévatsa and various weapons and are endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans.

PURPORT

The imperial paraphernalia of the Lord's opulent incarnations indicates His omnipotency, and the devotees become unconquerable by meditating on the Lord's powerful, royally equipped incarnations. As stated by Bilvamañi gala Öhākura in *Kāñëa-karëämāta*, verse 107,

bhaktis tvayi sthīratarā bhagavan yadi syād

*daivena naù phalati divya-kiçora-mürtiù
muktiù svayaà mukulitai'jaliù sevate 'smän
dharmärtha-käma-gatayaù samaya-pratéknäù*

"My dear Lord, if we develop unflinching devotional service unto You, then automatically Your transcendental, youthful form is revealed to us. Thus liberation herself waits with folded hands to serve us, and the ultimate goals of religiosity, economic development and sense gratification patiently wait to render service to us."

TEXT 31

*opaAs\$ak(sya maAmaevaM
yaAegADaAr"NayaA maunae:
is\$aÜ"ya: paUvaRk(iTataA
opaitai'"ntyazAeSata:*

*upäsakasya mäm evaà
yoga-dhāraëayä muneù
siddhayaù pūrva-kathitā
upatīñöhanty açeñataù*

WORD-FOR-WORD MEANINGS

upäsakasya—of one who is worshiping; *mäm*—Me; *evam*—thus; *yoga-dhāraëayä*—by the process of mystic meditation; *muneù*—of a learned person; *siddhayaù*—the mystic perfections; *pūrva*—previously; *kathitāù*—described; *upatīñöhanti*—approach; *açeñataù*—in all respects.

TRANSLATION

A learned devotee who worships Me through yoga meditation certainly obtains in all respects the mystic perfections that I have described.

PURPORT

The word *yoga-dhāraëyā* indicates that each devotee obtains the particular perfection for which he has qualified himself. The Lord thus concludes His discussion of *yoga-siddhis*.

TEXT 32

ijataein%o"yasya d"Antasya
ijataiAs\$aAtmanaAe maunae:
maÜ"Ar"NAAM DaAr"yata:
k(A s\$aA is\$aiÜ": s\$auäu"laRBaA

jīṭendriyasya dāntasya
jīta-ṣvāsātmano muneu
mad-dhāraëā dhārayatau
kā sā siddhiu su-durlabhā

WORD-FOR-WORD MEANINGS

jīta-indriyasya—of one who has conquered his senses; *dāntasya*—who is disciplined and self-controlled; *jīta-ṣvāsa*—who has conquered his breathing; *ātmanaù*—and conquered the mind; *muneu*—of such a sage; *mat*—in Me; *dhāraëām*—meditation; *dhārayatau*—who is conducting; *kā*—what is; *sā*—that; *siddhiu*—perfection; *su-durlabhā*—which is very difficult to achieve.

TRANSLATION

For a sage who has conquered his senses, breathing and mind, who is self-controlled and always absorbed in meditation on Me, what mystic perfection could possibly be difficult to achieve?

PURPORT

Çréla Çrédhara Svāmé comments as follows. "Lord Kāñëa here expresses that there is no need to practice many different processes, for by completely

carrying out even one of the above-mentioned procedures one controls one's senses, becomes absorbed in Him and thus achieves all mystic perfections."

Çréla Jéva Gosvämé notes that one must meditate on the transcendental form of the Lord, which is free from any material designation. This is the essence of advancing in the *yoga* system; thus one acquires all mystic perfections very easily from the personal body of the Personality of Godhead.

TEXT 33

@ntar"AyaAna, vad"ntyaetaA
yauÄataAe yaAegAmauÖamama,
mayaA s\$ampaâmaAnasya
k(Ala°apaNAhe"tava:

*antaräyän vadanty etä
yui jato yogam uttamam
mayä sampadyamānasya
kāla-kñapaëa-hetavaù*

WORD-FOR-WORD MEANINGS

antaräyän—impediments; *vadanti*—they say; *etäù*—these mystic perfections; *yui jataù*—of one engaging in; *yogam*—connection with the Absolute; *uttamam*—the supreme stage; *mayä*—with Me; *sampadyamānasya*—of one who is becoming completely opulent; *kāla*—of time; *kñapaëa*—of the interruption, waste; *hetavaù*—causes.

TRANSLATION

Learned experts in devotional service state that the mystic perfections of *yoga* that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme *yoga*, by which one achieves all perfection in life directly from Me.

PURPORT

It is common sense that whatever is a useless waste of time should be given up; therefore one should not pray to God for mystic *yoga* perfections. For a pure devotee, who has no material desire, even impersonal liberation is a useless disturbance in his life, and what to speak of the material perfections of *yoga*, which cannot even be compared to impersonal liberation. Such mystic perfections may be wonderful for an immature and inexperienced person, but they are not impressive for a learned man who has understood the Supreme Personality of Godhead. Simply by obtaining Lord Kāñëa one dwells within an infinite ocean of mystic opulences; therefore he should not waste precious time pursuing separate mystic perfections.

TEXT 34

janmaAESaiDatapaAemanṭaEr,"
yaAvatalir"h" is\$aÜ"ya:
yaAegAenaA«aAeita taA: s\$avaAR
naAnyaEyaAeRgAgAitaM ~ajaeta,

janmauñadhi-tapo-mantrair
yävatér iha siddhayaù
yogenäpnoti täù sarvä
nänyair yoga-gatià vrajet

WORD-FOR-WORD MEANINGS

janma—by birth; *auñadhi*—herbs; *tapau*—austerities; *mantraiù*—and by mantras; *yävatéù*—as many as there are; *iha*—in this world; *siddhayaù*—perfections; *yogena*—by devotional service to Me; *äpnoti*—one obtains; *täù*—those; *sarväù*—all of them; *na*—not; *anyaiù*—by other methods; *yoga-gatim*—the actual perfection of *yoga*; *vrajet*—one can achieve.

TRANSLATION

Whatever mystic perfections can be achieved by good birth, herbs, austerities and *mantras* can all be achieved by devotional service to Me; indeed, one cannot achieve the actual perfection of *yoga* by any other means.

PURPORT

By taking birth as a demigod one is automatically endowed with many mystic perfections. Simply by birth on Siddhaloka one automatically acquires all of the eight principal perfections of *yoga*. Similarly, by birth as a fish one becomes invulnerable to water, by birth as a bird one gets the mystic perfection of flying, and by birth as a ghost one gets the mystic perfection of disappearing and entering into the bodies of others. Patañjali Muni states that the mystic perfections of *yoga* can be achieved by birth, herbs, austerities and *mantras*. The Lord states, however, that such perfections are ultimately a waste of time and an impediment to achieving the actual perfection of *yoga*, Kāñëa consciousness.

Those who give up the process of *bhakti-yoga* and shop around for other objects of meditation besides Kāñëa are certainly not very intelligent. Those who claim to be *yogés* but pursue the satisfaction of their own senses are certainly *kuyogés*, or *bhogi-yogés*. Such *kuyogés* cannot understand that just as they have tiny senses, the Absolute Truth has absolute senses, nor can they understand that *yoga* is actually meant to satisfy the absolute senses of the Lord. Therefore, persons who give up the lotus feet of Lord Kāñëa in order to pursue so-called happiness in mystic perfection will undoubtedly be frustrated in their attempt. By meditating exclusively on the Supreme Personality of Godhead one can achieve *yoga-gati*, the ultimate goal of *yoga*, which means living on Lord Kāñëa's planet and there enjoying spiritual opulences.

TEXT 35

s\$avaARs\$aAmaipa is\$aÜ"lnaAM

he"tau: paitar"hM" 'aBau:
@hM" yaAegAsya s\$aAÊÿYasya
DamaRsya "aövaAid"naAma,

*sarväsäm api siddhénäà
hetuù patir ahaà prabhuù
ahaà yogasya säi khyasya
dharmasya brahma-vädinäm*

WORD-FOR-WORD MEANINGS

sarväsäm—of all of them; *api*—indeed; *siddhénäm*—of the mystic perfections; *hetuù*—the cause; *patiù*—the protector; *aham*—I am; *prabhuù*—the Lord; *aham*—I; *yogasya*—of unalloyed meditation on Me; *säi khyasya*—of analytic knowledge; *dharmasya*—of work executed without personal desire; *brahma-vädinäm*—of the learned community of Vedic teachers.

TRANSLATION

My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the *yoga* system, of analytic knowledge, of pure activity and of the community of learned Vedic teachers.

PURPORT

According to Çréla Çrédhara Svämé, the word *yoga* here indicates liberation from material life, and *säi khyä* indicates the means of obtaining liberation. Thus Lord Kåñëa is not merely the Lord of material *yoga* perfections, but of the highest liberated perfections as well. One can obtain *säi khyä*, or knowledge leading to liberation, by performing pious activities, and Lord Kåñëa is also the cause, protector and Lord of such activities as well as of the learned teachers who instruct ordinary people in the means of piety. In many different ways Lord Kåñëa is the real object of meditation and worship for every living entity. Lord Kåñëa through the expansion of

His potencies is everything, and this simple understanding, called Kāñëa consciousness, is the supreme perfection of the *yoga* system.

TEXT 36

@h"maAtmaAntar"Ae baA÷Ae
'naAva{ta: s\$avaR\$de"ih"naAma,
yaTaA BaUtaAina BaUtaeSau
baih"r"nta: svayaM taTaA

*aham ätmäntaro bāhyo
'nāvātaù sarva-dehinām
yathā bhūtāni bhūteṇu
bahir antaù svayaà tathā*

WORD-FOR-WORD MEANINGS

aham—I; *ätmä*—the Supreme Lord; *äntaraù*—existing within as the Supersoul; *bāhyaù*—existing externally in My all-pervading feature; *anāvātaù*—uncovered; *sarva-dehinām*—of all living entities; *yathā*—just as; *bhūtāni*—the material elements; *bhūteṇu*—among living entities; *bahiù*—externally; *antaù*—internally; *svayam*—Myself; *tathā*—in the same way.

TRANSLATION

Just as the same material elements exist within and outside of all material bodies, similarly, I cannot be covered by anything else. I exist within everything as the Supersoul and outside of everything in My all-pervading feature.

PURPORT

Lord Kāñëa is the entire basis of meditation for all *yogés* and philosophers, and here the Lord clarifies His absolute position. Since the Lord is within

everything, one might think that the Lord is divided into pieces. However, the word *anāvāta*, or "completely uncovered," indicates that nothing can interrupt, disturb or in any way infringe upon the supreme existence of the Absolute Truth, the Personality of Godhead. There is no actual separation between the internal and external existence of the material elements, which continuously exist everywhere. Similarly, the Supreme Personality of Godhead is all-pervading and is the ultimate perfection of everything.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Fifteenth Chapter, of the Çrēmad-Bhāgavatam, entitled "Lord Kāñēa's Description of Mystic Yoga Perfections."

16. The Lord's Opulence

In this chapter the Personality of Godhead, Lord Çré Kāñēa, describes His manifest opulences in terms of His specific potencies of knowledge, strength, influence, and so on.

Çré Uddhava offered glorification to Lord Çré Kāñēa, the Supreme Personality of Godhead and ultimate shelter of all holy places, saying, "The Supreme Lord has no beginning and no end. He is the cause of the birth, maintenance and destruction of all living entities. He is the soul of all beings, and by secretly taking up residence within all living bodies He sees everything. The conditioned souls, on the other hand, are bewildered by His external energy and thus are unable to see Him." After offering such prayers at the lotus feet of Lord Kāñēa, Çré Uddhava revealed his desire to know about the Lord's various opulences in heaven, on earth, in hell and in all directions. Lord Çré Kāñēa then described all these opulences, after which He commented that all power, beauty, fame, opulence, humility, charity,

charm, good fortune, valor, tolerance and wisdom-wherever they are manifest-are simply expansions from Himself. It therefore cannot be truthfully said that a material object actually possesses these opulences. Such conceptions are the results of mentally combining two ideas to produce an object that exists only in the imagination, such as a sky flower. Material opulences are not substantially true, and therefore one should not become too involved in meditating upon them. The pure devotees of the Supreme Lord utilize their intelligence to properly regulate the activities of their speech, mind and vital force and thus perfect their existence in Kâñëa consciousness.

TEXT 1

™aloÜ"va ovaAca
tvaM "aö par"maM s\$aA°aAä,"
@naAântamapaAva{tama,
s\$avaeRSaAmaipa BaAvaAnaAM
‡aANAisTatyapyayaAeà"va:

çré-uddhava uväca
tvaà brahma paramaà säkñäd
anädy-antam apävâtam
sarveñäm api bhävänäà
träëa-sthity-apyayodbhavaù

WORD-FOR-WORD MEANINGS

çré-uddhavaù uväca—Çré Uddhava said; *tvam*—You are; *brahma*—the greatest; *paramam*—the supreme; *säkñät*—Himself; *anädi*—without beginning; *antam*—without end; *apävâtam*—unlimited by anything else; *sarveñäm*—of all; *api*—indeed; *bhävänäm*—things which exist; *träëa*—the protector; *sthiti*—the life-giver; *apyaya*—the destruction; *udbhavaù*—and the creation.

TRANSLATION

Çré Uddhava said: My dear Lord, You are beginningless and endless, the Absolute Truth Himself, unlimited by anything else. You are the protector and life-giver, the destruction and creation of all things that exist.

PURPORT

Brahma means the greatest of all and the cause of everything. Uddhava here addresses the Lord as the *paramam*, or supreme *brahma*, because in His feature as Bhagavān the Lord is the highest feature of the Absolute Truth and the shelter of unlimited spiritual opulences. Unlike those of ordinary living entities, the Lord's opulences cannot be restricted by time, and thus the Lord is *anādy-antam*, without beginning or end, and *apāvātam*, unhindered by any superior or equal potency. The opulence of the material world is also resting within the Lord, who alone can protect, maintain, create and destroy the material world. In this chapter, Çré Uddhava inquires from the Lord about His spiritual and material opulences in order to refine his appreciation of the Lord's position as the Absolute Truth. Even Lord Viñëu, the ultimate creator of the material world, is an expansion of Lord Kāñëa, and thus Çré Uddhava wishes to fully appreciate the unique status of his personal friend.

TEXT 2

o»aAvacaeSau BaUtaeSau
äu"ÁaeRyamak{(taAtmaiBa:
opaAs\$atae tvaAM BagAvana,
yaATaAtaTyaena "aAöNAA:

*uccāvaceñu bhüteñu
durji eyam akātātmabhiù
upāsate tvāè bhagavan
yāthā-tathyena brāhmaëäù*

WORD-FOR-WORD MEANINGS

ucca—in the superior; *avaceñu*—and the inferior; *bhüteñu*—created objects and entities; *durjīeyam*—hard to understand; *akāta-ātmabhiù*—by the impious; *upāsate*—they worship; *tvām*—You; *bhagavan*—my dear Lord; *yathā-tathyena*—in truth; *brāhmaëäù*—those dedicated to the Vedic conclusion.

TRANSLATION

My dear Lord, although it is difficult for the impious to understand that You are situated in all superior and inferior creations, those *brāhmaëas* who are actual knowers of the Vedic conclusion worship You in truth.

PURPORT

The behavior of saintly persons is also to be taken as evidence, and therefore it is here stated that although ignorant, impious persons are bewildered before the Lord's all-pervading feature, those with purified, clear consciousness worship the Lord as He is. In this chapter Çré Uddhava inquires about the Lord's opulences, and here the words *uccāvaceñu bhüteñu* ("within superior and inferior creations") clearly refer to the Lord's external opulences, those manifested in the material world. The saintly *brāhmaëas*, or *Vaiñëavas*, worship Lord Kāñëa within all things and yet recognize the variety in the Lord's creation. For example, in worshiping the Deity, the devotees will select the nicest flowers, fruits and ornaments for decorating the transcendental form of the Lord. Similarly, although the Lord is present in the heart of every conditioned soul, the devotee will give more attention to a conditioned soul interested in the message of Lord Kāñëa. Although the Lord is everywhere, the devotees make distinctions, for the sake of the Lord's service, between His presence in superior (*ucca*) and inferior (*avaceñu*) creations.

TEXT 3

yaeSau yaeSau ca BaUtaeSau
BaftyaA tvaAM par"maSaRya:
opaAs\$alnaA: 'apaântae
s\$aMis\$saiÜM" taã"d"sva mae

*yeñu yeñu ca bhüteñu
bhaktyä tväà paramarñayaù
upäsénäù prapadyante
saàsiddhià tad vadasva me*

WORD-FOR-WORD MEANINGS

yeñu yeñu—in which various; *ca*—also; *bhüteñu*—forms; *bhaktyä*—with devotion; *tväm*—You; *parama-ãñayaù*—the great sages; *upäsénäù*—worshiping; *prapadyante*—achieve; *saàsiddhim*—perfection; *tat*—that; *vadasva*—please speak; *me*—to me.

TRANSLATION

Please tell me of the perfections that great sages achieve by worshipping You with devotion. Also, kindly explain which of Your different forms they worship.

PURPORT

Çré Uddhava here inquires about the spiritual opulences of the Lord, which consist primarily of His *viñëu-tattva* expansions such as Väsudeva, Saì karñäëa, Pradyumna and Aniruddha. By worshipping different plenary expansions of the Lord one achieves particular perfections, and Çré Uddhava wants to know about this.

TEXT 4

gAUX#êr"is\$a BaUtaAtmaA
BaUtaAnaAM BaUtaBaAvana

na tvaAM pazyainta BaUtaAina
pazyantaM maAeih"taAina tae

*güòhaç carasi bhütätmä
bhütänäà bhüta-bhävana
na tväà paçyanti bhütäni
paçyantaà mohitäni te*

WORD-FOR-WORD MEANINGS

güòhaù—hidden; *carasi*—You are engaged; *bhüta-ätmä*—the Supersoul; *bhütänäm*—of the living entities; *bhüta-bhävana*—O maintainer of all living beings; *na*—not; *tväm*—You; *paçyanti*—they see; *bhütäni*—living entities; *paçyantam*—who are seeing; *mohitäni*—bewildered; *te*—by You.

TRANSLATION

O my Lord, maintainer of all, although You are the Supersoul of the living entities, You remain hidden. Thus being bewildered by You, the living entities cannot see You, although You are seeing them.

PURPORT

The Lord exists as the Supersoul within everything. He also appears in various incarnations or sometimes empowers a devotee to act as an incarnation. All such forms of the Lord are unknown to the nondevotees. The bewildered conditioned souls think that the supreme enjoyer, Çré Kãñëa, is actually meant to be enjoyed by them for their sense gratification. Praying to God for specific material benedictions and assuming God's creation to be their personal property, the nondevotees cannot understand the actual form of the Lord. They therefore remain foolish and bewildered. Within the universe everything is subject to creation, maintenance and destruction, and thus the Supersoul is the only actual controller in the material world. Unfortunately, when the Supersoul appears in various incarnations to clarify His position, ignorant persons think that the

Supersoul is merely another creation of the modes of material nature. As stated in this verse, they cannot see that person who is actually seeing them, and simply remain bewildered.

TEXT 5

yaA: k(Aê BaUmaAE id"iva vaE r"s\$AyaAM
ivaBaUtayaAe id"°au mah"AivaBaUtae
taA ma÷maAKyaA÷nauBaAivataAstae
namaAima tae taITaRpad"Ax.~i,,apaáma,

*yāu kâṣ ca bhūmau divi vai rasāyāṇa
vibhūtayo dikṇu mahā-vibhūte
tā mahyam ākhyāhy anubhāvitās te
namāmi te tērtha-padāi ghri-padmam*

WORD-FOR-WORD MEANINGS

yāu kâṣ—whatever; *ca*—also; *bhūmau*—on the earth; *divi*—in heaven; *vai*—indeed; *rasāyāṇa*—in hell; *vibhūtayaū*—potencies; *dikṇu*—in all directions; *mahā-vibhūte*—O supremely potent; *tāū*—those; *mahyam*—unto me; *ākhyāhi*—please explain; *anubhāvitāū*—manifested; *te*—by You; *namāmi*—I offer my humble obeisances; *te*—Your; *tērtha-pada*—the abode of all holy places; *aī ghri-padmam*—at the lotus feet.

TRANSLATION

O supremely potent Lord, please explain to me Your innumerable potencies, which You manifest on the earth, in heaven, in hell and indeed in all directions. I offer my humble obeisances at Your lotus feet, which are the shelter of all holy places.

PURPORT

Uddhava here inquires about the Lord's material and spiritual potencies,

as manifested within our universe. Just as ordinary animals or insects living in human cities cannot appreciate the scientific, cultural or military achievements of man, similarly, foolish materialists cannot appreciate the mighty opulences of the Personality of Godhead, even those manifested within our universe. For the appreciation of ordinary human beings Uddhava requests the Lord to reveal exactly how and in what forms He expands His potencies. As already explained, the Lord is the essential ingredient of all that exists, and thus any mighty or opulent manifestation must ultimately rest on the Lord Himself.

TEXT 6

™alBagAvaAnauvaAca
Wvamaetad"hM" pa{í":
'a'aM 'a'aivad"AM var"
yauyauts\$ainaA ivanazAnaē
s\$apaYaEr"jauR"naena vaE

çré-bhagavān uvāca
evam etad ahaà pāñōaù
praçnaà praçna-vidāà vara
yuyutsunā vinaçane
sapatnair arjunena vai

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *evam*—thus; *etat*—this; *aham*—I; *pāñōaù*—was asked; *praçnam*—the question or topic; *praçna-vidām*—of those who know how to inquire; *vara*—you who are the best; *yuyutsunā*—by him who desired to fight; *vinaçane*—in the Battle of Kurukñetra; *sapatnaiù*—with his rivals or enemies; *arjunena*—by Arjuna; *vai*—indeed.

TRANSLATION

The Supreme Personality of Godhead said: O best of those who know how to inquire, on the Battlefield of Kurukñetra, Arjuna, desiring to fight with his rivals, asked Me the same question that you are now posing.

PURPORT

Lord Kāñëa was pleased that His two friends, Arjuna and Uddhava, had posed the same question regarding the opulences of the Personality of Godhead. Lord Kāñëa considered it wonderful that His two dear friends had asked exactly the same question.

TEXT 7

ÁaAtvaA ÁaAitavaDaM gA÷Rma,
@Dama< r"Ajyahe"tauk(ma,
tataAe inava{ÔaAe h"ntaAhM"
h"taAe'yaimaita laAEik(k(:

*jī ätvā jī äti-vadhaà garhyam
adharmāà rājya-hetukam
tato nivātto hantāhaà
hato 'yam iti laukikau*

WORD-FOR-WORD MEANINGS

jī ätvā—being aware; *jī äti*—of his relatives; *vadham*—the killing; *garhyam*—abominable; *adharmam*—irreligion; *rājya*—to acquire a kingdom; *hetukam*—having as the motive; *tatau*—from such activity; *nivāttau*—retired; *hantā*—the killer; *aham*—I am; *hatau*—killed; *ayam*—this group of relatives; *iti*—thus; *laukikau*—mundane.

TRANSLATION

On the Battlefield of Kurukñetra Arjuna thought that killing his relatives would be an abominable, irreligious activity, motivated only by his desire to

acquire a kingdom. He therefore desisted from the battle, thinking, "I would be the killer of my relatives. They would be destroyed." Thus Arjuna was afflicted with mundane consciousness.

PURPORT

Lord Kāṇhā here explains to Uddhava the circumstances in which Çré Arjuna posed his questions.

TEXT 8

s\$A tad"A pauç&SavyaA,,aAe
yauftyA mae 'aitabaAeiData:
@ByaBaASata maAmaevaM
yaTaA tvaM r"NAmUDaRina

*sa tadā puruṇa-vyāghro
yuktyā me pratibodhitaū
abhyabhāñata mām eva
yathā tvaṁ raēa-mūrdhani*

WORD-FOR-WORD MEANINGS

saū—he; *tadā*—at that time; *puruṇa-vyāghraū*—the tiger among men; *yuktyā*—by logical argument; *me*—by Me; *pratibodhitaū*—enlightened in real knowledge; *abhyabhāñata*—addressed questions; *mām*—to Me; *evam*—thus; *yathā*—just as; *tvam*—you; *raēa*—of the battle; *mūrdhani*—in the front.

TRANSLATION

At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus in the front of the battle Arjuna addressed Me with questions in the same way that you are now inquiring.

TEXT 9

@h"maAtmaAeÜ"vaAmaISaAM
BaUtaAnaAM s\$auô\$d"lîr":
@hM" s\$avaARiNA BaUtaAina
taeSaAM isTatyauà"vaApyaya:

aham âtmoddhaväméñāà
bhütänāà suhâd éçvaraù
ahaà sarvāëi bhütāni
teñāà sthity-udbhavāpyayaù

WORD-FOR-WORD MEANINGS

aham—I am; *ātmā*—the Supersoul; *uddhava*—O Uddhava; *améñām*—of these; *bhütänām*—living entities; *su-hât*—the well-wisher; *éçvaraù*—the supreme controller; *aham*—I am; *sarvāëi bhütāni*—all entities; *teñām*—of them; *sthiti*—the maintenance; *udbhava*—creation; *apyayaù*—and annihilation.

TRANSLATION

My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them.

PURPORT

Çréla Çrédhara Svämé points out that the Personality of Godhead maintains an ablative and genitive relationship with His opulences. In other words, the Lord is not different from all living entities, because they are coming from Him and they belong to Him. The Lord gave a similar explanation to Arjuna in the Tenth Chapter of *Bhagavad-gétā* (10.20), beginning with the same words, *aham âtmā*. Although the Lord describes His external, or material, opulences, the Lord's position is always transcendental and nonmaterial. Just as the living soul within the body

gives life to the body, similarly, the Lord, by His supreme potency, gives life to all universal opulences.

TEXT 10

@hM" gAitagARitamataAM
k(Ala: k(layataAmah"ma,
gAunaANAAM caApyahM" s\$aAmyaM
gAuiNAnyAEtpaiÔak(Ae gAuNA:

*ahaà gatiṛ gatimatāà
kālaù kalayatām aham
gunääā cāpy ahaà sāmyaà
guëiny autpattiko guëaù*

WORD-FOR-WORD MEANINGS

aham—I am; *gatiù*—the ultimate goal; *gati-matām*—of those who seek progress; *kālaù*—time; *kalayatām*—of those who exert control; *aham*—I am; *gunääām*—of the modes of material nature; *ca*—also; *api*—even; *aham*—I am; *sāmyam*—material equilibrium; *guëini*—in the pious; *autpattikaù*—natural; *guëaù*—virtue.

TRANSLATION

I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious.

TEXT 11

gAuiNAnaAmapyahM" s\$aUṭaM
mah"taAM ca mah"Anah"ma,
s\$aU°maANAAmapyahM" jalvaAe

äü"jaRyaAnaAmahM" mana:

*guëinäm apy ahaà sūtraà
mahatäà ca mahän aham
sükñmäëäm apy ahaà jévo
durjayänäm ahaà manaù*

WORD-FOR-WORD MEANINGS

guëinäm—among things possessing qualities; *api*—indeed; *aham*—I am; *sūtram*—the primary *sūtra-tattva*; *mahatām*—among great things; *ca*—also; *mahän*—the total material manifestation; *aham*—I am; *sükñmäëäm*—among subtle things; *api*—indeed; *aham*—I am; *jévaù*—the spirit soul; *durjayänäm*—among things difficult to conquer; *aham*—I am; *manaù*—the mind.

TRANSLATION

Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

TEXT 12

ih"r"NyagABaAeR vaed"AnaAM
manṭaANAAM 'aNAvaiñva{ta,
@°ar"ANAAmak(Ar"Ae'isma
pad"Aina cC\$näu"s\$aAmah"ma,

*hiraëyagarbho vedänäà
manträëäà praëavas tri-vât
akñaräëäm a-käro 'smi
padäni cchandusäm aham*

WORD-FOR-WORD MEANINGS

hiraëya-garbhaù—Lord Brahmä; *vedänäm*—of the *Vedas*; *manträëäm*—of *mantras*; *praëavaù*—the *oàkära*; *tri-vât*—consisting of three letters; *akīaräëäm*—of letters; *a-käraù*—the first letter, *a*; *asmi*—I am; *padāni*—the three-line *Gäyatrē mantra*; *chandasām*—among sacred meters; *aham*—I am.

TRANSLATION

Among the *Vedas* I am their original teacher, Lord Brahmä, and of all *mantras* I am the three-lettered *oàkära*. Among letters I am the first letter, "a," and among sacred meters I am the *Gäyatrē mantra*.

TEXT 13

wn% "Ae'hM" s\$avaR\$de"vaAnaAM
vas\$aUnaAmaisma h"vyavaAq%.
@Aid"tyaAnaAmahM" ivaSNAU
ç&% "ANAAM nallalaAeih"ta:

indro 'haà sarva-devänäà
vasünäm asmi havya-väö
ädityänäm ahaà viñëü
rudräëäà néla-lohitaù

WORD-FOR-WORD MEANINGS

indraù—Lord Indra; *aham*—I am; *sarva-devänäm*—among the demigods; *vasünäm*—among the *Vasus*; *asmi*—I am; *havya-väö*—the carrier of oblations, the fire-god Agni; *ädityänäm*—among the sons of Aditi; *aham*—I am; *viñëuù*—*Viñëu*; *rudräëäm*—among the *Rudras*; *néla-lohitaù*—Lord Çiva.

TRANSLATION

Among the demigods I am Indra, and among the *Vasus* I am Agni, the god

of fire. I am Viñëu among the sons of Aditi, and among the Rudras I am Lord Çiva.

PURPORT

Lord Viñëu appeared among the sons of Aditi as Vāmanadeva.

TEXT 14

“aöSal=NAAM Ba{gAur" hM"
r" AjaSal=NAAmahM" manau:
de"vaSal=NAAM naAr"d" Ae'hM"
h"ivaDaARnyaisma DaenauSau

*brahmañëëääà bhāgur ahaà
rājanñëëääm ahaà manuù
devañëëääà nārado 'haà
havirdhāny asmi dhenuñu*

WORD-FOR-WORD MEANINGS

brahma-ñëëääm—among the saintly *brāhmaëas*; *bhāguù*—Bhāgu Muni; *aham*—I am; *rāja-ñëëääm*—among the saintly kings; *aham*—I am; *manuù*—Manu; *deva-ñëëääm*—among the saintly demigods; *nāradaù*—Nārada Muni; *aham*—I am; *havirdhānë*—Kāmadhenu; *asmi*—I am; *dhenuñu*—among cows.

TRANSLATION

Among saintly *brāhmaëas* I am Bhāgu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am Kāmadhenu among cows.

TEXT 15

is\$aÜe"ir"ANAAM k(ipala:
s\$aupaNA AeR'hM" pataiṭaNA Ama,
'ajaApatalnaAM d"°aAe'hM"
ipata|NA Amah"mayaRmaA

siddheçvaräëäà kapilaù
suparëo 'haà patatriëäm
prajāpaténäà dakña 'haà
pitëëäm aham aryamä

WORD-FOR-WORD MEANINGS

siddha-éçvaräëäm—among perfected beings; *kapilaù*—I am Lord Kapila;
suparëaù—Garuða; *aham*—I am; *patatriëäm*—among birds;
prajāpaténäm—among the progenitors of mankind; *dakñaù*—Dakña;
aham—I am; *pitëëäm*—among the forefathers; *aham*—I am;
aryamä—Aryamä.

TRANSLATION

I am Lord Kapila among perfected beings and Garuða among birds. I am
Dakña among the progenitors of mankind, and I am Aryamä among the
forefathers.

TEXT 16

maAM ivaÜ"YauÜ"va dE"tyaAnaAM
'aø"Ad"mas\$aure"ir"ma,
s\$aAemaM na°aṭaAESaDalnaAM
DanaezAM ya°ar"°as\$aAma,

mäà viddhy uddhava daityänäà
prahlādam asureçvaram
somaà nakñatrauñadhénäà
dhaneçaà yakña-rakñasām

WORD-FOR-WORD MEANINGS

mām—Me; *viddhi*—you should know; *uddhava*—My dear Uddhava; *daityānām*—among the sons of Diti, the demons; *prahlādam*—Prahāda Mahārāja; *asura-ēçvaram*—the lord of the *asuras*; *somam*—the moon; *nakṣatra-oṇadhénām*—among the stars and herbs; *dhana-ēçam*—the lord of wealth, Kuvera; *yakṇa-rakṇasām*—among the Yakṇas and Rākṇasas.

TRANSLATION

My dear Uddhava, among the demoniac sons of Diti know Me to be Prahāda Mahārāja, the saintly lord of the *asuras*. Among the stars and herbs I am their lord, Candra (the moon), and among Yakṇas and Rākṇasas I am the lord of wealth, Kuvera.

TEXT 17

Wer"AvataM gAjaen%"ANAAM
yaAd"s\$aAM vaç&NAM 'aBauma,
tapataAM âumataAM s\$aUya<
manauSyaANAAM ca BaUpaitama,

airāvataà gajendrääà
yādasää varuëää prabhum
tapatää dyumatää sūryaà
manuñyääää ca bhū-patim

WORD-FOR-WORD MEANINGS

airāvatam—the elephant Airāvata; *gaja-indrääm*—among lordly elephants; *yādasām*—among aquatics; *varuëam*—Varuëa; *prabhum*—the lord of seas; *tapatām*—among things that heat; *dyu-matām*—among things that illuminate; *sūryam*—I am the sun; *manuñyääm*—among human beings; *ca*—also; *bhū-patim*—the king.

TRANSLATION

I am Airāvata among lordly elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king.

PURPORT

It is significant to know that Lord Kāñëa is represented within this universe by the lord or supreme in all categories. No one can be as aristocratic and perfect as Çré Kāñëa, nor can anyone estimate the glories of Çré Kāñëa. Lord Kāñëa is without doubt the Supreme Personality of Godhead.

TEXT 18

o»aE:™avaAstaur"ËÿANAAM
DaAtaUnaAmaisma k(AÂanama,
yama: s\$aMyamataAM caAh"ma,
s\$apaARNAAmaisma vaAs\$auik(:

*uccaiùçraväs turaì gäëää
dhätünäm asmi kâi canam
yamaù saàyamataä cāham
sarpäëäm asmi vāsukiù*

WORD-FOR-WORD MEANINGS

uccaiùçraväù—the horse Uccaiùçravä; *turaì gäëäm*—among horses;
dhätünäm—among metals; *asmi*—I am; *kâi canam*—gold;
yamaù—Yamarāja; *saàyamataä*—among those who punish and suppress;
ca—also; *aham*—I; *sarpäëäm*—among serpents; *asmi*—am;
vāsukiù—Vāsuki.

TRANSLATION

Among horses I am Uccaiùçravä, and I am gold among metals. I am Yamaräja among those who suppress and punish, and among serpents I am Väsuki.

TEXT 19

naAgAen%o"ANAAmanantaAe'hM"
ma{gAen%o": Za{iËÿdM"iï)"NAAma,
@A™amaANAAmahM" tauyaAeR
vaNAARnaAM 'aTamaAe'naGa

*nägendrääm ananto 'haà
mâgendraù çâi gi-daàññoriäm
âçramääm ahaà turyo
varëänäà prathamo 'nagha*

WORD-FOR-WORD MEANINGS

näga-indrääm—among the best of many-hooded snakes;
anantaù—Anantadeva; *aham*—I am; *mâga-indraù*—the lion;
çâi gi-daàññoriäm—among animals with sharp horns and teeth;
âçramääm—among the four social orders of life; *aham*—I am; *turyaù*—the fourth, *sannyäsa*; *varëänäm*—among the four occupational orders;
prathamaù—the first, the *brähmaëas*; *anagha*—O sinless one.

TRANSLATION

O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns, I am the black deer. Among animals with teeth, I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the *brähmaëas*.

TEXT 20

taITaARnaAM ›aAetas\$aAM gAËÿA
s\$amau"%o": s\$ar"s\$aAmah"ma,
@AyouDaAnaAM Danaur"hM"
iṭapaur"£aAe DanauSmataAma,

*térthānāà srotasāà gaī gā
samudraù sarasām aham
āyudhānāà dhanur ahaà
tripura-ghno dhanuñmatām*

WORD-FOR-WORD MEANINGS

tirthānām—among holy places; *srotasām*—among flowing things; *gaī gā*—the sacred Ganges; *samudraù*—the ocean; *sarasām*—among steady bodies of water; *aham*—I am; *āyudhānām*—among weapons; *dhanuù*—the bow; *aha*—I am; *tri-pura-ghnaù*—Lord Çiva; *dhanuù-matām*—among those who wield the bow.

TRANSLATION

Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Çiva.

PURPORT

Lord Çiva used his bow to completely cover with arrows the three demoniac cities built by Maya Dānava.

TEXT 21

iDaSNyaAnaAmasmyahM" maeç&r,"
gAh"naAnaAM ih"maAlaya:

vanas\$patalnaAmaìTa
@AeSaDalnaAmahM" yava:

*dhiñëyänäm asmy ahaà merur
gahanänäà himālayaù
vanaspaténäm açvattha
oñadhénäm ahaà yavaù*

WORD-FOR-WORD MEANINGS

dhiñëyänäm—residences; *asmi*—am; *aham*—I; *meruù*—Mount Sumeru; *gahanänäm*—of impervious places; *himālayaù*—the Himalayas; *vanaspaténäm*—among trees; *açvatthaù*—banyan tree; *oñadhénäm*—among plants; *aham*—I; *yavaù*—barley.

TRANSLATION

Among residences I am Mount Sumeru, and of impervious places I am the Himalayas. Among trees I am the holy fig tree, and among plants I am those that bear grains.

PURPORT

Oñadhénäm here indicates those plants that fructify once and then die. Among them, those that give grains, which sustain human life, represent Kāñëa. Without grains it is not possible to produce milk products, nor can one properly perform Vedic fire sacrifices without offerings of grains.

TEXT 22

paur"AeDas\$aAM vais\$aï"Ae'hM"
“aiöi”AnaAM ba{h"s\$paita:
s\$k(nd"Ae'hM" s\$avaRs\$aenaAnyAma,
@faNyaAM BagAvaAnaja:

purodhasäà vasiñöho 'haà

*brahmiñöhänäà bāhaspatiù
skando 'haà sarva-senānyām
agraëyāà bhagavān ajaù*

WORD-FOR-WORD MEANINGS

purodhasām—among priests; *vasiñōhaù*—Vasiñōha Muni; *aham*—I am; *brahmiñöhānām*—among those fixed in the Vedic conclusion and purpose; *bāhaspatiù*—Bāhaspati, the spiritual master of the demigods; *skandaù*—Kārtikeya; *aham*—I am; *sarva-senānyām*—among all military leaders; *agraëyām*—among those advancing in pious life; *bhagavān*—the great personality; *ajaù*—Lord Brahmā.

TRANSLATION

Among priests I am Vasiñōha Muni, and among those highly situated in Vedic culture I am Bāhaspati. I am Kārtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord Brahmā.

TEXT 23

*yaÁaAnaAM “aöyaÁaAe'hM”
~ataAnaAmaivaihM”s\$anama,
vaAyvagnyak(ARmbauvaAgAAatmaA
zAucalnaAmapyahM” zAuica:*

*yajī ānāà brahma-yajī o 'haà
vratānām avihiàsanam
vāyv-agny-arkāmbu-vāg-ātmā
çucénām apy ahaà çuciù*

WORD-FOR-WORD MEANINGS

yajī ānām—of sacrifices; *brahma-yajī aù*—study of the Veda; *aham*—I am; *vratānām*—of vows; *avihiàsanam*—nonviolence; *vāyu*—wind; *agni*—fire;

arka—the sun; *ambu*—water; *vāk*—and speech; *ātmā*—personified; *çucénām*—of all purifiers; *api*—indeed; *aham*—I am; *çuciù*—pure.

TRANSLATION

Among sacrifices I am study of the Veda, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech.

TEXT 24

yaAegAAAnaAmaAtmas\$aMr"AeDaAe
manṭaAe'isma ivaijagAlSataAma,
@Anvali°ak(L k(AEzAlaAnaAM
ivak(lpa: KyaAitavaAid"naAma,

yogānām ātma-saàrodho
mantra 'smi vijigēñatām
ānvékñiké kauçalānāà
vikalpaù khyāti-vādinām

WORD-FOR-WORD MEANINGS

yogānām—among the eight stages of *yoga* practice (*aññāi ga*); *ātma-saàrodhaù*—the ultimate stage, *samādhi*, in which the soul is completely separated from illusion; *mantraù*—prudent political counsel; *asmi*—I am; *vijigēñatām*—among those desiring victory; *ānvékñiké*—spiritual science, by which one can distinguish between matter and spirit; *kauçalānām*—among all processes of expert discrimination; *vikalpaù*—diversity of perception; *khyāti-vādinām*—among the speculative philosophers.

TRANSLATION

Among the eight progressive states of *yoga* I am the final stage, *samādhi*,

in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception.

PURPORT

Any science is based on the faculty of expert discrimination. By skillful definition of isolated and interactive components one becomes expert in any field. Ultimately the most intelligent person can isolate the spirit soul from matter and describe the properties of matter and spirit as both isolated and interactive components of reality. The proliferation of innumerable philosophical speculations is due to differing modes of perception within the material world. As stated in *Bhagavad-gētā* (15.15), *sarvasya cāhaà hādi sanniviñño mattaù smātir jī ānam apohanaà ca*: the Supreme Personality of Godhead is situated in everyone's heart and awards a particular degree of knowledge or ignorance according to one's desire and merit. Thus the Lord Himself is the basis of the mundane process of philosophical speculation, for He creates differing and alternating modes of perception within the conditioned souls. It is to be understood that one can acquire perfect knowledge only by hearing directly from Lord Kāñēa and not by hearing from conditioned philosophers who imperfectly perceive the creation of the Lord through the screen of their personal desires.

TEXT 25

ñINAAM tau zAtaè&paAhM"
pauMs\$aAM svaAyamBauvaAe manau:
naAr"AyaNA Ae maunaInaAM ca
ku(maAr"Ae "aöcaAir"NA Ama,

*stréää tu çatarüpāhaà
puàsää svāyambhuvo manuù
nārāyaëo munénää ca
kumāro brahmacāriëäm*

WORD-FOR-WORD MEANINGS

strēëām—among ladies; *tu*—indeed; *çatarüpä*—Çatarüpä; *aham*—I am; *puàsäm*—among male personalities; *svâyambhuvaù manuù*—the great *prajāpati* Svâyambhuva Manu; *nārāyaëaù*—the sage Nārāyaëa; *munénām*—among saintly sages; *ca*—also; *kumäraù*—Sanat-kumära; *brahmacäriëām*—among *brahmacārés*.

TRANSLATION

Among ladies I am Çatarüpä, and among male personalities I am her husband, Svâyambhuva Manu. I am Nārāyaëa among the sages and Sanat-kumära among *brahmacārés*.

TEXT 26

DamaARNAAmaisma s\$a^ayaAs\$a:
°aemaANAAmabaih"maRita:
gAu÷AnaAM s\$auna{taM maAE^anaM
imaTaunaAnaAmajastvah"ma,

dharmäëäm asmi sannyäsaù
kñemäëäm abahir-matiù
guhyänäà su-nâtaà maunaà
mithunänäm ajas tv aham

WORD-FOR-WORD MEANINGS

dharmäëäm—among religious principles; *asmi*—I am; *sannyäsaù*—renunciation; *kñemäëäm*—among all types of security; *abahiù-matiù*—awareness within (of the eternal soul); *guhyänäm*—of secrets; *sunâtam*—pleasant speech; *maunam*—silence; *mithunänäm*—of sexual pairs; *ajaù*—Brahmä, the original *prajāpati*; *tu*—indeed; *aham*—I am.

TRANSLATION

Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am Brahmä.

PURPORT

One who realizes the eternal soul within no longer fears any material situation and thus is qualified to accept the renounced order of life, *sannyäsa*. Certainly fear is one of the great miseries of material life; therefore the gift of fearlessness is very valuable and represents Lord Kânëa. Both in ordinary pleasant speech and silence, very few confidential things are revealed, and thus diplomacy and silence are both aids to secrecy. Lord Brahmä is prominent among sexual pairs because the original beautiful couple, Svâyambhuva Manu and Çatarüpä, emerged from Lord Brahmä's body, as explained in Chapter Twelve of the Third Canto of *Çrémad-Bhägavatam*.

TEXT 27

s\$amvats\$ar"Ae'smyainaimaSaAma,
[%taUnaAM maDaumaADavaAE
maAs\$aAnaAM maAgARzAISaAeR'hM"
na°aṭaANAAM taTaAiBaijata,

*saàvatsaro 'smy animiñām
âtünäà madhu-mādhavau
mäsänäà mārگاçérño 'haà
nakñaträëää tathābhijit*

WORD-FOR-WORD MEANINGS

saàvatsaraù—the year; *asmi*—I am; *animiñām*—among the vigilant cycles of time; *âtünām*—among seasons; *madhu-mādhavau*—spring;

māsānām—among months; *mārgaçérñau*—Mārgaçérñā (November-December); *aham*—I am; *nakñātrāëäm*—among asterisms; *tathā*—similarly; *abhijit*—Abhijit.

TRANSLATION

Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Mārgaçérñā, and among lunar houses I am the auspicious Abhijit.

TEXT 28

@hM" yaugAAnaAM ca k{(taM
Dalr"ANAAM de"valaAe'is\$ata:
ãE"paAyanaAe'isma vyaAs\$aAnaAM
k(valnaAM k(Avya @AtmavaAna,

ahaà yugänäà ca kâtaà
dhéräëäà devalo 'sitaù
dvaipäyano 'smi vyäsänäà
kavénäà kāvya ātmavān

WORD-FOR-WORD MEANINGS

aham—I am; *yugänām*—among ages; *ca*—also; *kātam*—Satya-yuga; *dhéräëäm*—among steady sages; *devalaù*—Devala; *asitaù*—Asita; *dvaipāyanaù*—Kāñëa Dvaipāyana; *asmi*—I am; *vyäsänām*—among the editors of the Vedas; *kavénām*—among learned scholars; *kāvyaù*—Çukrācārya; *ātma-vān*—learned in spiritual science.

TRANSLATION

Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kāñëa Dvaipāyana Vedavyāsa, and among learned scholars I am Çukrācārya, the

knower of spiritual science.

TEXT 29

vaAs\$auDe"vaAe BagAvataAM
tvaM tau BaAgAvataeSvah"ma,
ik(mpauç&SaAnaAM h"naumaAna,
ivaâAaANAAM s\$aud"zARna:

*väsudevo bhagavatäà
tvaà tu bhāgavateñv aham
kimpuruñänäà hanumän
vidyādh räëääà sudarçanaù*

WORD-FOR-WORD MEANINGS

väsudevaù—the Supreme Personality of Godhead; *bhagavatäm*—of those entitled to the name Bhagavän; *tvam*—you; *tu*—indeed; *bhāgavateñu*—among My devotees; *aham*—I am; *kimpuruñäëäm*—among the Kimpuruñas; *hanumän*—Hanumän; *vidyādh räëäm*—among the Vidyādharas; *sudarçanaù*—Sudarçana.

TRANSLATION

Among those entitled to the name Bhagavän I am Väsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumän among the Kimpuruñas, and among the Vidyādharas I am Sudarçana.

PURPORT

The Vedic literatures state that one who possesses perfect knowledge of the creation and destruction of all entities and who is completely situated in omniscience is to be known as the Supreme Personality of Godhead, Bhagavän. Although many great personalities are sometimes called Bhagavän, ultimately Bhagavän is the one supreme entity who possesses

unlimited opulences. Throughout history, many important personalities have been addressed as "lord," but ultimately there is only one Supreme Lord. In the Lord's *catur-vyūha*, or quadruple expansion, the first manifestation is Vāsudeva, who here represents all of the Lord's expansions in the *viñēu-tattva* category.

TEXT 30

r"¥aAnaAM paár"AgAAe'isma
paák(AezA: s\$aupaezAs\$aAma,
ku(zAAe'isma d"BaRjaAtalnaAM
gAvyamaAjyaM h"iva:Svah"ma,

ratnānāà padma-rāgo 'smi
padma-koṣaù su-peçasām
kuṣo 'smi darbha-jātnāà
gavyam ājyaà haviñv aham

WORD-FOR-WORD MEANINGS

ratnānām—of jewels; *padma-rāgaù*—the ruby; *asmi*—I am; *padma-koṣaù*—the lotus cup; *su-peçasām*—among beautiful things; *kuṣaù*—the sacred *kuṣa* grass; *asmi*—I am; *darbha-jātnām*—among all types of grass; *gavyam*—cow products; *ājyam*—offering of ghee; *haviñu*—among oblations; *aham*—I am.

TRANSLATION

Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred *kuṣa*, and of oblations I am ghee and other ingredients obtained from the cow.

PURPORT

Pai ca-gavya refers to five sacrificial ingredients obtained from the cow,

namely milk, ghee, yogurt, dung and urine. The cow is so valuable that even its dung and urine are antiseptic and fit for sacrificial offering. *Kuça* grass is also used for religious occasions. Mahārāja Parékñit constructed a sitting place from *kuça* grass during the last week of his life. Among beautiful things the lotus cup formed by lotus petals represents Lord Kāñëa, and among jewels the ruby, which is similar to Lord Kāñëa's own Kaustubha gem, symbolizes the potency of the Lord.

TEXT 31

vyavas\$aAiyanaAmahM" la°mal:
ik(tavaAnaAM C\$lafah":
itaita°aAisma itaita°aUNAAM
s\$aÔvaM s\$aÔvavataAmah"ma,

vyavasäyinäm ahaà lakñméù
kitavänääà chala-grahau
titikñäsmi titikñüëääà
sattvaà sattvavatäm aham

WORD-FOR-WORD MEANINGS

vyavasäyinäm—of the enterprising; *aham*—I am; *lakñméù*—fortune; *kitavänäm*—of cheaters; *chala-grahau*—the gambling; *titikñä*—the forgiveness; *asmi*—I am; *titikñüëäm*—among the tolerant; *sattvam*—the goodness; *sattva-vatäm*—among those in the mode of goodness; *aham*—I am.

TRANSLATION

Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness.

TEXT 32

@Aeja: s\$ah"Ae balavataAM
k(maARhM" ivaiÜ" s\$aAtvataAma,
s\$aAtvataAM navamaUtal=naAma,
@Aid"maUitaRr"hM" par"A

*ojaù saho balavatäà
karmähaà viddhi sätvatäm
sätvatäà nava-mürténäm
ädi-mürtir ahaà parä*

WORD-FOR-WORD MEANINGS

ojaù—the sensory strength; *sahaù*—and mental strength; *balavatäm*—of the strong; *karma*—the devotional activities; *aham*—I am; *viddhi*—please know; *sätvatäm*—among the devotees; *sätvatäm*—among those devotees; *nava-mürténäm*—who worship Me in nine forms; *ädi-mürtiù*—the original form, Väsudeva; *aham*—I am; *parä*—the Supreme.

TRANSLATION

Of the powerful I am bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship Me in nine different forms, among which I am the original and primary Väsudeva.

PURPORT

Generally, the Vaiñëavas worship the Personality of Godhead as Väsudeva, Saì karñaëa, Pradyumna, Aniruddha, Näräyaëa, Hayagrëva, Varäha, Näsiàha and Brahmä. It is understood that when a suitable living entity is not available to fill the post of Brahmä, the Lord Himself assumes the position; therefore Lord Brahmä is mentioned in the list. Lord Viñëu sometimes appears as Indra and sometimes as Brahmä, and it is Viñëu appearing as Brahmä who is indicated in this connection.

TEXT 33

ivaìAvas\$au: paUvaRicaiÔar,"
gAnDavaARps\$ar"s\$aAmah"ma,
BaUDar"ANAAmahM" sTaEya<
gAnDamaAṭamahM" Bauva:

*viçvāvasuù pūrvacittir
gandharvāpsarasām aham
bhūdharāëäm ahaà sthairyāà
gandha-mātram ahaà bhuvaù*

WORD-FOR-WORD MEANINGS

viçvāvasuù—Viçvāvasu; *pūrvacittiù*—Pūrvacitti;
gandharva-apsarasām—among the Gandharvas and Apsarās; *aham*—I am;
bhūdharāëäm—of the mountains; *aham*—I am; *sthairyam*—the steadiness;
gandha-mātram—the perception of aroma; *aham*—I am; *bhuvaù*—of the
earth.

TRANSLATION

**Among the Gandharvas I am Viçvāvasu, and I am Pūrvacitti among the
heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of
the earth.**

PURPORT

In *Bhagavad-gētā* (7.9) Lord Kāñëa says, *puëyo gandhaù pāthivyāà ca*: "I
am the fragrance of the earth." The original fragrance of the earth is very
pleasing and represents Lord Kāñëa. Although unpleasant aromas may be
artificially produced, they do not represent the Lord.

TEXT 34

@paAM r"s\$aê par"mas\$a,
taeijai"AnaAM ivaBaAvas\$au:

‘aBaA s\$UyaeRnäu"taAr"ANAAM
zAbd"Ae'hM" naBas\$a: par":

*apāḥ rasaḥ ca paramas
tejīñhānāḥ vibhāvasuḥ
prabhā sūryendu-tārāḥ
ṣabda 'haḥ nabhasaḥ paraḥ*

WORD-FOR-WORD MEANINGS

apām—of water; *rasaḥ*—the taste; *ca*—also; *paramaḥ*—excellent; *tejīñhānām*—among most brilliant things; *vibhāvasuḥ*—the sun; *prabhā*—the effulgence; *sūrya*—of the sun; *indu*—the moon; *tārāḥ*—and the stars; *ṣabdaḥ*—the sound vibration; *aham*—I am; *nabhasaḥ*—of the sky; *paraḥ*—transcendental.

TRANSLATION

I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.

TEXT 35

“aöNyaAnaAM bailar"hM"
valr"ANAAmah"majauRna:
BaUtaAnaAM isTaitaḥ&tpaiÔar,"
@hM" vaE ‘aitas\$ax.~,(ma:

*brahmaëyānāḥ balir ahaḥ
véṛāḥ aham arjunaḥ
bhūtānāḥ sthitir utpattir
ahaḥ vai pratisaḥ kramaḥ*

WORD-FOR-WORD MEANINGS

brahmaëyānām—of those dedicated to brahminical culture; *baliù*—Bali Mahārāja, the son of Virocana; *aham*—I am; *véṛäëām*—of heroes; *aham*—I am; *arjunaù*—Arjuna; *bhütānām*—of all living beings; *sthitiù*—the maintenance; *utpattiù*—the creation; *aham*—I am; *vai*—indeed; *pratisaì kramaù*—the annihilation.

TRANSLATION

Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities.

TEXT 36

gAtyauftyauts\$agAAeRpaAd"Anama,
@Anand"s\$ pazARla°anama,
@AsvaAd"™autyava,,aANama,
@hM" s\$avaeRin%o"yaein%o"yama,

gaty-ukty-utsargopādānam
ānanda-sparṇa-lakṣānam
āsvāda-ṣṛuty-avaghrāëam
ahaà sarvendriyendriyam

WORD-FOR-WORD MEANINGS

gati—movement of the legs (walking, running, etc.); *ukti*—speech; *utsarga*—evacuation; *upādānam*—accepting with the hands; *ānanda*—the material pleasure of the sex organs; *sparṇa*—touch; *lakṣāëam*—sight; *āsvāda*—taste; *ṣṛuti*—hearing; *avaghrāëam*—smell; *aham*—I am; *sarva-indriya*—of all the senses; *indriyam*—the potency to experience their objects.

TRANSLATION

I am the functions of the five working senses—the legs, speech, anus, hands and sex organs—as well as those of the five knowledge-acquiring senses—touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.

TEXT 37

paṭiṭaval vaAyaaur"Ak(AzA
@ApaAe jyaAeitar"hM" mah"Ana,
ivak(Ar": pauç&SaAe'vya-M(
r"ja: s\$AÔvaM tama: par"ma,
@h"maetat'as\$AÊÿYaAnaM
ÁaAnaM taÔvaivainaêya:

*pāthivé vāyur ākāṣa
āpo jyotir ahaà mahān
vikāraù puruṇo 'vyaktaà
rajaù sattvaà tamaù param
aham etat prasaì khyānaà
jī ānaà tattva-viniṣcayaù*

WORD-FOR-WORD MEANINGS

pāthivé—the subtle form of earth, aroma; *vāyuù*—the subtle form of air, touch; *ākāṣaù*—the subtle form of sky, sound; *āpaù*—the subtle form of water, taste; *jyotiù*—the subtle form of fire, form; *aham*—false ego; *mahān*—the *mahat-tattva*; *vikāraù*—the sixteen elements (earth, water, fire, air and sky, the five working senses, the five knowledge-acquiring senses and the mind); *puruṇaù*—the living entity; *avyaktam*—material nature, *prakāti*; *rajaù*—the mode of passion; *sattvam*—the mode of goodness; *tamaù*—the mode of ignorance; *param*—the Supreme Lord; *aham*—I am; *etat*—this; *prasaì khyānam*—all that has been enumerated; *jī ānam*—knowledge of the above-mentioned elements by individual symptoms; *tattva-viniṣcayaù*—steady conviction, which is the fruit of knowledge.

TRANSLATION

I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me.

PURPORT

Having given a brief but detailed synopsis of His personal opulences within this world, the Lord now briefly summarizes the opulences that expand from His bodily effulgence. It is stated in *Brahma-saṅhitā* that all of the material universes with their infinite varieties, transformations and opulences rest on the bodily effulgence of the Lord. Çrëla Jëva Gosvämé has elaborately explained this point in his commentary on this verse.

TEXT 38

mayaeìre"NA jalvaena
gAuNAena gAuiNAnaA ivanaA
s\$avaARtmanaAipa s\$avaeRNA
na BaAvaAe ivaâtae ,(icata,

mayeçvareëa jëvena
guëena guëinä vinä
sarvätmanäpi sarveëa
na bhävo vidyate kvacit

WORD-FOR-WORD MEANINGS

mayä—Me; *éçvareëa*—the Supreme Lord; *jëvena*—the living entity; *guëena*—the modes of nature; *guëinä*—the *mahat-tattva*; *vinä*—without; *sarva-ätmanä*—the soul of all that exists; *api*—indeed; *sarveëa*—everything;

na—not; *bhāvaù*—existence; *vidyate*—there is; *kvacit*—whatsoever.

TRANSLATION

As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the *mahat-tattva*. Thus I am everything, and nothing whatsoever can exist without Me.

PURPORT

Without the manifestation of the *mahat-tattva*, or total material existence, and the *jéva*, or living entity, nothing can exist within the material world. Everything we experience is a combination of the living entity and matter, in its various subtle and gross categories. The Supreme Personality of Godhead is the entire basis of the existence of both the living entity and matter. Nothing can possibly exist even for a moment without the mercy of the Supreme Lord. One should not foolishly conclude that the Lord is therefore material. As has been clearly explained in this canto of the *Bhāgavatam*, both the living entity and the Supreme Lord are completely transcendental to material nature. The living entity, however, has the propensity to dream that he is material, whereas the Lord constantly remembers the transcendental position of both Himself and the conditioned dreaming entity. As the Lord is transcendental, His abode is also far beyond the reach of the modes of nature. The actual purpose of life is to understand by mature conviction the transcendental Lord, His transcendental abode, our own transcendental position and the process by which we may go back home, back to Godhead.

TEXT 39

s\$âÿYaAnaM par"maANaUnaAM
k(Alaena i,(yatae mayaA
na taTaA mae ivaBaUtalnaAM
s\$a{jataAe'Nx"Aina k(Aeiq%zA:

*saì khyānaà paramäëünäà
kälēna kriyate mayä
na tathä me vibhütēnāà
sājato 'ëöäni koõïçau*

WORD-FOR-WORD MEANINGS

saì khyānam—counting; *parama-aëünām*—of the atoms; *kälēna*—after some time; *kriyate*—is done; *mayä*—by Me; *na*—not; *tathä*—in the same way; *me*—of Me; *vibhütēnām*—of the opulences; *sājatau*—who am creating; *aëöäni*—universes; *koõïçau*—by the innumerable millions.

TRANSLATION

Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest within innumerable universes.

PURPORT

The Lord here explains that Uddhava should not expect a complete catalog of the Lord's opulences, since even the Lord Himself finds no limit to such opulences. According to Çrēla Jēva Gosvāmē, *kälēna* indicates that the Supreme Personality of Godhead is within every atom and can therefore easily calculate the total number of atoms. However, although the Lord is certainly omniscient, even He Himself cannot supply a finite number for His opulences, because they are infinite.

TEXT 40

*taeja: ™al: k(LitaR(rE"iya<
œ"IstyaAgA: s\$AEBagAM BagA:
valya< itaita°aA ivaÁaAnaM
yaṭa yaṭa s\$A mae"M'zAk(:*

*tejaù çréù kértir aiçvaryaà
hrés tyägaù saubhagaà bhagaù
véryaà titikñä vijji änaà
yatra yatra sa me 'àçakaù*

WORD-FOR-WORD MEANINGS

tejaù—power; *çréù*—beautiful, valuable things; *kétiù*—fame;
aiçvaryam—opulence; *hréù*—humility; *tyägaù*—renunciation;
saubhagam—that which pleases the mind and senses; *bhagaù*—good
fortune; *véryam*—strength; *titikñä*—tolerance; *vijji änam*—spiritual
knowledge; *yatra yatra*—wherever; *saù*—this; *me*—My;
aàçakaù—expansion.

TRANSLATION

Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence.

PURPORT

Although the Lord stated in the previous verse that His opulences are innumerable, the Lord here gives a specific resume and demonstration of His opulences.

TEXT 41

**WtaAstae k(LitaRtaA: s\$avaAR:
s\$aÉeÿpaeNA ivaBaUtaya:
manaAeivak(Ar"A WvaEtae
yaTaA vaAcaAiBaDalyatae**

*etäs te kértitäu sarväu
saì kñepeeä vibhütayaù*

*mano-vikārā evaite
yathā vācābhidhēyate*

WORD-FOR-WORD MEANINGS

etāu—these; *te*—to you; *kértitāu*—described; *sarvāu*—all; *saī kñepeēa*—briefly; *vibhūtayaū*—spiritual opulences; *manaū*—of the mind; *vikārāu*—transformations; *eva*—indeed; *ete*—these; *yathā*—accordingly; *vācā*—by words; *abhidhēyate*—each is described.

TRANSLATION

I have briefly described to you all My spiritual opulences and also the extraordinary material features of My creation, which are perceived by the mind and defined in different ways according to circumstances.

PURPORT

According to Sanskrit grammar, and as confirmed by Ṣṛēla Ṣṛēdhara Svāmē, the words *etāu* and *ete* describe two distinct sets of the Lord's opulences. The Lord has described His opulent plenary expansions, such as Vāsudeva, Nārāyaēa, the Supersoul, etc., and further the Lord has described the outstanding features of the material creation, which are also included among the glories of the Personality of Godhead. The plenary manifestations of the Lord, such as Vāsudeva, Nārāyaēa, etc., are all eternal, unchanging transcendental features of the Lord and are indicated by the term *etāu*. The extraordinary aspects of material creation, however, are circumstantial and dependent on individual perception, and they are therefore described here by the words *mano-vikārā evaite yathā vācābhidhēyate*. Ṣṛēla Jēva Gosvāmē explains that by consistent logical application of synonyms, *etāu* refers to the Lord's eternal spiritual manifestations, beyond the perception of the material senses, whereas *ete* refers to those opulences that can be perceived by conditioned souls. He gives the example that the paraphernalia and intimate associates of a king are all considered to be part and parcel of the king and are therefore granted

royal status. Similarly, the opulent features of material creation are reflected expansions of the Lord's personal opulences and thus may be considered nondifferent from Him. One should not, however, wrongly assume that such insignificant material opulences occupy the same status as the Lord's plenary features as the Personality of Godhead, which are qualitatively and quantitatively equal to the Lord.

Çréla Viçvanātha Cakravarté Ōhākura comments as follows on this verse. "The Lord's external opulences are called *mano-vikārāu*, or 'related to mental transformation,' because ordinary people perceive extraordinary features of the material world according to their personal state of mind. Thus the word *vācābhidhēyate* indicates that conditioned souls describe the Lord's material creation according to specific material circumstances. Because of the circumstantial relative definitions of material opulence, such opulence is never to be considered a direct plenary manifestation of the Lord's personal form. When one's state of mind is transformed into a favorable or affectionate state, one defines a manifestation of the Lord's energy as 'my son,' 'my father,' 'my husband,' 'my uncle,' 'the son of my brother,' 'my friend,' and so on. One forgets that every living entity is actually part and parcel of the Supreme Personality of Godhead and that whatever opulences, talents or outstanding features one may exhibit are actually the potencies of the Lord. Similarly, when the mind is transformed into a negative or inimical state, one thinks, 'This person will be the ruin of me,' 'This person must be finished by me,' 'He is my enemy' or 'I am his enemy,' 'He is a killer, or 'He should be killed.' The negative state of mind is also expressed when one is attracted to the extraordinary material aspects of particular persons or objects but forgets that they are manifestations of the potency of the Personality of Godhead. Even the demigod Indra, who is quite obviously a manifestation of the Lord's material opulences, is misunderstood by others. For example, Indra's wife, Çacé, thinks that Indra is 'my husband,' whereas Aditi thinks that he is 'my son.' Jayanta thinks that he is 'my father,' Bāhaspati thinks that he is 'my disciple,' whereas the demons feel that Indra is their personal enemy. Thus different personalities define him according to their mental state. The Lord's material opulences, being relatively perceived, are therefore called *mano-vikāra*, which means they are

dependent on mental states. This relative perception is material because it does not recognize the Supreme Personality of Godhead as the actual source of the particular opulence. If one sees Lord Kâñëa as the source of all opulences and gives up all desires to enjoy or possess the Lord's opulences, then one can see the spiritual nature of these opulences. At that time, even though one may continue to perceive the variety and distinctions of the material world, one will become perfect in Kâñëa consciousness. One should not conclude, as do the voidist philosophers, that the Lord's spiritual manifestations in the *viñëu-tattva* and liberated *jéva* categories are also products of relative perception and mental states. This useless idea is contrary to the entire body of the Supreme Personality of Godhead's teachings to Çré Uddhava."

According to Çréla Jéva Gosvämé, the word *väcä* also indicates the various Vedic literatures that describe the particular processes by which the Lord manifests His spiritual and material opulences, and in this context *yathä* indicates the specific procedures of manifestation and creation.

TEXT 42

vaAcaM yacC\$ manaAe yacC\$
 'aANAAna, yacCe\$i%"yaAiNA ca
 @AtmaAnamaAtmanaA yacC\$
 na BaUya: k(lpas\$ae'Dvanae

*väcä à yaccha mano yaccha
 präëän yacchedriyäëi ca
 ätmānam ātmanā yaccha
 na bhüyaù kalpase 'dhvane*

WORD-FOR-WORD MEANINGS

väcam—speech; *yaccha*—control; *manaù*—the mind; *yaccha*—control; *präëän*—your breathing; *yaccha*—control; *indriyäëi*—the senses; *ca*—also; *ätmānam*—the intelligence; *ātmanā*—by purified intelligence; *yaccha*—control; *na*—never; *bhüyaù*—again; *kalpase*—you will fall;

adhvane—on the path of material existence.

TRANSLATION

Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence.

PURPORT

One should see all things as expansions of the Supreme Lord's potency, and thus with speech, mind and senses one should offer respect to all things, without minimizing any living entity or material object. Since everything belongs to the Lord, everything ultimately should be engaged in the Lord's service with great care. A self-realized devotee tolerates personal insult and does not become envious of any living entity, nor does he see anyone as his enemy. This is practical enlightenment. Although a pure devotee may criticize those who obstruct the Lord's mission, such criticism is never personally motivated nor is it ever based on enviousness. An advanced devotee of the Lord may chastise his followers or criticize the demoniac, but only to carry out the mission of the Supreme Lord and never out of personal enmity or enviousness. For one who completely gives up the material concept of life there is no possibility of entering again onto the path of birth and death.

TEXT 43

yaAe vaE vaAx.~manas\$al s\$aMyagA,
@s\$aMyacC\$inDayaA yaita:
tasya ~ataM tapaAe d"AnaM
ṛavatyaAmaGaq%Ambauvata,

*yo vai vāi -manasé saàyaḡ
asaàyacchan dhiyā yatiù*

*tasya vrataà tapo dānaà
sravaty āma-ghaāmbu-vat*

WORD-FOR-WORD MEANINGS

yaù—one who; *vai*—certainly; *vāk-manas*—the speech and mind; *saàyak*—completely; *asaàyacchan*—not controlling; *dhiyā*—by intelligence; *yatiù*—a transcendentalist; *tasya*—his; *vrata*—vows; *tapau*—austerities; *dānam*—charity; *sravati*—run out; *āma*—unbaked; *ghaā*—in a pot; *ambu-vat*—like water.

TRANSLATION

A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.

PURPORT

When a clay pot is properly baked it holds any liquid substance without leakage. If a clay pot is not properly baked, however, water or any other liquid within it will seep out and be lost. Similarly, a transcendentalist who does not control his speech and mind will find that his spiritual discipline and austerity gradually seep away and are lost. *Dāna*, or "charity," refers to work performed for the welfare of others. Those who are trying to give the highest charity by preaching Kāñēa consciousness should not engage in speaking cleverly for the satisfaction of beautiful women, nor should they attempt to become artificially intellectual simply for the sake of mundane academic prestige. One should not even think of intimate sexual relationships, nor should one daydream of acquiring a prestigious position. Otherwise, one's determination to strictly practice Kāñēa consciousness will be lost, as described here. One must control the mind, senses and speech by higher intelligence so that one's life will be successful.

TEXT 44

tasmaAã"caAe mana: 'aANAAna,
inayacCe\$matpar"AyaNA:
maà"i·(yau·(yaA bauÜ"YaA
tata: pair"s\$amaApyatae

*tasmäd vaco manaù präëän
niyacchen mat-paräyaëaù
mad-bhakti-yuktayä buddhyä
tataù parisamäpyate*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *vacaù*—words; *manaù*—the mind; *präëän*—the life airs; *niyacchet*—one should control; *mat-paräyaëaù*—who is devoted to Me; *mat*—unto Me; *bhakti*—with devotion; *yuktayä*—endowed; *buddhyä*—by such intelligence; *tataù*—thus; *parisamäpyate*—one fulfills the mission of life.

TRANSLATION

Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life.

PURPORT

One can develop loving devotional intelligence by perfectly chanting the Brahma-gäyatrë *mantra* awarded at the moment of *brähmaëa* initiation. By clear intelligence, one becomes naturally and spontaneously disinterested in the rewards offered by mental speculation and fruitive activities and takes full shelter of the Supreme Personality of Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Sixteenth Chapter, of the Çrémad-Bhägavatam, entitled "The Lord's Opulence."

17. Lord Kāñëa's Description of the Varëäçrama System

Previously, the Supreme Lord, Çré Kāñëa, had assumed the form of Haàsa and glorified the duties of the *brahmacäri* and *gāhashta* orders. In this present chapter Lord Kāñëa further describes these matters to Uddhava.

After Uddhava inquires from Çré Kāñëa about the duties of the social and religious orders of the *varëäçrama* society, the Lord replies that in the first age, Satya-yuga, there was only one social order, called *haàsa*. In that age men were automatically dedicated to pure devotional service from their very birth, and since everyone was perfect in-all respects, the age was called Kāta-yuga. The *Vedas* were then manifest in the form of the sacred syllable *oà*, and the Supreme Lord was perceived within the mind in the form of the four-legged bull of religion. There were no formalized processes of sacrifice, and the sinless people, who were naturally inclined to austerity, simply engaged in meditation on the personal form of the Lord. In the following age, Tretä-yuga, there became manifest from the heart of the Supreme Personality of Godhead the three *Vedas*, and from them the three forms of the sacrificial fire. At that time the system of four *varëas* and four *äçramas*, which prescribes material and spiritual duties for the different members of society, appeared from the bodily limbs of the Lord. According to how the social divisions took birth from higher and lower features of the Lord's body, they became endowed with higher and lower qualities. After this description, Lord Kāñëa explains the natures of persons in each of the four *varëas* and of those who are outside the limits of the *varëas*. He also describes those qualities that pertain to humanity in general.

Members of the higher orders are qualified to accept second birth. After receiving the sacred thread initiation, they should go to live in the *guru-kula*, the home of the spiritual master. With a pacified mind, the

student (*brahmacāre*) should absorb himself in study of the *Vedas*. He should keep matted hair and is forbidden to wash his teeth, prepare a nice seat for himself, talk when bathing or evacuating, cut his hair and nails or at any time pass semen. He must regularly perform worship at the three junctures of the day and must render devotional service to his spiritual master in a spirit free from envy. The *brahmacāre* must offer to the *guru* whatever food and other things he obtains by begging. He accepts for his maintenance whatever remnants of the Lord he is granted. He should render menial service to the spiritual master by massaging his feet and worshipping him and should avoid all sense gratification and strictly maintain the vow of celibacy. With his mind, body and words, he should worship the Supreme Lord in the form of the Supersoul in the way prescribed for him. For *brahmacārīs*, seeing or touching women, and conversations or sports in the company of women, are absolutely disallowed. Cleanliness and ritual purification by water should be observed by members of all the spiritual orders of society. Everyone is also advised to always remember that the Supreme Personality of Godhead is the Supreme Soul dwelling within the hearts of all.

After studying all the different aspects of the *Vedas*, a *brāhmaëa* who has material desires may take permission from his spiritual master and enter family life. Otherwise, if he has no material desire, he may become a *vānaprastha* or *sannyāsē*. The proper order of succession should be followed in changing from one spiritual order to the next. One who wishes to enter the household order should accept a wife who is of the same social class, who is not objectionable, and who is somewhat younger in age than he.

The obligatory duties of the three classes who are twice-born—the *brāhmaëas*, *kñātriyas* and *vaiçyas*—are worship of the Lord, study of the *Vedas* and giving charity. The occupational duties of accepting charity, teaching others and performing sacrifice for others are the privilege of the *brāhmaëas* alone. If a *brāhmaëa* considers that his consciousness is contaminated by engaging in these occupations, he may sustain his existence by collecting grains from the fields. If he is disturbed by poverty, the *brāhmaëa* may out of necessity accept the business of a *kñātriya* or *vaiçya*, but he should never take the occupation of a *çüdra*. In a similar situation, a *kñātriya* may take the

occupation of a *vaiçya*, and a *vaiçya* that of a *çüdra*. But when the emergency has passed, it is not fitting to continue earning one's living by a lower occupation. A *brähmaëa* who is properly fixed in his personal duty rejects all insignificant material desires, always serves the *Vaiñëavas* and is under the protection of the Supreme Personality of Godhead. The householder should study the *Vedas* every day and maintain his wards with money honestly earned by his own occupation. As far as possible, he should execute worship of the Lord by ritual sacrifices. Remaining unattached to material life and fixed in devotion to the Supreme Lord, the householder may finally take the order of *vänaprastha*, so that he can fully involve himself in the Lord's worship. If he has a grown son, he may directly take the renounced order of *sannyäsa*. But persons who are excessively lusty after women, who have no proper discrimination, and who are extremely attached to wealth and possessions remain perpetually in anxiety over the welfare of their family members and are doomed to take their next birth in a lower species of life.

TEXTS 1-2

™aloÜ"va ovaAca
yastvayaAiBaih"ta: paUva<
DamaRstvaà"i·(la°aNA:
vaNAARzAmaAcaAr"vataAM
s\$avaeRSaAM iã"pad"Amaipa

yaTaAnauï"lyamaAnaena
tvaiya Bai·(na{RNAAM Bavaeta,
svaDamaeRNAAr"ivand"A°a
tanmamaAKyaAtaumahR"is\$a

çré-uddhava uväca
yas tvayäbhihitaù pürvaà
dharmaś tvad-bhakti-lakñāëaù
varëäçramäcāravatäà
sarveñäà dvi-padām api

*yathānuñōhēyamānena
tvayi bhaktir nāēāà bhavet
sva-dharmeēāravindākñā
tan mamākhyātum arhasi*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *yaù*—which; *tvayā*—by You; *abhihitaù*—described; *pūrvam*—previously; *dharmaù*—religious principles; *tvat-bhakti-lakñāēāù*—characterized by devotional service to Your Lordship; *varēa-āçrama*—of the *varēāçrama* system; *ācāratām*—of the faithful followers; *sarveñām*—of all; *dvi-padām*—of ordinary human beings (who do not follow the *varēāçrama* system); *api*—even; *yathā*—according to; *anuñōhēyamānena*—the process being executed; *tvayi*—in You; *bhaktiù*—loving service; *nāēām*—of human beings; *bhavet*—may be; *sva-dharmeēā*—by one's own occupational duty; *aravinda-akñā*—O lotus-eyed one; *tat*—that; *mama*—to me; *ākhyātum*—to explain; *arhasi*—You ought.

TRANSLATION

Çré Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the *varēāçrama* system and even ordinary, unregulated human beings. My dear lotus-eyed Lord, now please explain to me how all human beings can achieve loving service unto You by the execution of their prescribed duties.

PURPORT

Lord Kāñēa has already elaborately explained the process of *jī'āna-yoga*, *bhakti-yoga* and *añōāi ga-yoga*. Now Uddhava inquires how those inclined toward *karma-yoga* can achieve the perfection of life, Kāñēa consciousness. In *Bhagavad-gētā* (4.13) Lord Kāñēa describes that He is personally the creator of the *varēāçrama* system. *Cātur-varēyaà mayā sññōaà guēa-karma-vibhāgaçaù*. Therefore the ultimate goal of the *varēāçrama*

system is to please the Supreme Personality of Godhead. In other words, one should become a devotee of the Lord and learn the process of pure devotional service. The easiest method of achieving pure devotional service is by the association of pure devotees of the Lord. If one submissively and faithfully associates with pure devotees, one can immediately achieve the perfection of life. A Kāñëa conscious person is not required to execute all the formalities of the *varëäçrama* system, because a Kāñëa conscious person, absorbed in love of Godhead, automatically gives up all sense gratification and mental speculation. Those human beings who do not follow the *varëäçrama* system are here referred to as *dvi-padām*, or two-legged. In other words, one who does not follow the religious path of life is known to be human only by the possession of two legs. Even ordinary animals and insects are eagerly engaged in eating, sleeping, mating and defending; the human being, however, is distinguished from such lower forms of life by his capacity to become religious and, ultimately, to love God in pure Kāñëa consciousness.

TEXTS 3-4

paur"A ik(la mah"AbaAh"Ae
Dama< par"makM('aBaAe
yaÔaena hM"s\$ae&paeNA
"aöNAe'ByaAtTa maADava

s\$a wd"Anal%M s\$aumah"taA
k(AlaenaAima†ak(zARna
na 'aAyaAe BaivataA matyaR-
laAeke('aAgAnauzAAis\$ata:

purä kila mahä-bäho
dharmaà paramakaà prabho
yat tena haàsa-rüpeëa
brahmaëe 'bhyättha mädhava
sa idänéà su-mahatä

*kälenāmitra-karṣana
na prāyo bhavitā martya-
loke prāg anuṣṣitaù*

WORD-FOR-WORD MEANINGS

purā—previously; *kila*—indeed; *mahā-bāho*—O mighty-armed one; *dharmam*—religious principles; *paramakam*—bringing the greatest happiness; *prabho*—my Lord; *yat*—which; *tena*—by that; *haṁsa-rūpeṇa*—in the form of Lord Haṁsa; *brahmaṇe*—unto Lord Brahmā; *abhyāttha*—You spoke; *mādhava*—my dear Mādhava; *saù*—that (knowledge of religious principles); *idānīm*—presently; *su-mahatā*—after very long; *kālena*—time; *amitra-karṣana*—O subduer of the enemy; *na*—not; *prāyaù*—generally; *bhavitā*—will exist; *martya-loke*—in human society; *prāk*—previously; *anuṣṣitaù*—instructed.

TRANSLATION

My dear Lord, O mighty-armed one, previously in Your form of Lord Haṁsa You spoke to Lord Brahmā those religious principles that bring supreme happiness to the practitioner. My dear Mādhava, now much time has passed, and that which You previously instructed will soon practically cease to exist, O subduer of the enemy.

TEXTS 5-6

va·(A k(ṭaARivataA naAnyAe
DamaRsyaAcyauta tae Bauiva
s\$BaBaAyaAmaipa vaEir"HcyaAM
yaṭa maUitaRDar"A: k(laA:

k(ṭaARivaṭaA 'avaṭaA ca
BavataA maDaus\$aUd"na
tya·e(mah"ltae de"va

ivanaíM" k(: 'ava^oyaita

*vaktä kartävitä nānyo
dharmasyācyuta te bhuvi
sabhāyām api vairīi cyāà
yatra mūrti-dharāu kalāu*

*kartrāvitṛa pravaktrā ca
bhavatā madhusūdana
tyakte mahē-tale deva
vinaññaà kaù pravakñyati*

WORD-FOR-WORD MEANINGS

vaktä—speaker; *kartä*—creator; *avitä*—protector; *na*—not; *anyaù*—any other; *dharmasya*—of supreme religious principles; *acyuta*—my dear Acyuta; *te*—than You; *bhuvi*—on the earth; *sabhāyām*—in the assembly; *api*—even; *vairīi cyām*—of Lord Brahmā; *yatra*—wherein; *mūrti-dharāu*—in the personified form; *kalāu*—the *Vedas*; *kartrā*—by the creator; *avitṛa*—by the protector; *pravaktrā*—by the speaker; *ca*—also; *bhavatā*—by Your Lordship; *madhusūdana*—my dear Madhusūdana; *tyakte*—when it is abandoned; *mahē-tale*—the earth; *deva*—my dear Lord; *vinaññaam*—those lost principles of religion; *kaù*—who; *pravakñyati*—will speak.

TRANSLATION

My dear Lord Acyuta, there is no speaker, creator and protector of supreme religious principles other than Your Lordship, either on the earth or even in the assembly of Lord Brahmā, where the personified *Vedas* reside. Thus, my dear Lord Madhusūdana, when You, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

TEXT 7

taÔvaM na: s\$avaRDamaRÁa
DamaRstvaà"i·(la°aNA:
yaTaA yasya ivaDalyaeta
taTaA vaNARya mae 'aBaAe

*tat tvaà naù sarva-dharma-jì a
dharmaś tvad-bhakti-lakñāēaù
yathā yasya vidhéyeta
tathā varēaya me prabho*

WORD-FOR-WORD MEANINGS

tat—therefore; *tvam*—You; *naù*—among us (human beings); *sarva-dharma-jì a*—O supreme knower of religious principles; *dharmaù*—the spiritual path; *tvad-bhakti*—by loving service to You; *lakñāēaù*—characterized; *yathā*—in which way; *yasya*—of whom; *vidhéyeta*—may be executed; *tathā*—in that way; *varēaya*—please describe; *me*—unto me; *prabho*—my Lord.

TRANSLATION

Therefore, my Lord, since You are the knower of all religious principles, please describe to me the human beings who may execute the path of loving service to You and how such service is to be rendered.

TEXT 8

™alzAuk(ovaAca
wtTaM svaBa{tyamauKyaena
pa{í": s\$a BagAvaAna, h"ir":
'alta: °aemaAya matyaARnaAM
DamaARnaAh" s\$anaAtanaAna,

*çré-çuka uvāca
itthaà sva-bhātya-mukhyena
pāññaù sa bhagavān hariù*

prētaù kñemāya martyānāà
dharmān āha sanātanān

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *ittham*—thus; *sva-bhātya-mukhyena*—by the best of His devotees; *pāññaù*—questioned; *saù*—He; *bhagavān*—the Supreme Personality of Godhead; *hariù*—Çré Kāñēa; *prētaù*—being pleased; *kñemāya*—for the highest welfare; *martyānām*—of all conditioned souls; *dharmān*—religious principles; *āha*—spoke; *sanātanān*—eternal.

TRANSLATION

Çré Çukadeva Gosvāmé said: **Çré Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Personality of Godhead, çré Kāñēa, was pleased and for the welfare of all conditioned souls spoke those religious principles that are eternal.**

TEXT 9

™alBagAvaAnauvaAca
Damyar W Sa tava 'a'aAe
naE:™aeyas\$ak(r"Ae na{NAAma,
vaNAAR™amaAcaAr"vataAM
tatauÜ"va inabaAeDa mae

çré-bhagavān uvāca
dharmya eña tava praçno
naiùçreyasa-karo nāëām
varëäçramäcāravatāà
tam uddhava nibodha me

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said;

dharmyaù—faithful to religious principles; *eñaù*—this; *tava*—your; *praçnaù*—question; *naiùçreyasa-karaù*—the cause of pure devotional service; *nâëäm*—for ordinary human beings; *varëa-äçrama*—the *varëäçrama* system; *äcära-vatäm*—for those who faithfully follow; *tam*—those highest religious principles; *uddhava*—My dear Uddhava; *nibodha*—please learn; *me*—from Me.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, your question is faithful to religious principles and thus gives rise to the highest perfection in life, pure devotional service, for both ordinary human beings and the followers of the *varëäçrama* system. Now please learn from Me those supreme religious principles.

PURPORT

The word *naiùçreyasa-kara* indicates that which awards the highest perfection of life, Kânëa consciousness, which the Lord is explaining to Çré Uddhava. When considering religious principles, ordinary human beings remain bogged down in sectarian mundane considerations. The process that awards the highest perfection of life should be considered the most auspicious for human beings. The *varëäçrama* system is the most scientific presentation of religiosity on the earth, and those who are most perfect in that system come to the point of Kânëa consciousness, or dedicating everything for the satisfaction of the Supreme Lord.

TEXT 10

@Ad"AE k{(tayaugAe vaNAAeR
na{NAAM hM"s\$a wita sma{ta:
k{(tak{(tyaA: 'ajaA jaAtyaA
tasmaAtk{(tayaugAM ivaäu":

ädau kâta-yuge varëo

*nâëää haàsa iti smâtaù
kâta-kâtyäù prajā jâtyä
tasmât kâta-yugaà viduù*

WORD-FOR-WORD MEANINGS

ädau—in the beginning (of the millennium); *kâta-yuge*—in the Satya-yuga, or age of truth; *varëaù*—the social class; *nâëäm*—of human beings; *haàsaù*—named *haàsa*; *iti*—thus; *smâtaù*—well known; *kâta-kâtyäù*—perfect in the execution of duties by complete surrender to the Supreme Lord; *prajāù*—the citizens; *jâtyä*—automatically by birth; *tasmât*—therefore; *kâta-yugam*—Kâta-yuga, or the age in which all duties are fulfilled; *viduù*—was thus known by the learned.

TRANSLATION

In the beginning, in Satya-yuga, there is only one social class, called *haàsa*, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kâta-yuga, or the age in which all religious duties are perfectly fulfilled.

PURPORT

It is understood from this verse that the supreme religious principle is unalloyed surrender to the Supreme Personality of Godhead. In Satya-yuga there is no influence of the lower modes of nature, and therefore all human beings belong to the highest social order, called *haàsa*, in which one comes under the direct supervision of the Personality of Godhead. In the modern age people are crying out for social equality, but unless all human beings are situated in the mode of goodness, which is the position of purity and unalloyed devotion, social equality is not possible. As the lower modes of nature become prominent, secondary religious principles arise, by which people may be gradually elevated to the pure stage of unalloyed surrender to God. In Satya-yuga there are no inferior human beings, and thus there is no need of secondary religious principles. Everyone directly takes to the

unalloyed service of the Lord, fulfilling perfectly all religious obligations. In Sanskrit, one who perfectly executes all duties is called *kâta-kâtya*, as mentioned in this verse. Therefore Satya-yuga is called Kâta-yuga, or the age of perfect religious action. According to Çréla Jéva Gosvämé, the word *âdau* ("in the beginning") refers to the moment of universal creation. In other words, the *varëäçrama* system is not a recent concoction but naturally arises at the time of creation and should therefore be accepted by all intelligent human beings.

TEXT 11

vaed": 'aNAva WvaAfae
DamaAeR'hM" va{Saè&paDa{k,(
opaAs\$atae tapaAeinaï"A
hM"s\$aM maAM mau·(ik(ilbaSaA:

*vedaù praëava evagre
dharma 'haà vâña-rüpa-dhâk
upäsate tapo-niñöhä
haàsaà mäà mukta-kilbiñäù*

WORD-FOR-WORD MEANINGS

vedaù—the *Veda*; *praëavaù*—the sacred syllable *oà*; *eva*—indeed; *agre*—in Satya-yuga; *dharmaù*—the object of mental activities; *aham*—I; *vâña-rüpa-dhâk*—bearing the form of the bull of religion; *upäsate*—they worship; *tapaù-niñöhäù*—fixed in austerity; *haàsam*—Lord Haàsa; *mäm*—Me; *mukta*—freed from; *kilbiñäù*—all sins.

TRANSLATION

In Satya-yuga the undivided *Veda* is expressed by the syllable *oà*, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Haàsa.

PURPORT

The bull of religion is described in *Çrémad-Bhāgavatam* (1.17.24): *tapaù çaucam dayā satyam iti pādāu kâte kâtāu*. "In the age of Satya [truthfulness], your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness." Çré Vyāsadeva divided the one *Veda* into four—the *Āg*, *Yajur*, *Sāma* and *Atharva Vedas*—at the end of Dvāpara-yuga, but in Satya-yuga the whole of Vedic knowledge is easily understood by everyone simply by vibrating the syllable *oā*. In this age there are no ritualistic or pious activities such as sacrifice, since everyone is sinless, austere and fully engaged in worshiping the Personality of Godhead, Lord Haāsa, through the process of meditation.

TEXT 12

‡aetaAmauKae mah"ABaAgA
'aANAAanmae ô\$d"yaAt‡ayaI
ivaâA 'aAäu"r"BaUÔasyaA
@h"maAs\$aM i‡ava{nmaKa:

tretā-mukhe mahā-bhāga
prāēān me hādayāt trayē
vidyā prādurabhūt tasyā
aham āsāē tri-vān makhaù

WORD-FOR-WORD MEANINGS

tretā-mukhe—at the beginning of Tretā-yuga; *mahā-bhāga*—O greatly fortunate one; *prāēāt*—from the abode of *prāēa*, or the life air; *me*—My; *hādayāt*—from the heart; *trayē*—the threefold; *vidyā*—Vedic knowledge; *prādurabhūt*—appeared; *tasyāu*—from that knowledge; *aham*—I; *āsam*—appeared; *tri-vāt*—in three divisions; *makhaù*—sacrifice.

TRANSLATION

O greatly fortunate one, at the beginning of Tretā-yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions—as Āg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice.

PURPORT

In Tretā-yuga, the bull of religion loses one leg, and only seventy-five percent of religious principles are manifested, represented by the three principal *Vedas*—Āg, Sāma and Yajur. The Lord appears in the process of threefold Vedic sacrifice. The three divisions are understood as follows. The *hotā* priest offers oblations into the fire and chants the *Āg Veda*; the *udgātā* priest chants the *Sāma Veda*; and the *adhvaryu* priest, who arranges the sacrificial ground, altar, etc., chants the *Yajur Veda*. In Tretā-yuga such sacrifice is the authorized process for spiritual perfection. The word *prāēāt* in this verse refers to the universal form of the Personality of Godhead. This form is further described in the following verses.

TEXT 13

iva'a⁰aiṭayaivaq%.zAU#%"A
mauKabaAó"ç&paAd"jaA:
vaEr"AjaAtpauç&SaAÄaAtaA
ya @AtmaAcaAr"la⁰aNAA:

vipra-kñatriya-viö-çüdrä
mukha-bähüru-päda-jäù
vairäjät puruñäj jätä
ya ätmäcära-lakñäëäù

WORD-FOR-WORD MEANINGS

vipra—*brähmaëas*; *kñatriya*—*kñatriyas*, the martial class; *viö*—*vaiçyas*, mercantile men; *çüdräù*—*çüdras*, workers; *mukha*—from the mouth; *bähu*—arms; *üru*—thighs; *päda*—and legs; *jäù*—born; *vairäjät*—from the

universal form; *puruñāt*—from the Personality of Godhead; *jätäù*—generated; *ye-who*; *ätma*—personal; *äcära*—by activities; *lakñäëäù*—recognized.

TRANSLATION

In Tretä-yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brähmaëas appeared from the Lord's face, the kñätriyas from the Lord's arms, the vaiçyas from the Lord's thighs and the çüdras from the legs of that mighty form. Each social division was recognized by its particular duties and behavior.

TEXT 14

gA{h"A™amaAe jaGanataAe
“aöcaya< ô\$d"Ae mama
va°a:sTalaAã"naevaAs\$a:
s\$a^yaAs\$a: izAr"is\$a isTata:

gâhäçramo jaghanato
brahmacaryaà hâdo mama
vakñäù-sthaläd vane-väsaù
sannyäsaù çirasi sthitaù

WORD-FOR-WORD MEANINGS

gâha-äçramaù—married life; *jaghanataù*—from the loins; *brahmacaryam*—celibate student life; *hâdaù*—from the heart; *mama*—My; *vakñäù-sthalät*—from the chest; *vane*—in the forest; *väsaù*—dwelling; *sannyäsaù*—the renounced order of life; *çirasi*—in the head; *sthitaù*—situated.

TRANSLATION

The married order of life appeared from the loins of My universal form,

and the celibate students came from My heart. The forest-dwelling retired order of life appeared from My chest, and the renounced order of life was situated within the head of My universal form.

PURPORT

There are two classes of *brahmacārē* life. The *naiñöhiki-brahmacārē* remains celibate throughout life, whereas the *upakurväëa-brahmacārē* marries upon finishing his student life. One who remains perpetually celibate is situated within the heart of Lord Kāñëa, but those *brahmacārēs* who eventually marry are situated within the loins of the universal form of the Lord. The word *vane-väsaù* refers to *vānaprastha*, or the retired order of life, which is situated on the chest of the Lord.

TEXT 15

vaNAARnaAmaA™amaANAAM ca
janmaBaUmyanaus\$aAir"NAl:
@As\$ana, 'ak{(tayaAe na|naAM
nalcaEnal=caAeÔamaAeÔamaA:

varëänäm açramäëää ca
janma-bhümy-anusäriëëù
äsan prakâtayo nèëää
nécair nécottamottamäù

WORD-FOR-WORD MEANINGS

varëänäm—of the occupational divisions; *açramäëäm*—of the social divisions; *ca*—also; *janma*—of birth; *bhümi*—the situation; *anusäriëëù*—according to; *äsan*—appeared; *prakâtayaù*—the natures; *nèëäm*—of human beings; *nécäiù*—by inferior background; *néca*—inferior nature; *uttama*—by superior background; *uttamäù*—superior natures.

TRANSLATION

The various occupational and social divisions of human society appeared according to inferior and superior natures manifest in the situation of the individual's birth.

PURPORT

According to Çrëla Viçvanätha Cakravartë Öhäkura, the *brähmaëas* and *sannyäsés*, being situated on the head of the universal form of the Lord, are considered to be the most qualified, whereas the *çüdras* and *gâhasthas*, being on the legs or loins of the Personality of Godhead, are considered to be in the lowest position. A living entity is born with a certain amount of intelligence, beauty and social opportunity, and he is therefore situated in a particular occupational and social position within the *varëäçrama* system. Ultimately, such positions are external designations, but since the majority of human beings are conditioned by the external energy of the Lord, they should act according to the scientific *varëäçrama* divisions until they reach the stage of *jévan-mukta*, or liberated life.

TEXT 16

zAmaAe d"mastapa: zAAEcaM
s\$antaAeSa: °aAintar"AjaRvama,
maà"i·(ê d"yaA s\$atyaM
“aö‘ak{(tayaistvamaA:

çamo damas tapaù çaucaà
santoñaù kñāntir ārjavam
mad-bhaktiç ca dayā satyaà
brahma-prakāṭayas tv imäù

WORD-FOR-WORD MEANINGS

çamaù—peacefulness; damaù—sense control; tapaù—austerity;

çaucam—cleanliness; *santoñau*—full satisfaction; *kñantiu*—forgiveness; *ärjavam*—simplicity and straightforwardness; *mat-bhaktiù*—devotional service unto Me; *ca*—also; *dayä*—mercy; *satyam*—truth; *brahma*—of the *brähmaëas*; *prakätayaù*—the natural qualities; *tu*—indeed; *imäù*—these.

TRANSLATION

Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to Me, mercy and truthfulness are the natural qualities of the brähmaëas.

TEXT 17

taejaAe balaM Da{ita: zAAEya<
itaita°aAEd"AyaRmauâma:
sTaEya< "aönyamaEiya<
°aṭa'ak{(tayaistvamaA:

tejo balaà dhâtiù çauryaà
titikñaudäryam udyamaù
sthairyaà brahmaëyam aiçvaryaà
kñatra-prakätayas tv imäù

WORD-FOR-WORD MEANINGS

tejaù—dynamic power; *balam*—bodily strength; *dhâtiù*—determination; *çauryam*—heroism; *titikñä*—tolerance; *audäryam*—generosity; *udyamaù*—endeavor; *sthairyam*—steadiness; *brahmaëyam*—being always eager to serve the *brähmaëas*; *aiçvaryam*—leadership; *kñatra*—of the *kñatriyas*; *prakätayaù*—the natural qualities; *tu*—indeed; *imäù*—these.

TRANSLATION

Dynamic power, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the brähmaëas and

leadership are the natural qualities of the kñatriyas.

TEXT 18

@AistafyaM d"Anainai"A ca
@d"mBaAe "aös\$aevanama,
@tauii"r"TaAeRpacayaEr,"
vaEzya'ak{(tayaistvamaA:

*ästikya à dāna-niñöhä ca
adambho brahma-sevanam
atuñöir arthopacayair
vaiçya-prakâtayas tv imäù*

WORD-FOR-WORD MEANINGS

ästikyam—faith in Vedic civilization; *dāna-niñöhä*—dedicated to charity; *ca*—also; *adambhaù*—being without hypocrisy; *brahma-sevanam*—service to the *brähmaëas*; *atuñöiù*—remaining dissatisfied; *artha*—of money; *upacayaiù*—by the accumulation; *vaiçya*—of the *vaiçyas*; *prakâtayaù*—the natural qualities; *tu*—indeed; *imäù*—these.

TRANSLATION

Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brähmaëas and perpetually desiring to accumulate more money are the natural qualities of the vaiçyas.

PURPORT

Atuñöir arthopacayaiù indicates that a *vaiçya* is never satisfied with any amount of wealth and always wants to accumulate more. On the other hand, he is *dāna-niñöhä*, or dedicated to charitable work; *brahmasevé*, always engaged in assisting the *brähmaëas*; and *adambha*, free from hypocrisy. This is due to *ästikyam*, or complete faith in the Vedic way of life, and confidence

that one will be rewarded or punished in the next life for one's present activities. The fervent desire of the *vaiçyas* to accumulate wealth is not the same as ordinary material greed, because it is purified and tempered by the superior qualities mentioned in this verse.

TEXT 19

zAu™aUSaNAM iã"jagAvaAM
de"vaAnaAM caApyamaAyayaA
taṭa labDaena s\$antaAeSa:
zAU#%"ak{(tayaistvamaA:

*çuçrũñäëaà dvija-gaväà
devänäà cäpy amäyayä
tatra labdhena santoñaù
çüdra-prakätayas tv imäù*

WORD-FOR-WORD MEANINGS

çuçrũñäëam—service; *dvija*—of the *brähmaëas*; *gaväm*—of the cows; *devänäm*—of worshipable personalities such as the demigods and the spiritual master; *ca*—also; *api*—indeed; *amäyayä*—without duplicity; *tatra*—in such service; *labdhena*—with that which is obtained; *santoñaù*—complete satisfaction; *çüdra*—of the *çüdras*; *prakätayaù*—the natural qualities; *tu*—indeed; *imäù*—these.

TRANSLATION

Service without duplicity to the brähmaëas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of çüdras.

PURPORT

When the entire social order is functioning properly according to Vedic

standards, everyone is happy and satisfied. Although the *çüdras* are to be satisfied with whatever income they obtain through their service, they never lack the necessities of life, because the other orders of society, such as *kñatriyas* and *vaiçyas*, are required to be abundantly generous, and the *brähmaëas* are well known for being the most merciful of all. Therefore, if all social classes obey the Vedic injunctions there will be a new and blissful life for the entire human society under the guidance of Kânëa consciousness.

TEXT 20

@zAAEcamana{taM staeyaM
naAistafyaM zAuSk(iva fah":
k(Ama: ,(AeDaê taSaRê
s\$a BaAvaAe'ntyaAvas\$aAiyanaAma,

*açaucam anâtaà steyaà
nâstikyaà çuñka-vigrahaù
kāmaù krodhaç ca tarñaç ca
sa bhävo 'ntyävasäyinām*

WORD-FOR-WORD MEANINGS

açaucam—dirtiness; *anâtam*—dishonesty; *steyam*—thievery;
nâstikyam—faithlessness; *çuñka-vigrahaù*—useless quarreling; *kāmaù*—lust;
krodhaù—anger; *ca*—also; *tarñaç*—hankering; *ca*—also; *saù*—this;
bhāvaù—the nature; *antya*—in the lowest position; *avasäyinām*—of those
residing.

TRANSLATION

Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varëäçrama system.

PURPORT

Here the Lord describes those who reside outside the scientific social system called *varëäçrama*. In Europe and America, we have practically observed that the standards of cleanliness are abominable even among so-called educated persons. Going without bathing and the use of indecent language are common. In the modern age people whimsically speak whatever they like, dispensing with all authority, and there is therefore very little truthfulness or true wisdom. Similarly, in both the capitalistic and communistic countries, everyone is busily engaged in stealing and robbing from everyone else in the name of business, taxation or outright crime. People are not confident of the kingdom of God nor of their own eternal nature, and thus their faith is very weak. Moreover, since modern human beings are not very interested in Kânëa consciousness they constantly quarrel, bicker and fight over completely insignificant issues relating to the material body. Thus at the slightest provocation there are huge wars and massacres. Lust, anger and hankering have become practically unlimited in Kali-yuga. The symptoms and characteristics mentioned here can be abundantly observed throughout the world, wherever people have fallen away from the *varëäçrama* system. Because of sinful habits such as animal killing, illicit sex, intoxication and gambling, the great majority of human beings have become *caëöälas*, or untouchables.

TEXT 21

@ihM"s\$aA s\$atyamastaeyama,
@k(Ama,(AeDalaAeBataA
BaUtai'ayaih"taeh"A ca
DamaAeR'yaM s\$aAvaRvaiNARk(:

*ahiàsä satyam asteyam
akäma-krodha-lobhatä
bhüta-priya-hitehä ca
dharma 'yaà sārva-varëikaù*

WORD-FOR-WORD MEANINGS

ahiàsä—nonviolence; *satyam*—truthfulness; *asteyam*—honesty; *a-kāma-krodha-lobhatā*—being free from lust, anger and greed; *bhūta*—of all living entities; *priya*—the happiness; *hita*—and welfare; *éhä*—desiring; *ca*—also; *dharmaù*—duty; *ayam*—this; *sārva-varëikaù*—for all members of society.

TRANSLATION

Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.

PURPORT

The word *sārva-varëika* indicates that the above-mentioned principles constitute general piety, which should be observed by all members of society, even those outside the *varëäçrama* system. We practically find that even in societies that have fallen away from the *varëäçrama* system, the above-mentioned principles are honored and encouraged. Such principles do not constitute a specific path of liberation but are perennial virtues in human society.

TEXT 22

iã"talyaM 'aApyaAnaupaUvyaARja,
janmaAepanayanaM iã"ja:
vas\$ana, gAuç&ku(lae d"AntaAe
"aöADalyalta caAó"ta:

dvitéyaà prāpyānupūrvyāj
janmopanayanaà dvijaù
vasan guru-kule dānto

brahmādhéyeta cāhūtaù

WORD-FOR-WORD MEANINGS

dvitéyam—second; *prāpya*—achieving; *ānupūrvyāt*—by the gradual process of purificatory ceremonies; *janma*—birth; *upanayanam*—Gāyatrī initiation; *dvijaù*—a twice-born member of society; *vasan*—residing; *guru-kule*—in the *āçrama* of the spiritual master; *dāntaù*—self-controlled; *brahma*—the Vedic literatures; *adhéyeta*—should study; *ca*—and also understand; *āhūtaù*—being summoned by the spiritual master.

TRANSLATION

The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gāyatrī initiation. Being summoned by the spiritual master, he should reside within the guru's āçrama and with a self-controlled mind carefully study the Vedic literature.

PURPORT

The term *dvija*, or "twice-born," here indicates the three superior classes, namely *brāhmaëas*, *kñatriyas* and *vaiçyas*, who all receive the Gāyatrī *mantra*, which signifies their second birth through spiritual initiation. One's first birth is biological, or seminal, and does not necessarily indicate that one is intelligent or enlightened. A young *brāhmaëa* boy, if qualified, may be initiated with Gāyatrī *mantra* at the age of twelve, and *kñatriyas* and *vaiçyas* a few years later. In order to become enlightened with spiritual knowledge, the boy resides within the *guru-kula*, or *āçrama* of the spiritual master. The International Society for Krishna Consciousness has established similar *guru-kulas* all over the world and is issuing a great call to civilized human beings to arrange for the proper education of their children. Every young boy and girl should learn to be self-controlled and should become enlightened through study of authorized Vedic literatures. In this way, unlike ordinary animals, insects, fish and birds, etc., an enlightened human being may take birth twice and thus become perfect in the knowledge that

leads to ultimate liberation. The word *ānupūrvyāt* in this verse indicates the system of *saṅskāras*, or purificatory rites, beginning with *garbhādhāna-saṅskāra*, or the purification of the sexual act. Generally, *çūdras* and those who do not follow the Vedic system are not attracted to such purificatory ceremonies; therefore they remain ignorant of spiritual life and envious of the bona fide spiritual master. Those whose character has been civilized by a systematic cleansing process give up the tendency to be argumentative and whimsical and instead become submissive and eager to learn in the presence of a bona fide spiritual master.

TEXT 23

maeKalaAijanad"Nx"A°a-
 “aös\$aUṭak(maNx"laUna,
 jaiq%laAe'DaAEtad"ã"As\$aAe
 'r"-(palQ&: ku(zAAnd"Data,

mekhalājina-daēòākñā-
brahma-sūtra-kamaēòalün
jañilo 'dhauta-dad-vāso
'rakta-pēōhaù kuçān dadhat

WORD-FOR-WORD MEANINGS

mekhalā—belt; *ajina*—deerskin; *daēòā*—staff; *akñā*—bead necklace; *brahma-sūtra*—*brāhmaēa* thread; *kamaēòalün*—and waterpot; *jañilaù*—with matted, unruly hair; *adhauta*—without polishing, bleaching or ironing; *dat-vāsaù*—the teeth and clothes; *arakta-pēōhaù*—without accepting a luxurious or sensuous seat; *kuçān*—*kuça* grass; *dadhat*—carrying in his hand.

TRANSLATION

The brahmacaré should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with akñā beads and a sacred thread. Carrying pure kuça grass in

his hand, he should never accept a luxurious or sensuous sitting place. He should not unnecessarily polish his teeth, nor should he bleach and iron his clothes.

PURPORT

The word *adhauta-dad-vasa* indicates that a renounced *brahmacārē* is not concerned with a glistening smile to attract the opposite sex, nor does he pay much attention to his outer garments. *Brahmacārē* life is meant for austerity and obedience to the spiritual master so that later in life, when one becomes a businessman, politician or intellectual *brāhmaëa*, one will be able to call upon resources of character, discipline, self-control, austerity and humility. Student life, as described here, is far different from the mindless hedonism known as modern education. Of course, in the modern age, Kāñëa conscious *brahmacārēs* cannot artificially adopt the ancient dress and ritualistic duties described here; but the essential values of self-control, purity and obedience to a bona fide spiritual master are just as necessary today as they were in Vedic times.

TEXT 24

µaAnaBaAejanah"AemaeSau
japaAe»aAre" ca vaAgyata:
na icC\$ñâAªaKar"AemaAiNA
k(°aAepasTagAtaAnyaiPa

snāna-bhojana-homeñu
japoccāre ca vāg-yatau
na cchindyān nakha-romäëi
kakñopastha-gatāny api

WORD-FOR-WORD MEANINGS

snāna—while bathing; *bhojana*—while eating; *homeñu*—and while attending sacrificial performances; *japa*—while chanting *mantras* to oneself;

uccāre—while passing stool or urine; *ca*—also; *vāk-yatau*—remaining silent; *na*—not; *chindyāt*—should cut; *nakha*—the nails; *romāēi*—or hairs; *kakñā*—in the armpits; *upastha*—pubic; *gatāni*—including; *api*—even.

TRANSLATION

A brahmacāre should always remain silent while bathing, eating, attending sacrificial performances, chanting japa or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

PURPORT

Nārada Muni gives a similar technical description of Vedic *brahmacāre* life in Canto Seven, Chapter Twelve of *Çrémad-Bhāgavatam*.

TEXT 25

re"taAe naAvaik(re"ÀaAtau
“aö~ataDar”: svayama,
@vak(LNAeR'vagAA÷Aps\$au
yataAs\$auinpad"AM japaeta,

reto nāvakirej jātu
brahma-vrata-dharaù svayam
avakérēe 'vagāhyāpsu
yatāsus tri-padāè japet

WORD-FOR-WORD MEANINGS

retaù—semen; *na*—not; *avakiret*—should spill out; *jātu*—ever; *brahma-vrata-dharaù*—one who is maintaining the vow of celibacy, or brahmacarya; *svayam*—by itself; *avakérēe*—having flowed out; *avagāhya*—bathing; *apsu*—in water; *yata-asuù*—controlling the breathing by *prāëyāma*; *tri-padām*—the Gāyatrī *mantra*; *japet*—he should chant.

TRANSLATION

One observing the vow of celibate brahmacäre life should never pass semen. If the semen by chance spills out by itself, the brahmacäre should immediately take bath in water, control his breath by präëyāma and chant the Gäyatrē mantra.

TEXT 26

@gnyak(ARcaAyaRgAAeiva'a-
gAuç&va{Ü"s\$aur"AHzAuica:
s\$amaAih"ta opaAs\$alta
s\$anDyae ãe" yatavaAgjapana,

*agny-arkäcärya-go-vipra-
guru-vâddha-suräi çuciù
samāhita upāsēta
sandhye dve yata-väg japan*

WORD-FOR-WORD MEANINGS

agni—the fire-god; *arka*—the sun; *äcärya*—the *äcärya*; *go*—the cows; *vipra*—the *brähmaëas*; *guru*—the spiritual master; *vâddha*—elder respectable persons; *surän*—the demigods; *çuciù*—purified; *samāhitaù*—with fixed consciousness; *upāsēta*—he should worship; *sandhye*—in the junctions of time; *dve*—two; *yata-väk*—observing silence; *japan*—silently chanting or murmuring the proper *mantras*.

TRANSLATION

Purified and fixed in consciousness, the brahmacäre should worship the fire-god, sun, äcärya, cows, brähmaëas, guru, elderly respectable persons and demigods. He should perform such worship at sunrise and sunset, without speaking but by silently chanting or murmuring the appropriate mantras.

TEXT 27

@AcaAya< maAM ivajaAnalyaAna,
naAvanmanyaeta k(ihR"icata,
na matyaRbauÜ"YaAs\$aUyaeta
s\$avaR\$de"vamayaAe gAuç&:

*ācāryaà mām vijānēyān
navamanyeta karhicit
na martya-buddhyāsüyeta
sarva-deva-mayo guruu*

WORD-FOR-WORD MEANINGS

ācāryam—the spiritual master; *mām*—Myself; *vijānēyāt*—one should know; *na avamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya-buddhyā*—with the idea of his being an ordinary man; *asüyeta*—one should be envious; *sarva-deva*—of all demigods; *mayau*—representative; *guruu*—the spiritual master.

TRANSLATION

One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

PURPORT

This verse appears in *Caitanya-caritāmāta* (Ādi 1.46). His Divine Grace Oā Viñēupāda Paramahaàsa Parivrājakācārya Aññottara-çata Çré Çrémad A.C. Bhaktivedanta Swami Prabhupāda has commented on this verse as follows.

"This is a verse from *Çrémad-Bhāgavatam* (11.17.27) spoken by Lord Çré Kāñēa when He was questioned by Uddhava regarding the four social and

spiritual orders of society. He was specifically instructing how a *brahmacāre* should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

"The spiritual master is also called *ācārya*, or a transcendental professor of spiritual science. *Manu-saṅhitā* (2.140) explains the duties of an *ācārya*, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upanéti*, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a *çūdra*. The sacred thread worn on the body of a *brāhmaëa*, *kṣatriya* or *vaiçya* is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *saṅskāra*, or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas*. A person born a *çūdra* is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a *brāhmaëa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all the Vedic literatures, abides by their rules and regulations, and teaches his disciples to act in the same way.

"Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an *ācārya* there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called *āçraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter.

"If one poses himself as an *ācārya* but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this

offensive attitude disqualifies him from being an *ācārya*. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of *Ṣré Nityānanda Prabhu*. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

"As mentioned previously, a disciple should always respect the spiritual master as a manifestation of *Ṣré Kāñēa*, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with *Ṣré Kāñēa* in every respect, to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

"The real Vedic philosophy is *acintya-bhedābheda-tattva*, which establishes everything to be simultaneously one with and different from the Personality of Godhead. *Ṣréla Raghunātha dāsa Gosvāmē* confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (*Ṣré Kāñēa*). *Ṣréla Jēva Gosvāmē*, in his *Bhakti-sandarbha* (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord *Ṣiva* as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of *Ṣréla Raghunātha dāsa Gosvāmē* and *Ṣréla Jēva Gosvāmē*, later *ācāryas* like *Ṣréla Viṣvanātha Cakravartē Ōhākura* have confirmed the same truths. In his prayers to the spiritual master, *Ṣréla Viṣvanātha Cakravartē Ōhākura* confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. *Gauḍēya Vaiñēavas* therefore worship *Ṣréla Gurudeva* (the spiritual master) in the

light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Çréla Narottama dāsa Öhäkura, Çréla Bhaktivinoda Öhäkura and other unalloyed Vaiñëavas, the spiritual master is always considered to be either one of the confidential associates of Çrématé Rādhārāëé or a manifested representation of Çréla Nityānanda Prabhu."

TEXT 28

s\$aAyaM 'aAtaça&paAnalya
BaE°yaM tasmaE inavaed"yaeta,
ya»aAnyad"pyanauÁaAtama,
opayauÃalta s\$aMyata:

*sāyaà prātar upānéya
bhaikñyaà tasmai nivedayet
yac cānyad apy anuji ātam
upayui jēta saàyataù*

WORD-FOR-WORD MEANINGS

sāyam—in the evening; *prātaù*—in the morning; *upānéya*—bringing; *bhaikñyam*—food that is collected by begging; *tasmai*—unto him (the *ācārya*); *nivedayet*—one should deliver; *yat*—that which; *ca*—also; *anyat*—other things; *api*—indeed; *anuji ātam*—that which is permitted; *upayui jēta*—one should accept; *saàyataù*—being fully controlled.

TRANSLATION

In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept for oneself that which is allotted by the *ācārya*.

PURPORT

One who desires to receive the mercy of a bona fide spiritual master should not be eager to accumulate the paraphernalia of sense gratification; rather, whatever one is able to collect one should offer at the lotus feet of the *ācārya*. Being self-controlled, one should humbly accept that which is allotted by the bona fide spiritual master. Every living entity must ultimately be trained to serve the Supreme Personality of Godhead, but until one has become expert in the techniques of spiritual service one should offer everything to the spiritual master, who is completely realized in the process of worshiping the Lord. When the spiritual master sees that the disciple is advanced in Kāññea consciousness, he then engages the disciple in directly worshiping the Personality of Godhead. A bona fide spiritual master does not use anything for his personal sense gratification and entrusts to his disciple only as much material opulence as the disciple can properly offer to the lotus feet of the Lord. The example may be given that when an ordinary father tries to train his son in business and other material activities, he entrusts to the son only as much wealth as the son can intelligently engage in profitable enterprises without foolishly wasting the father's hard-earned money.

Similarly, the bona fide spiritual master teaches his disciple to worship the Lord, and an immature disciple must simply deliver everything to the lotus feet of the *guru*, just as an immature child does not keep a personal bank account but rather receives his maintenance from the father, who trains the son to be responsible. If one cheats oneself by defying the order of a bona fide spiritual master or Kāññea, one certainly becomes a nondevotee, or sense enjoyer, and falls from the spiritual path. Therefore, one should be trained to serve a bona fide spiritual master and thus become mature in Kāññea consciousness.

TEXT 29

zAu™aUSamaANA @AcaAya<
s\$ad"AepaAs\$alta nalcavata,
yaAnazAyyaAs\$anasTaAnaEr,"

naAitaäU"re" k{(taAÃaila:

*çuçrũñamäëa äcäryaà
sadopäsêta néca-vat
yäna-çayyäsana-sthänair
näti-düre kâtäi jaliù*

WORD-FOR-WORD MEANINGS

çuçrũñamäëaù—engaged in serving; *äcäryam*—the bona fide spiritual master; *sadä*—always; *upäsêta*—one should worship; *néca-vat*—as a humble servant; *yäna*—by humbly following behind the *guru* when he is walking; *çayyä*—by taking rest with the spiritual master; *äsana*—sitting near the *guru* to render service; *sthänaiù*—by standing and humbly waiting upon the *guru*; *na*—not; *ati*—very; *düre*—far away; *kâta-ai jaliù*—with folded hands.

TRANSLATION

While engaged in serving the spiritual master one should remain as a humble servant, and thus when the *guru* is walking the servant should humbly walk behind. When the *guru* lies down to sleep, the servant should also lie down nearby, and when the *guru* has awakened, the servant should sit near him, massaging his lotus feet and rendering other, similar services. When the *guru* is sitting down on his *äsana*, the servant should stand nearby with folded hands, awaiting the *guru*'s order. In this way one should always worship the spiritual master.

TEXT 30

WvaMva{ÔaAe gAuç&ku(lae
vas\$aeà"AegAivavaijaRta:
ivaâA s\$amaApyatae yaAvaä,"
iba"aä," ~atamaKaiNx"tama,

evaà-vâtto guru-kule

vased bhoga-vivarjitaù
vidyā samāpyate yāvad
bibhrat vratam akhaëòitam

WORD-FOR-WORD MEANINGS

evam—thus; *vāṭṭaù*—engaged; *guru-kule*—in the *āçrama* of the spiritual master; *vaset*—he should live; *bhoga*—sense gratification; *vivarjitaù*—freed from; *vidyā*—Vedic education; *samāpyate*—is completed; *yāvat*—until; *bibhrat*—maintaining; *vratam*—the vow (of *brahmacarya*); *akhaëòitam*—unbroken.

TRANSLATION

Until the student has completed his Vedic education he should remain engaged in the *āçrama* of the spiritual master, should remain completely free of material sense gratification and should not break his vow of celibacy [*brahmacarya*].

PURPORT

This verse describes the *upakurväëa-brahmacäre*, who enters *gāhastha-āçrama*, or family life, after completing his Vedic education. The word *evaà-vāṭṭaù* indicates that although one may eventually marry and become prominent in society as an intellectual, politician or businessman, during student life one must remain without false prestige as a humble servant of the bona fide spiritual master. The *naiñöhiki-brahmacäre*, who never marries, is described in the following verse.

TEXT 31

yaâs\$âAE C\$nd"s\$aAM laAek(ma,
@Ar"Ae°yana, "aöivaí"pama,
gAur"vae ivanyas\$aeÚe"hM"

svaADyaAyaATa< ba{h"ä,"~ata:

*yady asau chandasäà lokam
ärokīyan brahma-viññāpam
gurave vinyased dehaà
svādhyäyārthaà bāhad-vrataù*

WORD-FOR-WORD MEANINGS

yadi—if; *asau*—that student; *chandasām lokam*—the Maharloka planet; *ärokīyan*—desiring to ascend to; *brahma-viññāpam*—Brahmaloka; *gurave*—unto the *guru*; *vinyaset*—he should offer; *deham*—his body; *sva-adhyāya*—of superior Vedic studies; *artham*—for the purpose; *bāhat-vrataù*—observing the powerful vow of perpetual celibacy.

TRANSLATION

If the *brahmacāri* student desires to ascend to the Maharloka or Brahmaloka planets, then he should completely surrender his activities to the spiritual master and, observing the powerful vow of perpetual celibacy, dedicate himself to superior Vedic studies.

PURPORT

One who desires the supreme perfection of life must engage his body, mind and words in the service of a bona fide spiritual master. One desiring elevation to superior planets such as Brahmaloka and Maharloka must fully engage in the spiritual master's service. We can thus imagine the sincerity of purpose and service required to achieve the Kāññāloka planet, which lies far beyond the material universe.

TEXT 32

@çAaE gAur"AvaAtmaina ca
s\$avaRBaUtaeSau maAM par"ma,

@pa{TagDalç&pas\$alta
“aövacaRsvyak(lmaSa:

*agnau guräv ätmani ca
sarva-bhüteñu mäm param
apâthag-dhér upasêta
brahma-varcasvy akalmañaù*

WORD-FOR-WORD MEANINGS

agnau—in fire; *guru*—in the spiritual master; *ätmani*—in oneself; *ca*—also; *sarva-bhüteñu*—in all living entities; *mäm*—Me; *param*—the Supreme; *apâthag-dhéu*—without any concept of duality; *upasêta*—one should worship; *brahma-varcasvë*—possessing Vedic enlightenment; *akalmañaù*—sinless.

TRANSLATION

Thus enlightened in Vedic knowledge by service to the spiritual master, freed from all sins and duality, one should worship Me as the Supersoul, as I appear within fire, the spiritual master, one's own self and all living entities.

PURPORT

One becomes glorious and enlightened by faithfully serving a bona fide spiritual master, who is expert in the Vedic way of life. Thus purified, one never engages in sinful activities, which immediately extinguish the fire of spiritual enlightenment; nor does one become foolish and small-minded, trying to exploit material nature for personal sense gratification. A purified human being is *apâthag-dhé*, or without consciousness of duality, because he has been trained to observe the Supreme Personality of Godhead within all things. Such sublime consciousness should be systematically taught throughout the world so that human society will become peaceful and sublime.

TEXT 33

ñINAAM inar"l°aNAs\$ pazAR-
s\$aMlaApa° vaelanaAid" k(ma,
'aAiNAnaAe imaTaunaIBaUtaAna,
@gA{h"sTaAe'fatastyajaeta,

*stréëää nīrékñāëa-sparça-
saèläpa-kīvelanādikam
präëino mithuné-bhütän
agāhastho 'gratas tyajet*

WORD-FOR-WORD MEANINGS

stréëäm—in relation to women; *nirékñāëa*—glancing; *sparça*—touching; *saèläpa*—conversing; *kīvelana*—joking or sporting; *ādikam*—and so on; *präëinau*—living entities; *mithuné-bhütän*—engaged in sex; *agāha-sthaù*—a *sannyāsé*, *vānaprastha* or *brahmacārē*; *agratau*—first of all; *tyajet*—should give up.

TRANSLATION

Those who are not married—*sannyāsés*, *vānaprasthas* and *brahmacārés*—should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

PURPORT

Präëinau indicates all living entities, whether birds, bees or human beings. Among most species of life, sexual intercourse is preceded by diverse mating rituals. In human society, all types of entertainment (books, music, films) and all places of amusement (restaurants, shopping centers, resorts) are designed to stimulate the sexual urge and create an aura of "romance." One who is not married—a *sannyāsé*, *brahmacārē* or *vānaprastha*—should rigidly avoid anything related to sex and of course should never see any

living entity, whether bird, insect or human, engaging in the various phases of sexual intercourse. When a man jokes with a woman, an intimate, sexually-charged atmosphere is immediately created, and this should also be avoided for those aspiring to practice celibacy. Even a householder who becomes attached to such activities will also fall down into the darkness of ignorance.

TEXTS 34-35

zAAEcamaAcamanaM µaAnaM
s\$anDyaAepaAistamaRmaAcaRnama,
taITaRs\$aevaA japaAe's\$pa{zyaA-
Ba°yaAs\$amBaASyavajaRnama,

s\$avaAR™ama'ayau·(Ae'yaM
inayama: ku(lanand"na
maà"Ava: s\$avaRBaUtaeSau
manaAevaAfk(Ayas\$aMyama:

*çaucam ācamanaà snānaà
sandhyopāstir mamārcanam
tértha-sevā japo 'spāçyā-
bhakñyāsambhāñya-varjanam*

*sarvāçrama-prayukto 'yaà
niyamaù kula-nandana
mad-bhāvaù sarva-bhüteñu
mano-vāk-kāya-saàyamaù*

WORD-FOR-WORD MEANINGS

çaucam—cleanliness; *ācamanam*—purifying the hands with water; *snānam*—bathing; *sandhyā*—at sunrise, noon and sunset; *upāstiù*—religious services; *mama*—of Me; *arcanam*—worship; *tértha-sevā*—going to holy places; *japaù*—chanting the holy names of the Lord; *aspāçya*—which are untouchable; *abhakñya*—uneatable; *asambhāñya*—or not to be discussed;

varjanam—avoidance of things; *sarva*—for all; *āçrama*—orders of life; *prayuktaù*—enjoined; *ayam*—this; *niyamaù*—rule; *kula-nandana*—My dear Uddhava; *mat-bhavaù*—perceiving My existence; *sarva-bhüteñu*—in all living entities; *manaù*—of the mind; *vāk*—of words; *kāya*—of the body; *saàyamaù*—regulation.

TRANSLATION

My dear Uddhava, general cleanliness, washing the hands, bathing, performing religious services at sunrise, noon and sunset, worshipping Me, visiting holy places, chanting *japa*, avoiding that which is untouchable, uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul—these principles should be followed by all members of society through regulation of the mind, words and body.

TEXT 36

WvaM ba{h"ä,"~ataDar"Ae
“aAöNAAe'içair"va jvalana,
maà"·(staI~atapas\$aA
d"gDak(maARzAyaAe'mala:

evaà bāhad-vrata-dharo
brāhmaëo 'gnir iva jvalan
mad-bhaktas tēvra-tapasā
dagdha-karmāçayo 'malaù

WORD-FOR-WORD MEANINGS

evam—thus; *bāhat-vrata*—that great vow of perpetual celibacy; *dharaù*—maintaining; *brāhmaëaù*—a *brāhmaëa*; *agniù*—fire; *iva*—like; *jvalan*—becoming bright; *mat-bhaktaù*—My devotee; *tēvra-tapasā*—by intense austerities; *dagdha*—burned; *karma*—of fruitive activities; *āçayaù*—the propensity or mentality; *amalaù*—without contamination of material desire.

TRANSLATION

A *brähmaëa* observing the great vow of celibacy becomes brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.

PURPORT

The process of liberation is described in this verse. Once when Çrëla Prabhupäda was traveling by airplane, a fellow passenger, who happened to be a priest, told him that he had seen his disciples and found them "bright-faced." Çrëla Prabhupäda was fond of relating this incident. The spirit soul is more brilliant than the sun, and as the process of spiritual purification gradually takes effect, even the external form of a devotee becomes effulgent. The glowing fire of spiritual knowledge burns to ashes the mentality of sense gratification, and one naturally becomes austere and disinterested in mundane enjoyment. Among all austerities, the best is celibacy, by which the shackles of material life immediately become slackened. One who is *amala*, free from material desire, is known as a pure devotee of the Lord. On the paths of *jñāna*, *karma* and *yoga* the mind retains the concept of personal interest, but on the path of pure devotion the mind is trained to see only the interests of the Personality of Godhead. Thus a pure devotee of the Lord is *amala*, completely pure.

TEXT 37

@TaAnantar"maAvae^oyana,
yaTaAijaÁaAis\$ataAgAma:
gAur"vae d"i^oaNAAM d"ÔvaA
µaAyaAÖ"vaRnaumaAeid"ta:

*athānantaram āvekāyan
yathā-jijī āsitāgamaù*

*gurave dakñiëää dattvä
snäyäd gurv-anumoditaù*

WORD-FOR-WORD MEANINGS

atha—thus; *anantaram*—after that; *ävekn̐yan*—desiring to enter family life; *yathä*—properly; *jijī äsita*—having studied; *ägamaù*—the Vedic literature; *gurave*—to the spiritual master; *dakñiëäm*—remuneration; *dattvä*—giving; *snäyät*—the *brahmacäri* should cleanse himself, comb his hair, put on nice clothes, etc.; *guru*—by the spiritual master; *anumoditaù*—permitted.

TRANSLATION

A *brahmacäri* who has completed his Vedic education and desires to enter household life should offer proper remuneration to the spiritual master, bathe, cut his hair, put on proper clothes, and so on. Then, taking permission from the *guru*, he should go back to his home.

PURPORT

This verse describes the process called *samägartana*, or returning to one's home after finishing Vedic education in the *äçrama* of the spiritual master. One who cannot concentrate all of his desires in the devotional service of the Lord is attracted to householder life, and if this attraction is not regulated, one will fall down. Being covered by the ignorance of fruitive activities and mental speculation, a living entity seeks enjoyment outside the devotional service of the Supreme Lord and becomes a nondevotee. One who takes to family life must rigidly follow the Vedic rules and regulations in order to avoid the collapse of his spiritual determination. One who enjoys intimate sense gratification with women must become duplicitous in his dealings with others and consequently falls down from the platform of simple, pure life. When the mind is disturbed by lust, one begins to resent the principle of submission to the Supreme Personality of Godhead and His pure devotee, and the dark clouds of one's offensive mentality completely cover the light of spiritual knowledge. One should dovetail his propensity to

love someone by serving the lotus feet of a pure devotee. As stated in Vedic literature, "One who worships Govinda, Lord Kåñëa, but does not worship His devotees is not to be considered an advanced Vaiñëava; rather, he is to be considered a proud hypocrite."

TEXT 38

gA{hM" vanaM vaAepaivazAeta,
'a~ajaeã"A iã"jaAeÔama:
@A™amaAd"A™amaM gAcCe\$na,
naAnyataAmatpar"êre"ta,

*gâhaà vanaà vopaviçet
pravrajed vä dvijottamaù
äçramäd äçramaà gacchen
nānyathāmat-paraç caret*

WORD-FOR-WORD MEANINGS

gâham—the family home; *vanam*—the forest; *vä*—either; *upaviçet*—one should enter; *pravrajed*—one should renounce; *vä*—or; *dvija-uttamaù*—a *brähmaëa*; *äçramät*—from one authorized status of life; *äçramam*—to another authorized status; *gacchet*—one should go; *na*—not; *anyathä*—otherwise; *amat-paraù*—one who is not surrendered to Me; *caret*—should act.

TRANSLATION

A *brahmacäre* desiring to fulfill his material desires should live at home with his family, and a householder who is eager to purify his consciousness should enter the forest, whereas a purified *brähmaëa* should accept the renounced order of life. One who is not surrendered to Me should move progressively from one *äçrama* to another, never acting otherwise.

PURPORT

Those who are not surrendered devotees of the Lord must rigidly observe the regulations governing one's authorized social status. There are four social divisions of life, namely *brahmacarya*, *gāhastha*, *vānaprastha* and *sannyāsa*. One who wants to fulfill material desires should become an ordinary householder (*gāhastha*), establish a comfortable residence and maintain his family. One desiring to accelerate the process of purification may give up his home and business and live in a sacred place with his wife, as indicated here by the word *vanam*, or "forest." There are many sacred forests in India meant for this purpose, such as Vāndāvana and Māyāpur. The word *dvijottama* indicates the *brāhmaëas*. *Brāhmaëas*, *kñātriyas* and *vaiçyas* are all *dvija*, or initiated in the Gāyatrī *mantra*, but the *brāhmaëa* is *dvijottama*, or the highest among those who have received second birth by spiritual initiation. It is recommended that a purified *brāhmaëa* take to the renounced order of life (*sannyāsa*), giving up further contact with his so-called wife. The *brāhmaëa* is specifically mentioned here, since *kñātriyas* and *vaiçyas* are not to take the renounced order of life. Even so, there are many stories in the *Bhāgavatam* wherein great kings retire with their aristocratic wives to the forest to practice the austerities of *vānaprastha* and thus accelerate the process of purification. The *brāhmaëas*, however, may directly accept the renounced order of life.

The words *āçramād āçramaṁ gacchet* indicate that one may progressively move from *brahmacārī* life to *gāhastha* life to *vānaprastha* life and then to *sannyāsa*. The words *āçramād āçramam* emphasize that one should never remain without an authorized social status, nor should one go backward, falling down from a higher position. Those who are not surrendered devotees of the Lord must rigidly observe such injunctions, for otherwise they will quickly become degraded, and their sins will place them outside the bounds of authorized human civilization.

Lord Kāṇhëa emphasizes here that a nondevotee must rigidly observe the rituals and regulations of Vedic social divisions, whereas the Lord's pure devotee, engaged twenty-four hours a day in Lord Kāṇhëa's mission, is

transcendental to such divisions. If, however, one performs illicit activities on the strength of being transcendental to Vedic social divisions, one is revealed to be a materialistic neophyte and not an advanced devotee of the Lord. An advanced devotee, who remains aloof from material sense gratification, is not bound by the Vedic social divisions; thus even a householder may live very austerely, traveling and preaching Kāñëa consciousness away from home, and even a *sannyāsë* may sometimes engage women in the devotional service of Lord Kāñëa. The most advanced devotees cannot be restricted by the rituals and regulations of the *varëäçrama* system, and they move freely around the world distributing love of Godhead. *Mat-para* indicates a pure devotee of the Lord who always keeps the Lord fixed in his heart and consciousness. One who falls down to become a victim of sense gratification is not fully established on the platform of *mat-para* and should rigidly observe the social divisions and regulations to remain steady on the platform of pious human life.

TEXT 39

gA{h"ATal= s\$ä{"zAl%M BaAyaARma,
oã"he"d"jaugAuips\$ataAma,
yavalyas\$al%M tau vayas\$aA
yaM s\$avaNAARmanau ,(maAta,

gāhārthë sadâçëà bhäryäm
udvahed ajugupsitäm
yavéyasëà tu vayasä
yaà sa-varëäm anu kramät

WORD-FOR-WORD MEANINGS

gāha—household; *arthë*—one who desires; *sadâçëm*—possessing similar characteristics; *bhäryäm*—a wife; *udvahet*—one should marry; *ajugupsitäm*—beyond reproach; *yavéyasëm*—younger; *tu*—indeed; *vayasä*—by age; *yäm*—another wife; *sa-varëäm*—the first wife who is of the

same caste; *anu*—after; *kramāt*—in succession.

TRANSLATION

One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives he must marry them after the first marriage, and each wife should be of a successively lower caste.

PURPORT

As stated in the Vedic literature,

*tisro varëänupürvyeëa
dve tathaikā yathā-kramam
brāhmaëa-kñatriya-viçāà
bhäryäù sväù çüdra-janmanaù*

The purport of this verse is that one's first wife must always be *sadâçém*, or similar to oneself. In other words, an intellectual man should marry an intellectual wife, a heroic man should marry a heroic wife, a business minded man should marry a woman who can encourage him in such activities, and a *çüdra* should marry a less intelligent woman. The wife must be beyond reproach in terms of her background and character and should always be younger than oneself, ideally five to ten years younger. If one desires to marry a second wife, then, as stated in this verse by the word *varëänupürvyeëa* and in the verse spoken by Lord Kāñëa by the word *anukramāt*, one must wait until the first marriage is established and then select a second wife from the next-lower caste. If one marries a third time the wife must be, again, from the next-lower caste. For example, a *brāhmaëa*'s first wife will be a *brāhmaëë*, his second wife will be from the *kñatriya* community, his third wife from the *vaiçya* community and fourth wife from the *çüdra* community. A *kñatriya* may first marry a *kñatriya* lady and then *vaiçya* and *çüdra* ladies. A *vaiçya* can accept wives from two classes, and a *çüdra* will accept a wife only from the *çüdra* class. By this progression

of marriages there will be relative peace in the family. These Vedic marriage injunctions, as mentioned in the previous verse, are especially for those who are not pure devotees of the Lord.

TEXT 40

wjyaADyayanad"AnaAina
s\$avaeRSaAM ca iã"janmanaAma,
'aitafah"Ae'DyaApanaM ca
"aAöNAsyaEva yaAjanama,

*ijyādhyayana-dānāni
sarveṇāḥ ca dvi-janmanām
pratigraho 'dhyāpanaḥ ca
brāhmaṇasyaiva yajanam*

WORD-FOR-WORD MEANINGS

ijyā—sacrifice; *adhyayana*—Vedic study; *dānāni*—charity; *sarveṇām*—of all; *ca*—also; *dvi-janmanām*—those who are twice-born; *pratigrahaḥ*—acceptance of charity; *adhyāpanam*—teaching Vedic knowledge; *ca*—also; *brāhmaṇasya*—of the *brāhmaṇa*; *eva*—only; *yajanam*—performing sacrifices for others.

TRANSLATION

All twice-born men—*brāhmaṇas*, *kṣātriyas* and *vaiśyas*—must perform sacrifice, study the Vedic literature and give charity. Only the *brāhmaṇas*, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

PURPORT

All civilized men must participate in sacrificial performances, give charity and study the Vedic literature. The best of the twice-born, namely

the *brāhmaëas*, are specifically empowered to lead sacrificial performances on behalf of all members of society, teach everyone Vedic knowledge and receive everyone's charity. Without the assistance or participation of qualified *brāhmaëas*, the lower classes cannot properly study the Vedic literature, perform sacrifices or give in charity, because they do not have the required intelligence to perfectly execute such functions. When *kñatriyas* and *vaiçyas* take shelter of bona fide *brāhmaëas*, they are able to properly execute their respective duties, and society functions smoothly and efficiently.

TEXT 41

'aitafahM" manyamaAnas\$a,
tapastaejaAeyazAAenaud"ma,
@nyaAByaAmaeva jalvaeta
izAlaEvaAR d"AeSaä{".(yaAe:

pratigrahaà manyamānas
tapas-tejo-yaço-nudam
anyābhyām eva jēveta
çilair vā doña-dāk tayoù

WORD-FOR-WORD MEANINGS

pratigraham—accepting charity; *manyamānaù*—considering; *tapau*—of one's austerity; *tejaù*—spiritual influence; *yaçaù*—and fame; *nudam*—destruction; *anyābhyām*—by the other two (teaching Vedic knowledge and performing sacrifice); *eva*—indeed; *jēveta*—a *brāhmaëa* should live; *çilaiù*—by collecting rejected grains in the field; *vā*—or; *doña*—the discrepancy; *dāk*—seeing; *tayoù*—of those two.

TRANSLATION

A *brāhmaëa* who considers that accepting charity from others will destroy his austerity, spiritual influence and fame should maintain himself by the

other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the *brāhmaëa* considers that those two occupations also compromise his spiritual position, then he should collect rejected grains in agricultural fields and live without any dependence on others.

PURPORT

A pure devotee of the Lord should always remember that the Supreme Personality of Godhead will personally take care of him. As the Lord states in *Bhagavad-gētā* (9.22):

*ananyāç cintayanto mää
ye janäù paryupäsate
teñää nityäbhiyuktänää
yoga-kñemaäh vahämy aham*

"But those who worship Me with devotion, meditating on My transcendental form—to them I carry what they lack and preserve what they have."

A *brāhmaëa* should not become a professional beggar for his personal maintenance. In India there are many so-called *brāhmaëas* who sit at the gates of important temples and beg from everyone who comes and goes. If someone does not give a donation they become angry and chase that person. Similarly, in America there are many big preachers who collect huge amounts of money by begging on television and radio. If a *brāhmaëa* or Vaiñëava considers that being a professional beggar is weakening his austerity, destroying his spiritual influence and giving him a bad reputation, then he should give up that process. One may beg everyone to contribute to the cause of the Supreme Personality of Godhead, but one will be diminished in austerity, influence and reputation by begging for one's personal livelihood. A *brāhmaëa* may then take up the task of teaching Vedic knowledge and performing sacrifice. But even such occupations do not bring one to the highest platform of trust in God. A *brāhmaëa* who teaches as a means of livelihood may often be curbed in his teaching, and one who performs sacrifice may be manipulated by materialistic worshipers.

In this way, a *brāhmaëa* may be placed in an embarrassing and compromised position. Therefore a high-class *brāhmaëa* or *Vaiñëava* ultimately will depend completely on the mercy of the Lord for his maintenance. The Lord promises to maintain His devotee, and an advanced *Vaiñëava* never doubts the word of the Lord.

TEXT 42

“aAöNAsya ih" de"h"Ae'yaM
°au"%o"k(AmaAya naeSyatae
k{(cC)\$Aya tapas\$ae caeh"
'aetyaAnantas\$auKaAya ca

*brāhmaëasya hi deho 'yaà
kñudra-kāmāya neīyate
kācchrāya tapase ceha
pretyānanta-sukhāya ca*

WORD-FOR-WORD MEANINGS

brāhmaëasya—of a *brāhmaëa*; *hi*—certainly; *dehaù*—body; *ayam*—this; *kñudra*—insignificant; *kāmāya*—for sense gratification; *na*—not; *īñyate*—is meant; *kācchrāya*—for difficult; *tapase*—austerities; *ca*—also; *iha*—in this world; *pretya*—after death; *ananta*—unlimited; *sukhāya*—happiness; *ca*—also.

TRANSLATION

The body of a *brāhmaëa* is not intended to enjoy insignificant material sense gratification; rather, by accepting difficult austerities in his life, a *brāhmaëa* will enjoy unlimited happiness after death.

PURPORT

One may ask why a *brāhmaëa* should voluntarily accept inconvenience

in keeping his body and soul together. In this verse the Lord explains that advanced human life is meant for serious austerity and not for insignificant sense gratification. By spiritual advancement one is fixed in transcendental bliss on the spiritual platform and gives up useless absorption in the temporary material body. One should remain detached from the material body, accepting only the bare necessities of life. The *brāhmaëas*, by accepting a troublesome form of livelihood, never forget that the material body is destined to grow old, become diseased and die in misery. Thus remaining alert and transcendental, an advanced *brāhmaëa*, at the end of this life, goes back home, back to Godhead, where he enjoys unlimited spiritual bliss. Without such higher awareness, how can one be considered a qualified *brāhmaëa*?

Those devotees engaged twenty-four hours a day in spreading the mission of Lord Kāñëa are beyond the platform of renunciation or sense gratification because they engage everything in Lord Kāñëa's service. A pure devotee of the Lord eats only to get strength for serving the Lord and does not accept either sumptuous or meager food simply for the body's sake. However, everything may be accepted for the Lord, even sumptuous meals. A *brāhmaëa* who is not working day and night to spread the glories of the Lord should feel embarrassed to eat sumptuously for his personal sense gratification, but a renounced Vaiñëava preacher may accept invitations from all classes of pious people, and just to bless their homes he will eat the opulent foods they offer to him. Similarly, he sometimes eats sumptuously to get strength for defeating atheists and impersonalists. As stated in Vedic literature, one cannot be a highly qualified *brāhmaëa* unless one becomes a devotee of the Lord. And among the devotees, those who are preaching Kāñëa consciousness are the best, as confirmed by the Lord Himself in the Eighteenth Chapter of *Bhagavad-gētä*.

TEXT 43

izAlaAeHC\$va{ÔyaA pair"tauí"icaÔaAe
Dama< mah"AntaM ivar"jaM jauSaANA:
mayyaipaRtaAtmaA gA{h" Wva itai"na,

naAita'as\$a-(: s\$amaupaEita zAAintama,

çiloĩ cha-våttyä parituñña-citto
dharmaà mahāntaà virajaà juñāëaù
mayy arpitātmā gāha eva tiññhan
nāti-prasaktaù samupaiti çāntim

WORD-FOR-WORD MEANINGS

çila-ui'cha—of gleaning grains; *våttyä*—by the occupation; *parituñña*—fully satisfied; *cittaù*—whose consciousness; *dharmam*—religious principles; *mahāntam*—magnanimous and hospitable; *virajam*—purified of material desire; *juñāëaù*—cultivating; *mayi*—in Me; *arpita*—dedicated; *ātmā*—whose mind; *gāhe*—at home; *eva*—even; *tiññhan*—remaining; *na*—not; *atī*—very; *prasaktaù*—attached; *samupaiti*—achieves; *çāntim*—liberation.

TRANSLATION

A *brāhmaëa* householder should remain satisfied in mind by gleaning rejected grains from agricultural fields and marketplaces. Keeping himself free of personal desire, he should practice magnanimous religious principles, with consciousness absorbed in Me. In this way a *brāhmaëa* may stay at home as a householder without very much attachment and thus achieve liberation.

PURPORT

Mahāntam refers to magnanimous religious principles such as very hospitably receiving guests, even those who are uninvited and unexpected. Householders must always be magnanimous and charitable to others, being alert to curb unnecessary affection and attachment in family life. In the past, very renounced *brāhmaëa* householders would collect grains that had fallen on the ground in the marketplace or those that had been left behind in the fields after harvesting. The most important item here is *mayy arpitātmā*, or fixing the mind in Lord Kāñëa. Despite his material situation, anyone who constantly meditates upon the Lord can become a liberated

soul. As stated in *Bhakti-rasāmāta-sindhu* (1.2.187),

*ēhā yasya harer dāsyē
karmāḥ manasā girā
nikhilāsv api avasthāsu
jēvan-muktaù sa ucyate*

"A person acting in Kāñḥa consciousness [or, in other words, in the service of Kāñḥa] with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."

TEXT 44

s\$amauÜ"r"inta yae iva'aM
s\$ald"ntaM matpar"AyaNAma,
taAnauÜ"ir"Syae na icar"Aä,"
@Apaà"YaAe naAEir"vaANARvaAta,

*samuddharanti ye vipraà
sédantaà mat-parāyaëam
tān uddhariṇye na cirād
āpadbhyo naur ivärëavāt*

WORD-FOR-WORD MEANINGS

samuddharanti—uplift; *ye*—those who; *vipram*—a *brāhmaëa* or devotee; *sédantam*—suffering (from poverty); *mat-parāyaëam*—surrendered to Me; *tān*—those who have uplifted; *uddhariṇye*—I will uplift; *na cirāt*—in the near future; *āpadbhyau*—from all miseries; *nauu*—a boat; *iva*—like; *arëavāt*—from the ocean.

TRANSLATION

Just as a ship rescues those who have fallen into the ocean, similarly, I

very quickly rescue from all calamities those persons who uplift *brāhmaëas* and devotees suffering in a poverty-stricken condition.

PURPORT

The Lord has described how *brāhmaëas* and devotees achieve the perfection of life, and now a similar perfection is offered to those who utilize their materialistic wealth to relieve the poverty-stricken condition of devotees and *brāhmaëas*. Although one may neglect the devotional service of the Lord to pursue a material life of sense gratification, one can rectify one's position by dedicating one's hard-earned money to the service of the Lord. Seeing the difficult austerities accepted by saintly persons, a pious person should make arrangements for their comfort. Just as a boat saves hopeless people who have fallen into the ocean, similarly, the Lord uplifts persons who have hopelessly fallen into the ocean of material attachment if they have been charitable to the *brāhmaëas* and devotees.

TEXT 45

s\$avaAR: s\$amauÜ"re"%AjaA
ipataeva vyas\$anaAt'ajaA:
@AtmaAnamaAtmanaA Dalr"Ae
yaTaA gAjapaitagARjaAna,

*sarvāu samuddhared rājā
pīteva vyasanāt prajāu
ātmānam ātmanā dhēro
yathā gaja-patir gajān*

WORD-FOR-WORD MEANINGS

sarvāu—all; *samuddharet*—must uplift; *rājā*—the king; *pītā*—a father; *iva*—like; *vyasanāt*—from difficulties; *prajāu*—the citizens; *ātmānam*—himself; *ātmana*—by himself; *dhērau*—fearless; *yathā*—just as; *gaja-patīu*—a bull elephant; *gajān*—the other elephants.

TRANSLATION

Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a fearless king, just like a father, must save all of the citizens from difficulty and also protect himself.

PURPORT

Lord Kāñëa, having concluded His discussion of brahminical duties, now describes the character and activities of a king. Protecting all of the citizens from difficulty is an essential duty for the king.

TEXT 46

WvaMivaDaAe nar"paitar,"
ivamaAnaenaAkR(vacaRs\$aA
ivaDaUyaeh"AzAuBaM k{(tṣama,
wn%oe"NA s\$ah" maAed"tae

*evaà-vidho nara-patir
vimānenārka-varcasā
vidhüyehaçubhaà kâtsnam
indreëa saha modate*

WORD-FOR-WORD MEANINGS

evam-vidhaù—thus (protecting himself and the citizens); *nara-patiù*—the king; *vimānena*—with an airplane; *arka-varcasā*—as brilliant as the sun; *vidhüya*—removing; *iha*—on the earth; *açubham*—sins; *kâtsnam*—all; *indreëa*—Lord Indra; *saha*—with; *modate*—he enjoys.

TRANSLATION

An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Lord Indra in airplanes as brilliant

as the sun.

TEXT 47

s\$ald"na, iva'aAe vaiNAgva{ÔyaA
paNyaEre"vaApadM" tare"ta,
KaËë"na vaApad"A,(AntaAe
na ìva{ÔyaA k(TaÂana

*sédan vipro vaëig-vâttyä
paëyair eväpadaà taret
khaògena väpadäkränto
na çva-vâttyä kathai' cana*

WORD-FOR-WORD MEANINGS

sédan—suffering; *viprau*—a *brähmaëa*; *vaëik*—of a merchant; *vâttyä*—by the occupation; *paëyaiù*—by doing business; *eva*—indeed; *äpadam*—suffering; *taret*—should overcome; *khaògena*—with sword; *vä*—or; *äpadä*—by suffering; *äkräntaù*—afflicted; *na*—not; *çva*—of the dog; *vâttyä*—by the occupation; *kathai' cana*—by any means.

TRANSLATION

If a *brähmaëa* cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a *kñatriya*, taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master.

PURPORT

Çva-vâttyä, or "a dog's profession," refers to the *çüdras*, who cannot live without accepting a master. A destitute *brähmaëa* who is suffering

intolerably may become a merchant and then a *kñatriya* but may never take the position of a *çüdra* by working in a company or accepting a master. Although a *kñatriya* is ordinarily considered more elevated than a *vaiçya*, the Lord here recommends that distressed *brähmaëas* first accept the *vaiçya* occupation, since it is not violent.

TEXT 48

vaEzyava{ÔyaA tau r"AjanyaAe
jalvaenma{gAyayaApaid"
care"ã"A iva'aè&paeNA
na ìva{ÔyaA k(TaÂana

vaiçya-vâttyä tu räjanya
jéven mângayayäpadi
cared vä vipra-rüpeëa
na çva-vâttyä kathai' cana

WORD-FOR-WORD MEANINGS

vaiçya—of the mercantile class; *vâttyä*—by the occupation; *tu*—indeed; *räjanya*—a king; *jévet*—may maintain himself; *mângayayä*—by hunting; *äpadi*—in an emergency or disastrous situation; *caret*—may act; *vä*—or; *vipra-rüpeëa*—in the form of a *brähmaëa*; *na*—never; *çva*—of the dog; *vâttyä*—by the profession; *kathai' cana*—in any circumstance.

TRANSLATION

A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a *vaiçya*, may live by hunting or may act as a *brähmaëa* by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a *çüdra*.

TEXT 49

zAU#%"va{iÔaM BajaeãE"zya:
zAU#%": k(Aç&k(q%i,(yaAma,
k{(cC)\$Anmau·(Ae na gA÷eRNA
va{iÔaM ilaps\$aeta k(maRNAA

*çüdra-våttià bhajed vaiçyaù
çüdraù kâru-kaôa-kriyäm
kâcchrän mukto na garhyeëa
våttià lipseta karmaëä*

WORD-FOR-WORD MEANINGS

çüdra—of the *çüdras*; *våttim*—occupation; *bhajet*—may accept; *vaiçyaù*—a *vaiçya*; *çüdraù*—a *çüdra*; *kâru*—of the artisan; *kaôa*—straw baskets and mats; *kriyäm*—making; *kâcchrät*—from the difficult situation; *muktaù*—freed; *na*—not; *garhyeëa*—by that which is inferior; *våttim*—livelihood; *lipseta*—one should desire; *karmaëä*—by work.

TRANSLATION

A *vaiçya*, or mercantile man, who cannot maintain himself may adopt the occupation of a *çüdra*, and a *çüdra* who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society who have adopted inferior occupations in emergency situations must give up those substitute occupations when the difficulties have passed.

TEXT 50

vaed"ADyaAyasvaDaAsvaAh"A-
balya^aaAâEyaRTaAed"yama,
de"vaiSaRipata{BaUtaAina
maâU"paANyanvahM" yajaeta,

*vedädhyäya-svadhä-svähä-
baly-annädyaair yathodayam*

devarñi-pitā-bhūtāni
mad-rüpāëy anv-ahaà yajet

WORD-FOR-WORD MEANINGS

veda-adhyāya—by study of Vedic knowledge; *svadhā*—by offering the *mantra svadhā*; *svāhā*—by offering the *mantra svāhā*; *bali*—by token offerings of food; *anna-ādyaiù*—by offering grains, water, etc.; *yathā*—according to; *udayam*—one's prosperity; *deva*—the demigods; *āñi*—sages; *pitā*—the forefathers; *bhūtāni*—and all living entities; *mat-rüpāëi*—manifestations of My potency; *anu-aham*—daily; *yajet*—one should worship.

TRANSLATION

One in the *gāhastha* order of life should daily worship the sages by Vedic study, the forefathers by offering the *mantra svadhā*, the demigods by chanting *svāhā*, all living entities by offering shares of one's meals, and human beings by offering grains and water. Thus considering the demigods, sages, forefathers, living entities and human beings to be manifestations of My potency, one should daily perform these five sacrifices.

PURPORT

The Lord again discusses the duties of those in the household order of life. Obviously, the five ritualistic daily sacrifices mentioned here are meant for those who are not pure devotees of the Lord and who thus have to counteract their exploitation of material nature by the abovementioned sacrifices. The International Society for Krishna Consciousness (ISKCON) is training householders, *sannyāsés*, *brahmacārés* and *vānaprasthas* to engage twenty-four hours a day in the loving service of the Lord. Those who are full-time missionary workers in ISKCON have no further obligations or sacrifices to perform, as confirmed in the Eleventh Canto of *Çrémad-Bhāgavatam* (11.5.41):

devarñi-bhūtāpta-nāëäà pitëëäà

*na kiṁ karo nāyam āē ca rājan
sarvātmanā yaù çaraēaà çaraēyaà
gato mukundaà parihātya kartam*

"Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."

TEXT 51

*yaä{"cC\$yaAepapa^aaena
zAuflaenaAepaAijaRtaena vaA
DanaenaApalx"yana, Ba{tyaAna,
nyaAyaenaEvaAh"re"t,(taUna,*

*yadâcchayopapannena
çuklenopârjitenā vā
dhanenâpēòayan bhâtyān
nyâyenaivâharet kratün*

WORD-FOR-WORD MEANINGS

yadâcchayâ—without endeavor; *upapannena*—which is acquired; *çuklena*—by one's honest occupation; *upârjitenā*—acquired; *vā*—or; *dhanena*—with money; *apēòayan*—not subjecting to discomfort; *bhâtyān*—dependents; *nyâyena*—properly; *eva*—indeed; *âharet*—one should perform; *kratün*—sacrifices and other religious ceremonies.

TRANSLATION

A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of one's duties. According to one's means, one should perform sacrifices and other religious ceremonies.

PURPORT

The Lord here describes the religious duties that are to be performed as far as possible, according to one's means, and when there is opportunity.

TEXT 52

ku(q%]mbaeSau na s\$aÀaeta
na 'amaAâetku(q%]mbyaipa
ivapaiê^aairM" pazyaeä,"
@ä{"í"maipa ä{"í"vata,

*kuūumbeñu na sajjeta
na pramādyet kuūumby api
vipaṇṇin naṇvaraṇ paṇyed
adāññam api dāñña-vat*

WORD-FOR-WORD MEANINGS

kuūumbeñu—to the family members; *na*—not; *sajjeta*—one should be attached; *na*—not; *pramādyet*—should become crazy; *kuūumbē*—having many dependent family members; *api*—although; *vipaṇṇit*—a wise person; *naṇvaram*—temporary; *paṇyet*—should see; *adāññam*—future rewards such as residence in heaven; *api*—indeed; *dāñña-vat*—just like that which is already experienced.

TRANSLATION

A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.

PURPORT

A family man often acts like a lord, protecting his wife, ordering his children, maintaining servants, grandchildren, domestic animals, and so forth. The words *na pramādyet kuñumby api* indicate that although one acts like a little lord, surrounded by his family, servants and friends, one should not, through false pride, become mentally unbalanced, considering oneself to be the actual lord. The word *vipaścīt* indicates that one should remain sober and intelligent, never forgetting oneself to be the eternal servant of the Supreme Lord.

Householders of the upper, middle and lower classes become attached to different types of sense gratification. In any economic or social class, however, one should remember that all material enjoyment, either here or in the next life, is temporary and ultimately useless. A responsible householder should guide his family members and other dependents back home, back to Godhead, for an eternal life of bliss and knowledge. One should not become a false and puffed-up lord for a brief span of time, for then one will remain bound up, along with his family members, in the cycle of repeated birth and death.

TEXT 53

pauṭad"Ar"AæabanDaUnaAM
s\$aĒyṁa: paAnTas\$aĒyṁa:
@naude"hM" ivayantyaetae
sva«aAe ina%o"AnaugAAe yaTaA

putra-dārāpta-bandhünāà
saì gamaù pāntha-saì gamaù
anu-dehaà viyanty ete
svapno nidrānugo yathā

WORD-FOR-WORD MEANINGS

putra—of children; *dāra*—wife; *āpta*—relatives; *bandhünām*—and friends; *saṁgamaḥ*—the association, living together; *pāṇtha*—of travelers; *saṁgamaḥ*—association; *anu-deham*—with each change of body; *viyanti*—they are separated; *ete*—all these; *svapnaḥ*—a dream; *nidrā*—in sleep; *anugaḥ*—occurring; *yathā*—just as.

TRANSLATION

The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.

PURPORT

Pāṇtha-saṁgama indicates the momentary association of travelers at hotels, restaurants, tourist spots or, in more traditional cultures, freshwater wells and walking paths. We are now associated with many relatives, friends and well-wishers, but as soon as we change our material body we will immediately be separated from all these associates, just as upon awakening we are immediately separated from the imaginary situation of a dream. One becomes attached to the sense gratification of one's dream, and similarly, under the spell of the illusory concepts of "I" and "mine," we become attached to so-called relatives and friends who gratify our sense of false ego. Unfortunately, such fleeting egoistic association covers our real knowledge of the self and the Supreme, and we remain hovering in material illusion, futilely endeavoring for permanent sense gratification. One who remains attached to the bodily concept of family and friends cannot possibly give up the false egoism of "I" and "mine," or "I am everything and everything is mine."

Without giving up material sense gratification we cannot become steady on the transcendental platform of devotional service, and therefore we cannot relish the actual flavor of eternal happiness. Unless one becomes a pure devotee of the Lord, accepting Lord Kāṇḍa as one's only friend, one

cannot give up the hankering for temporary and superficial material relationships. A traveler far away from his home and loved ones may strike up superficial conversations with other travelers, but such relationships have no ultimate meaning. One should therefore revive one's lost relationship with Lord Kāñëa. We are constitutionally part and parcel of Lord Kāñëa, who is the reservoir of all spiritual pleasure, and our original relationship with Him is full of love and happiness. But because of our desire to enjoy independently from Him, we fall down into the confusing, meaningless network of material relationships created by *māyā*. An intelligent person realizes there is no actual pleasure or satisfaction for the soul on either this planet or any other material planet. Therefore, like a weary traveler exhausted from his journey, he should go back home, back to Godhead, for eternal peace as the faithful servant of Lord Çré Kāñëa.

TEXT 54

wtTaM pair"ma{zAnmau·(Ae
gA{he"SvaitaiTavaã"s\$ana,
na gA{hE"r"naubaDyaeta
inamaRmaAe inar"h"x.~k{(ta:

*itthaà parimâçan mukto
gâheñv atithi-vad vasan
na gâhair anubadhyeta
nirmamo nirahaì kâtaù*

WORD-FOR-WORD MEANINGS

ittham—thus; *parimâçan*—deeply considering; *muktaù*—a liberated soul; *gâheñu*—at home; *atithi-vat*—just like a guest; *vasan*—living; *na*—not; *gâhaiù*—by the domestic situation; *anubadhyeta*—should become bound; *nirmamaù*—without any sense of personal proprietorship; *nirahaì kâtaù*—without false ego.

TRANSLATION

Deeply considering the actual situation, a liberated soul should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.

PURPORT

The word *mukta*, or "liberated," refers to one freed from all material attachment. In this status, called *mukta-saiga*, one no longer identifies oneself as a permanent resident of the material world. This liberated status may be attained even by one situated in family life. The only requirement is that one should take up a serious program of *kāñëa-saì kértana*, which includes constant chanting of the holy names of the Lord, worship of the Deity and participation in the Kāñëa consciousness movement. Without a serious program of *kāñëa-saì kértana* it is very difficult to give up the iron shackles of attachment to women and the byproducts of such attachment.

TEXT 55

k(maRiBagA{Rh"maeDalyaEr,"
wî"A maAmaeva Bai·(maAna,
itaïe"ã"naM vaAepaivazAeta,
'ajaAvaAna, vaA pair"~ajaeta,

karmabhir gāha-medhēyair
iñōvā mām eva bhaktimān
tiñōhet vanaà vopaviçet
prajāvān vā parivrajat

WORD-FOR-WORD MEANINGS

karmabhiù—by activities; *gāha-medhēyaiù*—suitable for family life;
iñōvā—worshiping; *mām*—Me; *eva*—indeed; *bhakti-mān*—being a devotee;
tiñōhet—one may remain at home; *vanam*—the forest; *vā*—or;

upaviṣet—may enter; *prajā-vān*—having responsible children; *vā*—or; *parivrajat*—may take *sannyāsa*.

TRANSLATION

A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take *sannyāsa*.

PURPORT

This verse describes the three alternatives for a householder. He may continue at home, or he may take *vānaprastha*, which involves going to a sacred place with one's wife. Or if he has a responsible son to take over his family duties, he may take *sannyāsa*, the renounced order, for a definitive solution to the problems of life. In all three *ācramas*, ultimate success depends on sincere surrender to the Supreme Lord; therefore, the most important qualification one can have is Kāñēa consciousness.

TEXT 56

yastvaAs\$a-(maitagAeR\$he"
pauṭaivaŌaESaNAAtaur":
ñENA: k{(paNADalmaURX#Ae
mamaAh"imaita baDyatae

*yas tv āsakta-matir gehe
putra-vittaiñāēāturaù
straiēaù kāpāēa-dhēr müòho
mamāham iti badhyate*

WORD-FOR-WORD MEANINGS

yaù—one who; *tu*—however; *āsakta*—attached; *matiù*—whose consciousness; *gehe*—to his home; *putra*—for children; *vitta*—and money;

eñāëa—by ardent desire; *äturaù*—disturbed; *straiëaù*—lusty to enjoy women; *kāpaëa*—miserly; *dhéù*—whose mentality; *müòhaù*—unintelligent; *mama*—everything is mine; *aham*—I am everything; *iti*—thus thinking; *badhyate*—is bound.

TRANSLATION

But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.

PURPORT

Although one may try by various analytical or psychological processes to detach the mind from illusory family attachment, one will inevitably be drawn back into the network of material attachment unless the heart is purified by Kāñëa consciousness. A miserly householder thinks only of his own family or community, without mercy for outsiders. Being egoistic, lusty, attached and always disturbed by ardent desires to enjoy money and children, a materialistic householder is hopelessly bound in a web of anxiety.

TEXT 57

@h"Ae mae ipatar"AE va{Ü"AE
BaAyaAR baAlaAtmajaAtmajaA:
@naATaA maAma{tae d"lnaA:
k(TaM jalvainta äü":iKataA:

aho me pitarau våddhau
bhāryā bālātmajātmajāù
anāthā mām āte dēnāù
kathāà jēvanti duùkhitāù

WORD-FOR-WORD MEANINGS

aho—alas; *me*—my; *pitarau*—parents; *vāddhau*—elderly; *bhāryā*—wife; *bāla-ātma-jā*—having a mere infant in her arms; *ātmā-jāu*—and my other young children; *anāthāu*—with no one to protect them; *mām*—me; *āte*—without; *dēnāu*—wretched; *katham*—how in the world; *jēvanti*—can they live; *duḥkhitāu*—suffering greatly.

TRANSLATION

"O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?"

TEXT 58

WvaM gA{h"AzAyaAi°aæa-
ô\$d"yaAe maUX#DaIr"yama,
@ta{æastaAnanauDyaAyana,
ma{taAe'nDaM ivazAtae tama:

*eva*à *gāhāçayākñipta-*
hādayo müòha-dhēr ayam
atāptas tām anudhyāyan
*māto 'ndha*à *viçate tamaù*

WORD-FOR-WORD MEANINGS

evam—thus; *gāha*—in his domestic situation; *āçaya*—by intense desire; *ākñipta*—overwhelmed; *hādayaù*—his heart; *müòha*—unintelligent; *dhēu*—whose point of view; *ayam*—this person; *atāptaù*—unsatisfied; *tām*—them (family members); *anudhyāyan*—constantly thinking of; *mātaù*—he dies; *andham*—blindness; *viçate*—enters; *tamaù*—darkness.

TRANSLATION

Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkness of ignorance.

PURPORT

Andhaà viçate tamaù indicates that in his next life an attached householder will certainly be degraded because of his primitive mentality of bodily attachment, which is called *müòha-dhé*. In other words, after enjoying the sense gratification of considering oneself the center of everything, one enters into a lower species of life. Somehow or other, we must fix our minds on Lord Kâñëa and come out of the darkness of ignorance to our real life in Kâñëa consciousness.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Seventeenth Chapter, of the Çrémad-Bhägavatam, entitled "Lord Kâñëa's Description of the Varëäçrama System."

18. Description of Varëäçrama-dharma

As related in this chapter, Lord Çré Kâñëa explained to Uddhava the duties of the *vänaprastha* and *sannyäsa* orders and the religious practices proper to each of these levels of advancement.

One who is taking to the *vänaprastha* stage of life should leave his wife at home in the care of his sons, or else take her along, and with a peaceful mind spend the third quarter of his life in the forest. He should accept as his

food whatever bulbs, fruits, roots and so on that grow in the forest, taking sometimes grains cooked by fire and sometimes fruits ripened by time. Furthermore, he should take as his garments tree bark, grass, leaves or the skin of a deer. It is prescribed that he should perform austerities by not cutting his hair, beard, or nails. Nor should he make any special attempt to remove dirt from his limbs. He should bathe three times daily in cold water and sleep upon the ground. During the hot season he should stand beneath the fearsome heat of the sun with fires blazing on four sides. During the rainy season he should stand in the midst of the downpour of rain, and during the cold winter he should submerge himself in water up to his neck. He is absolutely forbidden to clean his teeth, to store food that he has collected at one time to eat at another time, and to worship the Supreme Lord with the flesh of animals. If he can maintain those severe practices for the remainder of his life, the *vānaprastha* will achieve the Tapoloka planet.

The fourth quarter of life is meant for *sannyāsa*. One should develop complete detachment from attaining residence on different planets, up to even Brahmaloḥa. Such wishes for material elevation are due to desire for the fruits of material activity. When one recognizes that endeavors to achieve residence on the higher planets ultimately award only suffering, then it is enjoined that one should take to *sannyāsa* in a spirit of renunciation. The process of accepting *sannyāsa* involves worshipping the Lord with sacrifice, giving everything one possesses in charity to the priests and establishing within one's own heart the various sacrificial fires. For a *sannyāsī*, association with women or even the sight of women is more undesirable than taking poison. Except in emergencies, the *sannyāsī* should never wear more clothing than a loincloth or some simple covering over his loincloth. He should carry no more than his staff and waterpot. Giving up all violence to living creatures, he should become subdued in the functions of his body, mind and speech. He should remain detached and fixed on the self and travel alone to such pure places as the mountains, rivers and forests. Thus engaged, he should remember the Supreme Personality of Godhead and dwell in a place that is fearless and not heavily populated. He should take his alms each day at seven homes chosen at random from those of the members of the four social classes, avoiding only the homes of those who are

cursed or fallen. With a pure heart he should offer to the Supreme Personality of Godhead whatever food he has collected and take the *mahā-prasādam* remnants. In this way he should always be mindful that hankering for sense gratification is bondage and that engaging the objects of the senses in the service of Lord Mādhava is liberation. If one lacks knowledge and renunciation, or continues to be troubled by the unconquered six enemies headed by lust and the all-powerful senses, or if one accepts the *tri-daśā* renounced order simply for the purpose of carrying out a livelihood, then he will achieve as his result only the killing of his own soul.

A *paramahansa* is not under the control of injunctions and prohibitions. He is a devotee of the Supreme Lord, detached from external sense gratification and completely free from desire for even such subtle gratificatory goals as liberation. He is expert in discrimination and, just like a simple child, is free from concepts of pride and insult. Although actually competent, he wanders about like a dull person, and although most learned, he engages himself like an insane fool in incoherent speech. Although actually fixed in the *Vedas*, he behaves in an unordered fashion. He tolerates the evil words of others and never shows contempt for anyone else. He avoids acting as an enemy or vainly indulging in argument. He sees the Supreme Personality of Godhead in all creatures and also all living beings within the Supreme Personality of Godhead. In order to keep his body alive for performing worship of the Lord, he accepts whatever excellent or inferior food, clothing and bedding he can obtain without endeavor. Although he has to make some effort to find food for maintaining his body, he does not become joyful when he finds something, nor does he become depressed when not finding anything. The Supreme Lord Himself, although not at all subject to the Vedic orders and prohibitions, by His own free will executes various prescribed duties; similarly the *paramahansa*, even while on the platform of freedom from subjugation to Vedic rules and prohibitions, carries out various duties. Because his perception of dualities has become completely eradicated by transcendental knowledge, which is focused on the Supreme Lord, he obtains upon the demise of his material body the liberation known as *sārṅgī*, in which one becomes equal in opulence

with the Lord.

The person who desires his own best interest should take shelter of a bona fide spiritual master. Filling his mind with faith, keeping free from enviousness and remaining fixed in devotion, the disciple should serve the spiritual master, whom he should regard as nondifferent from the Supreme Lord. For a *brahmacäre*, the primary duty is service to the spiritual master. The main duties for a householder are protection of living beings and sacrifice, for a *vänaprastha* austerities, and for a *sannyäse* self-control and nonviolence. Celibacy (practiced by householders at all times except once a month when the wife is fertile), penance, cleanliness, self-satisfaction, friendship with all living beings and above all worship of the Supreme Personality of Godhead are duties meant for every *jéva* soul. One acquires firm devotion for the Supreme Lord by always rendering service to the Supreme Personality of Godhead through one's own particular prescribed duty, by not engaging in the worship of any other personalities, and also by thinking of all creatures as the place of residence of the Supreme Personality of Godhead in His form as the Supersoul. The followers of the *karma-käëòa* section of the *Vedas* can attain the planets of the forefathers and so on by their ritualistic activities, but if they become endowed with devotion for the Supreme Lord, then by these same activities they can achieve the supreme stage of liberation.

TEXT 1

™alBagAvaAnauvaAca
vanaM ivaiva°au: pauṭaeSau
BaAyaA< nyasya s\$ahE"va vaA
vana Wva vas\$aecC\$Antas\$a,
ta{talyaM BaAgAmaAyauSa:

çré-bhagavän uväca
vanaà vivikñuù putreñu
bhäryäà nyasya sahaiva vä
vana eva vasesc chäntas

tâtéyaà bhāgam āyunaù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *vanam*—the forest; *vivikñuù*—desiring to enter; *putreñu*—among the sons; *bhāryām*—wife; *nyasya*—entrusting; *saha*—together with; *eva*—indeed; *vā*—or; *vane*—in the forest; *eva*—certainly; *vaset*—one should dwell; *çāntaù*—with a peaceful mind; *tâtéyam*—the third; *bhāgam*—division; *āyunaù*—of life.

TRANSLATION

The Supreme Personality of Godhead said: One who desires to adopt the third order of life, *vānaprastha*, should enter the forest with a peaceful mind, leaving his wife with his mature sons, or else taking her along with him.

PURPORT

In Kali-yuga a human being generally cannot live more than one hundred years, and even this is becoming most unusual. A man who has a reasonable expectation of living for one hundred years may adopt the *vānaprastha* order at the age of fifty, and then at the age of seventy-five he may take *sannyāsa* for complete renunciation. Since in Kali-yuga very few people live for one hundred years, one should adjust the schedule accordingly. *Vānaprastha* is intended as a gradual transition from materialistic family life to the stage of complete renunciation.

TEXT 2

k(nd"maUlaP(laEvaRnyaEr,"
maeDyaEva{RiÔaM 'ak(lpayaeta,
vas\$alta valk(laM vaAs\$as\$a,
ta{NApaNAARijanaAina vaA

*kanda-mūla-phalair vanyair
medhyair vāttià prakalpayet
vasēta valkalaà vāsas
tāëa-parëäjinäni vä*

WORD-FOR-WORD MEANINGS

kanda—with bulbs; *mūla*—roots; *phalaiu*—and fruits; *vanyaiu*—growing in the forest; *medhyaiu*—pure; *vāttim*—sustenance; *prakalpayet*—one should arrange; *vasēta*—one should put on; *valkalam*—tree bark; *vāsaù*—as clothes; *tāëa*—grass; *parëa*—leaves; *ajinäni*—animal skins; *vä*—or.

TRANSLATION

Having adopted the *vānaprastha* order of life, one should arrange one's sustenance by eating uncontaminated bulbs, roots and fruits that grow in the forest. One may dress oneself with tree bark, grass, leaves or animal skins.

PURPORT

A renounced sage in the forest does not kill animals, but rather acquires skins from animals who have suffered natural death. According to a passage from *Manu-saàhitä*, quoted by Çréla Bhaktisiddhānta Sarasvaté Öhākura, the word *medhyaiu*, or "pure," indicates that while residing in the forest a sage may not accept honey-based liquors, animal flesh, fungus, mushrooms, horseradish or any hallucinogenic or intoxicating herbs, even those taken as so-called medicine.

TEXT 3

*ke(zAr"AemanaKazma™au-
malaAina ibaBa{yaAÚ"ta:
na DaAvaed"ps\$au maÀaeta
iṭa k(AlaM sTaiNx"laezAya:*

*keça-roma-nakha-çmaçru-
maläni bibhâyäd dataù
na dhäved apsu majjeta
tri kâlaà sthaëòile-çayaù*

WORD-FOR-WORD MEANINGS

keça—hair on the head; *roma*—bodily hair; *nakha*—fingernails and toenails; *çmaçru*—facial hair; *maläni*—bodily waste products; *bibhâyät*—one should tolerate; *dataù*—the teeth; *na dhävet*—should not clean; *apsu*—in water; *majjeta*—should bathe; *tri-kâlam*—three times a day; *sthaëòile*—on the earth; *çayaù*—lying down.

TRANSLATION

The *vānaprastha* should not groom the hair on his head, body or face, should not manicure his nails, should not pass stool and urine at irregular times and should not make a special endeavor for dental hygiene. He should be content to take bath in water three times daily and should sleep on the ground.

TEXT 4

*falSmae tapyeta paÂaAçalna,
vaSaARsvaAs\$Ar"SaAx". jalae
@Ak(NTamaça: izAizAr"
WvaM va{Ôastapaêre"ta,*

*gréñme tapyeta pa'i cāgnén
varñäsv äsâra-ñäò jale
äkaëtha-magnaù çiçira
evaà vâttas tapaç caret*

WORD-FOR-WORD MEANINGS

gréñme—in the summer; *tapyeta*—one should accept as austerity;

pai'ca-agnén—five fires (the overhead sun and fires burning on four sides); *varñäsu*—during the rainy season; *äsära*—torrents of rain; *ñäö*—tolerating; *jale*—in water; *ä-kaëöha*—up to the neck; *magnaù*—submerged; *çiçire*—in the coldest part of winter; *evam*—thus; *vättaù*—engaged; *tapaù*—penance; *caret*—one should execute.

TRANSLATION

Thus engaged as a *vānaprastha*, one should execute penance during the hottest summer days by subjecting oneself to burning fires on four sides and the blazing sun overhead; during the rainy season one should remain outside, subjecting oneself to torrents of rain; and in the freezing winter one should remain submerged in water up to one's neck.

PURPORT

One who engages in sense gratification must perform severe penances at the end of life to counteract his sinful, hedonistic activities. A devotee of the Lord, however, naturally develops Kāñëa consciousness and need not subject himself to such radical penances. As stated in the *Pai carätra*,

*ärädhito yadi haris tapasä tataù kià
närädhito yadi haris tapasä tataù kim
antar bahir yadi haris tapasä tataù kià
nāntar bahir yadi haris tapasä tataù kim*

"If one is worshiping the Lord properly, what is the use of severe penances? And if one is not properly worshiping the Lord, what is the use of severe penances? If Çré Kāñëa is realized within and without everything that exists, what is the use of severe penances? And if Çré Kāñëa is not seen within and without everything, then what is the use of severe penances?"

TEXT 5

@içapa,M(s\$ama´alyaAta,

k(Alapa,(maTaAipa vaA
olaUKalaAzmaku(Ä%Ae vaA
d"ntaAelaUKala Wva vaA

*agni-pakvaà samaçnéyāt
kāla-pakvam athāpi vā
ulūkhalaçma-kuōōo vā
dantolūkhala eva vā*

WORD-FOR-WORD MEANINGS

agni—by fire; *pakvam*—made ready to eat; *samaçnéyāt*—one should eat; *kāla*—by time; *pakvam*—right for eating; *atha*—else; *api*—indeed; *vā*—or; *ulūkhala*—with grinding mortar; *açma*—and stone; *kuōōaù*—pulverized, ground up; *vā*—or; *danta*—using the teeth; *ulūkhalaù*—as a grinding mortar; *eva*—indeed; *vā*—or, alternatively.

TRANSLATION

One may eat foodstuffs prepared with fire, such as grains, or fruits ripened by time. One may grind one's food with mortar and stone or with one's own teeth.

PURPORT

In Vedic civilization it is recommended that at the end of one's life one should go to a holy place or forest for spiritual perfection. In sacred forests one does not find restaurants, supermarkets, fast-food chains and so on, and thus one must eat simply, reducing sense gratification.

Although in the Western countries people eat processed food, one living simply must himself separate and pulverize grains and other foods before eating. This is referred to here.

TEXT 6

svayaM s\$aiÂanauyaAts\$avaRma,
@AtmanaAe va{iÔak(Ar"N Ama,
de"zAk(AlabalaAiBaÁaAe
naAd"d"ltaAnyad"Aô\$tama,

*svayaà sai cinuyät sarvam
ätmano vätti-käraëam
deça-kāla-balābhijī o
nādadētānyadāhātam*

WORD-FOR-WORD MEANINGS

svayam—himself; *sai cinuyät*—should gather; *sarvam*—everything; *ätmanaù*—his own; *vätti*—sustenance; *käraëam*—facilitating; *deça*—the particular place; *kāla*—the time; *bala*—and one's strength; *abhijī aù*—understanding pragmatically; *na ādadēta*—should not take; *anyadā*—for another time; *āhātam*—provisions.

TRANSLATION

The *vānaprastha* should personally collect whatever he requires for his bodily maintenance, carefully considering the time, place and his own capacity. He should never collect provisions for the future.

PURPORT

According to Vedic regulations, one practicing austerity should collect only what he requires for immediate use, and upon receiving gifts of foodstuff he should immediately give up that which he has previously collected, so that there will be no surplus. This regulation is meant to keep one fixed in faithful dependence on the Supreme Lord. One should never stock food or other bodily necessities for future use. The term *deça-kāla-balābhijī a* indicates that in a particularly difficult place, or in time of emergency or personal incapacity, this strict rule need not be followed, as confirmed by Çréla Viçvanātha Cakravarté Ōhākura.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura points out that unless one is completely incapacitated, one should not depend on others for one's personal maintenance, as this will create a debt that can only be repaid by taking another birth in the material world. This applies only to those endeavoring for personal purification and not to those engaged full time in devotional service to Lord Kāñëa. A pure devotee eats, dresses and speaks only for the service of the Lord, and thus whatever assistance he accepts from others is not for himself. He is fully surrendered to the mission of the Supreme Personality of Godhead. However, one not so surrendered will certainly have to take birth again in the material world to repay all of his debts to others.

TEXT 7

vanyaEêç&paur"Aex"AzAEr,"
inavaR"paetk(AlacaAeid"taAna,
na tau TMaAEtaena pazAunaA
maAM yajaeta vanaATMamal

vanyaiç caru-puroðäçair
nirvapet kâla-coditân
na tu çrautena paçunä
mäà yajeta vanäçramë

WORD-FOR-WORD MEANINGS

vanyaiù—obtained in the forest; *caru*—with oblations of rice, barley and *däl* beans; *puroðäçaiù*—and sacrificial cakes prepared with wild rice; *nirvapet*—one should offer; *kâla-coditân*—ritualistic sacrifices, such as *ägrayaëa*, offered according to seasons (*ägrayaëa* is the offering of the first fruits that appear after the rainy season); *na*—never; *tu*—indeed; *çrautena*—mentioned in the *Vedas*; *paçunä*—with animal sacrifice; *mäm*—Me; *yajeta*—may worship; *vana-äçramë*—one who has gone to the forest, taking the *vänaprastha* order of life.

TRANSLATION

One who has accepted the *vānaprastha* order of life should perform seasonal sacrifices by offering oblations of *caru* and sacrificial cakes prepared from rice and other grains found in the forest. The *vānaprastha*, however, may never offer animal sacrifices to Me, even those sacrifices mentioned in the *Vedas*.

PURPORT

One who has taken the *vānaprastha* order of life should never perform animal sacrifices or eat meat.

TEXT 8

@içah"AeṭaM ca d"zARê
paAENARmaAs\$aê paUvaRvata,
caAtaumaARsyaAina ca maunaer,"
@A°aAtaAina ca naEgAmaE:

*agnihotra*à ca *darçaç* ca
paurëamäsaç ca *pürva-vat*
cäturmäsyäni ca *muner*
ämnätäni ca *naigamaiù*

WORD-FOR-WORD MEANINGS

agni-hotram—the fire sacrifice; *ca*—also; *darçaù*—the sacrifice performed on the new moon day; *ca*—also; *paurëa-mäsaù*—full moon sacrifice; *ca*—also; *pürva-vat*—as previously, in the *gāhastha-āçrama*; *cātuù-mäsyäni*—the vows and sacrifices of *cäturmäsyä*; *ca*—also; *muneù*—of the *vānaprastha*; *ämnätäni*—enjoined; *ca*—also; *naigamaiù*—by expert knowers of the *Vedas*.

TRANSLATION

The *vānaprastha* should perform the *agnihotra*, *darṣa* and *paurāṃśa* sacrifices, as he did while in the *gāhastha-āçrama*. He should also perform the vows and sacrifices of *cāturmāsya*, since all of these rituals are enjoined for the *vānaprastha-āçrama* by expert knowers of the *Vedas*.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Ōhākura has given a detailed explanation of the four rituals mentioned here, namely *agnihotra*, *darṣa*, *paurāṃśa* and *cāturmāsya*. The conclusion is that everyone should simply chant Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and avoid the difficult entanglement of Vedic ritualistic ceremonies. If one neither chants Hare Kāñēa nor performs such rituals, one certainly becomes a *pāñāēōē*, an atheistic fool.

TEXT 9

WvaM caINaE Rna tapas\$aA
mauinaDaRmainas\$antata:
maAM tapaAemayamaAr"ADya
[%iSalaAek(Aäu"paEita maAma,

evaà cérēena tapasā
munir dhamani-santataù
māà tapo-mayam ārādhya
āñi-lokād upaiti mām

WORD-FOR-WORD MEANINGS

evam—thus; *cérēena*—by the practice; *tapasā*—of austerity; *muniù*—the saintly *vānaprastha*; *dhamani-santataù*—emaciated so much that the veins are visible throughout his body; *mām*—Me; *tapaù-mayam*—the goal of all penance; *ārādhya*—worshiping; *rñi-lokāt*—beyond Maharloka;

upaiti—achieves; *mām*—Me.

TRANSLATION

The saintly *vānaprastha*, practicing severe penances and accepting only the bare necessities of life, becomes so emaciated that he appears to be mere skin and bones. Thus worshiping Me through severe penances, he goes to the Maharloka planet and then directly achieves Me.

PURPORT

A *vānaprastha* who develops pure devotional service achieves the Supreme Lord, Kāñëa, while in the *vānaprastha* stage of life. One who does not become completely Kāñëa conscious, however, first goes to the planet Maharloka, or Āñiloka, and from there directly achieves Lord Kāñëa.

One achieves Maharloka, or Āñiloka, through strict observance of positive and negative regulations. However, without developing a taste for chanting and hearing the glories of the Lord (*çravaëaà kértanaà viñëoù* [SB 7.5.23]), it is not possible to achieve the perfect liberation of going back home, back to Godhead. Therefore, on the Maharloka planet the unsuccessful sage gives more attention to chanting and hearing, and thus he gradually develops pure love of Godhead.

TEXT 10

yastvaetatk{(cC)\$taêINA<
tapaAe ina:™aeyas\$aM mah"ta,
k(AmaAyaAlpalyas\$ae yauHjyaAä,"
baAilazA: k(Ae'par"stata:

*yas tv etat kâcchrataç cérëaà
tapo niùçreyasaà mahat
kāmâyālpéyase yui jyād
bāliçaù ko 'paras tataù*

WORD-FOR-WORD MEANINGS

yaù—one who; *tu*—indeed; *etat*—this; *kácchrataù*—with great penance; *cérëam*—for a long time; *tapaù*—austerity; *niùçreyasam*—awarding ultimate liberation; *mahat*—glorious; *kämäya*—for sense gratification; *alpéyase*—insignificant; *yui jyät*—practices; *bäliçaù*—such a fool; *kaù*—who; *aparaù*—else; *tataù*—besides him.

TRANSLATION

One who with long endeavor executes this painful but exalted penance, which awards ultimate liberation, simply to achieve insignificant sense gratification must be considered the greatest fool.

PURPORT

Although the process of *vänaprastha* described by Lord Kânëa is so glorious that even the consolation prize is promotion to Maharloka, one who consciously performs this process for such promotion to heaven is certainly the greatest fool. The Lord does not want this process to be abused or exploited by materialistic rascals, for the ultimate goal is love of Godhead.

TEXT 11

yad" As\$ aAE inayamae'k(lpaAe
jar" yaA jaAtavaepaTau:
@Atmanyacalna, s\$amaAr" Aepya
mai»aÔaAe'içaM s\$amaAivazAeta,

*yadäsau niyame 'kalpo
jarayä jäta-vepathuù
ätmany agnén samäropya
mac-citto 'gnià samäviçet*

WORD-FOR-WORD MEANINGS

yadä—when; *asau*—the saintly *vānaprastha*; *niyame*—in his prescribed duties; *akalpaù*—unable to carry on; *jarayä*—due to old age; *jäta*—arisen; *vepathuù*—trembling of the body; *ätmani*—within his heart; *agnén*—the sacrificial fires; *samäropyä*—placing; *mat-cittaù*—his mind fixed in Me; *agnim*—the fire; *samäviçet*—should enter.

TRANSLATION

If the *vānaprastha* is overtaken by old age and because of his trembling body is no longer able to execute his prescribed duties, he should place the sacrificial fire within his heart by meditation. Then, fixing his mind on Me, he should enter into the fire and give up his body.

PURPORT

Since the process of *vānaprastha* is recommended for those nearing the end of life, there is always the likelihood that one will prematurely succumb to the symptoms of old age and be unable to reach the final stage of *sannyäsa*. If one simply cannot carry on his religious duties due to old age, it is here advised that he fix the mind in Lord Kāñëa and enter into the sacrificial fire. Although this may not be possible in the modern age, we can appreciate the absolute seriousness of going back home, back to Godhead, as evidenced in this verse.

TEXT 12

yad"A k(maRivapaAke(Sau
laAeke(Sau inar"yaAtmas\$au
ivar"AgAAe jaAyatae s\$amyax.~
nyastaAiçä: 'a~ajaeÔata:

yadä karma-vipäkeñu

*lokeṇu nirayātmasu
virāgo jāyate samyaḥ
nyastāgniṁ pravrajat tataḥ*

WORD-FOR-WORD MEANINGS

yadā—when; *karma*—by fruitive activities; *vipākeṇu*—in all that which is obtained; *lokeṇu*—including promotion to all the planets of the universe up to Brahmaloḥka; *niraya-ātmasu*—planets that are actually hellish, being material; *virāgaḥ*—detachment; *jāyate*—is born; *samyak*—completely; *nyasta*—giving up; *agniṁ*—the sacrificial fire of *vānaprastha*; *pravrajat*—one should take *sannyāsa*; *tataḥ*—at that point.

TRANSLATION

If the *vānaprastha*, understanding that even promotion to Brahmaloḥka is a miserable situation, develops complete detachment from all possible results of fruitive activities, then he may take the *sannyāsa* order of life.

TEXT 13

wī" A yaTaAepade"zAM maAM
d"ÔvaA s\$avaRsvama{itvajae
@çalna, sva'aANA @Avaezya
inar"pae^oa: pair"~ajaeta,

*iṅṁvā yathopadeṣāṁ mām
dattvā sarva-svam ātvije
agnēn sva-prāṇā āveṣya
nirapekṣāṁ parivrajat*

WORD-FOR-WORD MEANINGS

iṅṁvā—having worshiped; *yathā*—according to; *upadeṣam*—scriptural injunctions; *mām*—Me; *dattvā*—having given; *sarva-svam*—all one possesses; *ātvije*—to the priest; *agnēn*—the sacrificial fire; *sva-prāṇā*—within

oneself; *āveçya*—placing; *nirapekñāu*—without attachment; *parivrajat*—one should take *sannyāsa* and set off.

TRANSLATION

Having worshiped Me according to scriptural injunctions and having given all one's property to the sacrificial priest, one should place the fire sacrifice within oneself. Thus, with the mind completely detached, one should enter the *sannyāsa* order of life.

PURPORT

One cannot maintain the *sannyāsa* order of life unless one gives up all materialistic association and engages exclusively in devotional service to the Supreme Lord. Any material desire will gradually prove to be a stumbling block in the prosecution of renounced life. Therefore, a liberated *sannyāsē* must vigilantly keep himself free from the weeds of material desires, which surface principally in the form of attachment to women, money and reputation. One may possess a beautiful garden filled with fruits and flowers, but without vigilant maintenance the garden will be overrun by weeds. Similarly, one who achieves a beautiful state of Kāñēa consciousness takes the *sannyāsa* order of life, but if he does not vigilantly and painstakingly keep his heart clean, there is always the danger of a relapse into illusion.

TEXT 14

iva'asya vaE s\$a^yas\$ataAe
de"vaA d"Ar"Aid"è&ipaNA:
iva£aAna, ku(vaRntyayaM ÷smaAna,
@A,(mya s\$aimayaAtpar"ma,

*viprasya vai sannyasato
devā dārādi-rūpiēau
vighnān kurvanty ayaà hy asmān
ākramya samiyāt param*

WORD-FOR-WORD MEANINGS

viprasya—of the saintly person; *vai*—indeed; *sannyasatau*—taking *sannyāsa*; *devāu*—the demigods; *dāra-ādi-rūpiëau*—appearing in the form of his wife or other women and attractive objects; *vighnān*—stumbling blocks; *kurvanti*—create; *ayam*—the *sannyāsē*; *hi*—indeed; *asmān*—them, the demigods; *ākramya*—surpassing; *samiyāt*—should go; *param*—back home, back to Godhead.

TRANSLATION

"This man taking *sannyāsa* is going to surpass us and go back home, back to Godhead." Thus thinking, the demigods create stumbling blocks on the path of the *sannyāsē* by appearing before him in the shape of his former wife or other women and attractive objects. But the *sannyāsē* should pay the demigods and their manifestations no heed.

PURPORT

The demigods are empowered with universal administration and by their potency may appear as the former wife of a *sannyāsē* or as other women, so that the *sannyāsē* gives up his strict vows and becomes entangled in sense gratification. Lord Kāñëa here encourages all *sannyāsés* by telling them, "Pay no attention to such illusory manifestations. Continue your duties and go back home, back to Godhead."

TEXT 15

ibaBa{yaA»aenmauinavaARs\$a:
k(AEpalnaAcC\$Ad"naM par"ma,
tya·M(na d"Nx"paAṭaAByaAma,
@nyaitk(iÂad"naApaid"

bibhāyāc cen munir vāsau

*kaupénäcchädanaà param
tyaktaà na daëòà-päträbhyäm
anyat kii cid anäpadi*

WORD-FOR-WORD MEANINGS

bibhâyät—would wear; *cet*—if; *muniù*—the *sannyäse*; *väsaù*—clothes; *kaupéna*—the thick belt and underwear worn by saintly persons; *äcchädanam*—covering; *param*—other; *tyaktam*—given up; *na*—never; *daëòà*—besides his staff; *päträbhyäm*—and waterpot; *anyat*—else; *kii cit*—anything; *anäpadi*—when there is no emergency.

TRANSLATION

If the *sannyäse* desires to wear something besides a mere *kaupéna*, he may use another cloth around his waist and hips to cover the *kaupéna*. Otherwise, if there is no emergency, he should not accept anything besides his *daëòà* and waterpot.

PURPORT

A *sannyäse* attracted to material possessions will spoil his worship of Lord Kåñëa.

TEXT 16

*ä{"i"paUtaM nyas\$aetpaAdM"
vañpaUtaM ipabaeÀalama,
s\$atyapaUtaAM vade"ã"AcaM
mana:paUtaM s\$amaAcare"ta,*

*dāñōi-pūtaà nyaset pādaà
vastra-pūtaà pibej jalam
satya-pūtāà vaded vācaà
manaù-pūtaà samācaret*

WORD-FOR-WORD MEANINGS

dāñi—by the sight; *pūtam*—ascertained as pure; *nyaset*—he should place; *pādam*—his foot; *vastra*—by his cloth; *pūtam*—filtered; *pibet*—he should drink; *jalam*—water; *satya*—by truthfulness; *pūtām*—pure; *vadet*—he should speak; *vācam*—words; *manaù*—ascertained by the mind; *pūtam*—to be pure; *samācaret*—he should perform.

TRANSLATION

A saintly person should step or place his foot on the ground only after verifying with his eyes that there are no living creatures, such as insects, who might be injured by his foot. He should drink water only after filtering it through a portion of his cloth, and he should speak only words that possess the purity of truth. Similarly, he should perform only those activities his mind has carefully ascertained to be pure.

PURPORT

While walking, a saintly person is careful not to kill any tiny creatures on the ground. Similarly, he filters his drinking water through cloth to avoid swallowing small creatures living within the water. Speaking untruths simply for sense gratification is detrimental to devotional service and should be avoided. Speaking impersonal philosophy and glorifying the sense gratification of the material world, even that found in heavenly planets, contaminates the heart and must be avoided by those desiring perfection in the loving service of the Lord. By serious consideration one can understand that any activity other than devotional service to Lord Kāñëa has no ultimate value; therefore one should exclusively engage in the purified activities of Kāñëa consciousness.

TEXT 17

maAEnaAnalh"AinalaAyaAmaA

d"Nx"A vaAgde"h"caetas\$aAma,
na ÷etae yasya s\$antyaĒy
vaeNAuiBanaR Bavaeâita:

maunânêhânilâyâmā
daëòā vāg-deha-cetasām
na hy ete yasya santi aī ga
veëubhir na bhaved yatiù

WORD-FOR-WORD MEANINGS

mauna—avoiding useless speech; *anêha*—giving up fruitive activities; *anila-âyâmāu*—controlling the breathing process; *daëòāu*—strict disciplines; *vāk*—of the voice; *deha*—of the body; *cetasām*—of the mind; *na*—not; *hi*—indeed; *ete*—these disciplines; *yasya*—of whom; *santi*—exist; *aī ga*—My dear Uddhava; *veëubhiù*—by bamboo rods; *na*—never; *bhaved*—is; *yatiù*—a real *sannyāsē*.

TRANSLATION

One who has not accepted the three internal disciplines of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a *sannyāsē* merely because of his carrying bamboo rods.

PURPORT

The word *daëòā* indicates the staff carried by those in the renounced order of life, and *daëòā* also indicates severe discipline. The Vaiñëava *sannyāsēs* accept a staff made of three bamboo rods, signifying dedication of the body, mind and words to the service of the Supreme Lord. Here Lord Kâñëa says that one must first accept these three *daëòās*, or disciplines (namely control of the voice, body and mind), within oneself. The practice of *anilâyāma* (or *präëâyāma*, regulating the life air) is meant to control the mind, and one who always thinks of service to Lord Kâñëa has certainly achieved the perfection of *präëâyāma*. Merely carrying the three external

daëòas without assimilating the internal *daëòas* of bodily, mental and vocal discipline can never make one an actual Vaiñëava *sannyäsé*, as explained here by Lord Kåñëa.

In the *Haàsa-gétä* section of *Mahäbhärata* and in Çréla Rüpa Gosvämé's *Upadeçämäta*, there are instructions regarding the *sannyäsa* order of life. A conditioned soul who adopts only the external ornaments of *tridaëòé-sannyäsa* will not actually be able to control the senses. One who takes *sannyäsa* for false prestige, making a show of saintliness without actual advancement in *kåñëa-kértana*, will soon be vanquished by the external energy of the Lord.

TEXT 18

iBa^oaAM catauSauR vaNAeRSau
ivagA÷ARna, vajaRyaMêre"ta,
s\$aæaAgAAr"Anas\$ax.~k}(æaAMs\$a,
tauSyaeéabDaena taAvataA

bhikñäà caturñu varëëñu
vigarhyän varjayaàç caret
saptägarän asaì kyptäàs
tuñyel labdhena tävatä

WORD-FOR-WORD MEANINGS

bhikñäm—charity obtained by begging; *caturñu*—among the four; *varëëñu*—occupational divisions of society; *vigarhyän*—abominable, impure; *varjayan*—rejecting; *caret*—one should approach; *sapta*—seven; *ägarän*—houses; *asaì kyptän*—without calculation or desire; *tuñyet*—one should be satisfied; *labdhena*—with that obtained; *tävatä*—with just that amount.

TRANSLATION

Rejecting those houses that are polluted and untouchable, one should

approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.

PURPORT

Saintly persons in the renounced order of life may beg from strict followers of Vedic culture to obtain foodstuffs and other bodily necessities. According to Vedic injunction, a renounced saint should beg from the *brāhmaëa* community, but if there is danger of his starving, he may beg from *kāatriyas*, then *vaiçyas*, and even *çüdras* if they are not sinful, as expressed here by the word *vigarhyän*. Çréla Bhaktisiddhānta Sarasvaté Öhäkura explains that *asañ kjptän* indicates that one should not approach certain houses, calculating, "In that place I can get first-class food. That house has a big reputation among beggars." Without discriminating, one should go to seven houses and be satisfied with whatever may be obtained there. One should beg for one's personal maintenance only from houses where the inhabitants, being sincere followers of the *varëäçrama* culture, have earned their livelihood by honest means and are free from sinful activities. One may beg alms from such householders. One must not beg alms for one's personal maintenance from those who oppose the Supreme Lord's devotional service, for such service is the whole purpose of *varëäçrama* culture.

Those who oppose Vedic culture pass laws to make begging by saintly persons a criminal act. They thus insult and persecute saintly beggars, considering them to be ordinary vagrants. A lazy person begging to avoid work is certainly abominable, but a saintly person dedicated to the service of the Lord and practicing the discipline of begging to develop full dependence on the Lord's mercy should be given all facility in human society. Çréla Bhaktisiddhānta Sarasvaté Öhäkura explains that there are three forms of collecting alms. *Mādhukara* is the process of imitating the bee, who collects a tiny amount of nectar from each flower. In this way, the saintly person accepts a very small amount from each person, avoiding social conflict. The process mentioned here is *asañ kjpta*, by which one indiscriminately

approaches seven houses, being satisfied with whatever may be obtained. *Präk-praëëta* is that process by which one establishes regular donors and collects one's maintenance from them. In this regard Çréla Véaräghava Äcärya has described the initial stage of *sannyäsa*, called *kuöëcaka*, as follows. A man accepting the initial stage of *sannyäsa* arranges for his children or other relatives and well-wishers to build him a *kuöë*, or meditation cottage. He gives up worldly affairs and sits within the cottage, trying to remain free from lust, anger, greed, illusion and so on. According to the prescribed injunctions of regulated life, he accepts a *tri-daëöa*, purifies himself with a waterpot, shaves his head (leaving a *çikhä*, or tuft), chants Gäyatrë *mantra* on the sacred thread and wears saffron garments. Bathing regularly, cleansing, performing *äcamana*, chanting *japa*, studying the *Vedas*, remaining celibate and meditating on the Lord, he receives regular supplies of food from his children, friends and relatives. Accepting only the bare necessities of life, he remains fixed in his cottage up to the moment of liberation.

TEXT 19

baih"jaRlaAzAyaM gAtvaA
taṭaAepas\$pa{zya vaAgyata:
ivaBajya paAivataM zAeSaM
BauÄaltaAzAeSamaAô\$ama,

*bahir jaläçayaà gatvä
tatropaspäçya väg-yataù
vibhajya pävitaà çeñaà
bhui jëtäçeñam ähâtam*

WORD-FOR-WORD MEANINGS

bahiù—outside of urban areas, in a secluded place; *jala*—of water; *äçayam*—to a reservoir; *gatvä*—going; *tatra*—there; *upaspäçya*—being purified by contact with water; *väk-yataù*—without speaking; *vibhajya*—duly distributing; *pävitam*—purified; *çeñam*—remnants;

bhuijêta—one should eat; *açeñam*—completely; *ähâtam*—gathered by begging.

TRANSLATION

Taking the food gathered through begging, one should leave the populated areas and go to a reservoir of water in a secluded place. There, having taken a bath and washed one's hands thoroughly, one should distribute portions of the food to others who may request it. One should do this without speaking. Then, having thoroughly cleansed the remnants, one should eat everything on one's plate, leaving nothing for future consumption.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Öhäkura explains that a saintly person should not argue or quarrel with materialistic persons who may request or demand part of his foodstuff. The word *vibhajya* indicates that one should give something to such persons to avoid disturbance, and then, offering the remnants to Lord Viñëu, one should eat everything on one's plate, without saving food for the future. The word *bahiù* indicates that one should not eat in a public place, and *väg-yata* indicates that one should eat silently, meditating upon the Lord's mercy.

TEXT 20

Wk(êre"nmah"ImaetaAM
ina:s\$aËÿ: s\$aMyataein%"ya:
@Atma,(Lx" @Atmar"ta
@AtmavaAna, s\$amad"zARna:

*ekaç caren mahém etäà
niüsai gaù saàyatendriyaù
ätma-krèòà ätma-rata
ätma-vän sama-darçanaù*

WORD-FOR-WORD MEANINGS

ekaù—alone; *caret*—one should move about; *mahém*—the earth; *etām*—this; *niùsaì gaù*—without any material attachment; *saàyata-indriyaù*—completely controlling the senses; *ätma-kreòau*—enthusiastic by realization of the Supersoul; *ätma-rataù*—completely satisfied in spiritual understanding; *ätma-vän*—steady on the spiritual platform; *sama-darçanaù*—with equal vision everywhere.

TRANSLATION

Without any material attachment, with senses fully controlled, remaining enthusiastic, and satisfied in realization of the Supreme Lord and his own self, the saintly person should travel about the earth alone. Having equal vision everywhere, he should be steady on the spiritual platform.

PURPORT

One who remains attached to material sense gratification cannot be steady in the process of chanting Hare Kåñëa. Being shackled by illusory desires, he is not able to fully control the senses. Actually, one should take shelter of devotional service to Lord Kåñëa twenty-four hours a day, for by such service one remains within the scope of spiritual reality. By chanting and hearing the holy names of the Lord along with the Lord's glories and pastimes, one naturally drifts away from the field of material sense gratification. Good association with Lord Kåñëa and His devotees automatically vanquishes useless material association, and one is able to carry out the Vedic injunctions meant to lift the conditioned soul out of the material field and onto the liberated platform of Kåñëa consciousness. In this regard, Çréla Rûpa Gosvämé states in his *Upadeçämâta* (4),

dadäti pratigåhëäti
guhyam äkhyäti pácchati

*bhūṁ kte bhojayate caiva
ñāḍ-vidhāṁ prēti-lakṣṇāḥ*

"Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasādam* and offering *prasādam* are the six symptoms of love shared by one devotee and another."

One who thus learns to associate with the Lord's devotees actually remains insulated from the contamination of material life. By pure association one gradually understands the name, form, qualities, associates, pastimes and devotional service of Lord *Ṣṛē Kāñḇā*, and thus even in this lifetime one can become a resident of the spiritual world. In the association of pure devotees there is no material contamination and no useless discussion, since all pure devotees are fully engaged twenty-four hours a day in the loving service of the Lord. By the influence of such devotees, one develops equal vision (*sama-darṣana*) and sees the realized knowledge of *Kāñḇā* consciousness everywhere. As one begins to understand his eternal relationship with Lord *Kāñḇā*, he becomes *ātma-vān*, situated in his constitutional position. An advanced *Vaiñḇava*, constantly enjoying the mellows of loving devotional service and carrying out the mission of the Lord on the earth, is *ātma-kṛḇḇā*, one who enjoys life within the internal potency of the Supreme Lord. The advanced devotee remains constantly attracted to the Supreme Lord and His devotees and is therefore *ātma-rata*, fully satisfied by constant engagement in devotional service. One cannot possibly develop the exalted qualities mentioned here without becoming an unalloyed devotee of Lord *Kāñḇā*. One who is envious of the Lord and His devotees becomes attracted to bad association, gradually loses control of the senses and falls down into the network of impious life. The innumerable varieties of nondevotees are like branches sprouting from the single tree of enviousness of the Supreme Lord, *Kāñḇā*, and their association should be given up by all means.

Without unalloyed devotional service to the Lord, one loses touch with the desire and mission of the Personality of Godhead and becomes attracted to worshiping the wonderful male and female creations of the Lord's illusory energy—demigods, demigoddesses, celebrities, politicians, prostitutes, etc.

In this way, one foolishly considers something besides Lord Kāñëa to be supremely wonderful. Actually, Lord Kāñëa is the only true object of worship for those desiring to experience unlimited beauty and pleasure. By seriously taking to Kāñëa consciousness one can realize the transcendental position of Lord Kāñëa and gradually develop all of the qualities mentioned in this verse.

TEXT 21

ivaiva·(°aemazAr"NAAe
maà"AvaivamalaAzAya:
@AtmaAnaM icantayaede"k(ma,
@Baede"na mayaA mauina:

*vivikta-kñema-çaraëo
mad-bhäva-vimaläçayaù
ätmänaà cintayed ekam
abhedena mayä muniù*

WORD-FOR-WORD MEANINGS

vivikta—solitary; *kñema*—safe; *çaraëaù*—his dwelling; *mat*—in Me; *bhäva*—by constant thought; *vimala*—purified; *äçayaù*—his consciousness; *ätmänam*—on the soul; *cintayet*—he should concentrate; *ekam*—alone; *abhedena*—not different; *mayä*—from Me; *muniù*—the sage.

TRANSLATION

Dwelling in a safe and solitary place, his mind purified by constant thought of Me, the sage should concentrate on the soul alone, realizing it to be nondifferent from Me.

PURPORT

One who is engaged exclusively in the devotional service of the Lord in

one of the five principal relationships is to be known as a pure Vaiñëava. Because of his advanced stage of love of Godhead, a pure devotee is able to constantly chant the glories of the Lord without material hindrance. He is not interested in anything except Lord Kâñëa and never considers himself to be qualitatively different from the Lord. One who is still attracted by the gross material body and subtle material mind, which cover the eternal soul, continues to see himself as different from the Supreme Personality of Godhead. This misconception is due to false identification with matter. With senses purified of material contamination, one must serve the Lord, who is the master of all senses, and thus one's devotional service is considered free from discrepancy.

One who ignores the injunctions of Vedic literature uselessly wastes his sense activity in illusory material activities. He falsely considers himself to be different from Lord Kâñëa and therefore imagines that he possesses an interest independent of the Lord's interest. There is no possibility that such a person can achieve steadiness in life, because the material field of action is constantly being shifted and transformed by the disturbing influence of time. If a devotee begins to cultivate an interest apart from the loving service of the Lord, his meditation on his oneness with the Lord will be disturbed and overturned. When the mind deviates from the lotus feet of the Lord, the duality of material nature again becomes prominent within the mind, and one resumes a work program based on the three modes of material nature. One who is not fixed in one's own relationship with the Supreme Lord cannot be fearless or steady and is deprived of the shelter of Lord Çré Kâñëa. Therefore one should seriously contemplate, as described in this verse, one's identity as a small particle of consciousness not different from the supreme consciousness, Lord Kâñëa. Thus one should remain steady in Kâñëa consciousness.

TEXT 22

@nval^oaetaAtmanaAe banDaM
maAe^oaM ca ÁaAnainai"yaA
banDa win%^o"yaiva^oae paAe

maAe°a W SaAM ca s\$ aMyama:

*anvékñetātmano bandhaà
mokñāà ca ji āna-niññohayā
bandha indriya-vikñepo
mokñā eññāà ca saàyamaù*

WORD-FOR-WORD MEANINGS

anvékñeta—one should see by careful study; *ātmanaù*—of the soul; *bandham*—the bondage; *mokñām*—the liberation; *ca*—also; *ji āna*—in knowledge; *niññohayā*—by steadiness; *bandhaù*—bondage; *indriya*—of the senses; *vikñepaù*—deviation to sense gratification; *mokñāù*—liberation; *eññām*—of these senses; *ca*—and; *saàyamaù*—complete control.

TRANSLATION

By steady knowledge a sage should clearly ascertain the nature of the soul's bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.

PURPORT

By carefully understanding one's eternal nature, one will not again be bound up in the shackles of material energy, and by constant engagement in the service of the Absolute Truth, one is liberated. Then the flickering material senses can no longer drag one into the false consciousness of being a material enjoyer. Such steady sense control gives one relief from the harassment of material sense gratification.

TEXT 23

tasmaAi°ayamya SaÒ" gA<
maà" Avaena care" nmauina:

ivar"·(: °au"%o"k(AmaeByaAe
labDvaAtmaina s\$auKaM mah"ta,

*tasmän niyamyā ñaò-vargaà
mad-bhāvena caren muniù
viraktaù kñudra-kāmebhyo
labdhvātmani sukhaà mahat*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *niyamyā*—completely controlling; *ñaò-vargam*—the six senses (sight, hearing, smell, touch, taste and the mind); *mat-bhāvena*—by consciousness of Me; *caret*—should live; *muniù*—the sage; *viraktaù*—detached; *kñudra*—insignificant; *kāmebhyaù*—from sense gratification; *labdhvā*—having experienced; *ātmani*—in the self; *sukham*—happiness; *mahat*—great.

TRANSLATION

Therefore, completely controlling the five senses and the mind by Kāñëa consciousness, a sage, having experienced spiritual bliss within the self, should live detached from insignificant material sense gratification.

TEXT 24

paur"faAma~ajaAna, s\$aATaARna,
iBa°aATa< 'aivazAMêre"ta,
pauNyade"zAs\$air"cCE\$la-
vanaA™amavatal%M mah"lma,

*pura-grāma-vrajän sārthän
bhikñārthaà praviṣaàç caret
puëya-deça-saric-chaila-
vanāçrama-vatēà mahém*

WORD-FOR-WORD MEANINGS

pura—cities; *grāma*—towns; *vrajān*—and pasturing grounds; *sa-arthān*—those working for bodily maintenance; *bhikṣā-artham*—for begging alms; *praviṣan*—entering; *caret*—he should travel; *puṣya*—pure; *deṣa*—places; *sarit*—with rivers; *çaila*—mountains; *vana*—and forests; *āçrama-vatēm*—possessing such residential places; *mahēm*—the earth.

TRANSLATION

The sage should travel in sanctified places, by flowing rivers and within the solitude of mountains and forests. He should enter the cities, towns and pasturing grounds and approach ordinary working men only to beg his bare sustenance.

PURPORT

According to Çréla Çrédhara Svāmé, the word *pura* refers to cities and towns with shopping centers, markets and other commercial enterprises, whereas *grāma* refers to smaller towns, lacking such facilities. The *vānaprastha* or *sannyāse* trying to become free from material attachment should avoid those who are working day and night for sense gratification, approaching them only to engage them in necessary acts of charity. Those who are preaching Kāñëa consciousness all over the world are understood to be liberated souls, and therefore they constantly approach the materialistic living entities to engage them in the devotional service of Lord Kāñëa. However, even such preachers should strictly avoid contact with the materialistic world when not actually necessary for advancing the mission of Kāñëa consciousness. The injunction is that one should not deal unnecessarily with the materialistic world.

TEXT 25

vaAna'asTaA™amapade"Sva,

@BaI°NAM BaE°yamaAcare"ta,
s\$aMis\$aDyatyaAis\$ammaAeh":
zAuÜ"s\$aÔva: izAlaAnDas\$aA

vānaprasthāçrama-padeñv
abhékñëaà bhaikñyam ācaret
saàsidhyaty āçv asammohaù
çuddha-sattvaù çilāndhasä

WORD-FOR-WORD MEANINGS

vānaprastha-āçrama—of the *vānaprastha* order of life; *padeñu*—in the position; *abhékñëam*—always; *bhaikñyam*—begging; *ācaret*—one should perform; *saàsidhyati*—one becomes spiritually perfect; *āçu*—quickly; *asammohaù*—free from illusion; *çuddha*—purified; *sattvaù*—existence; *çëla*—obtained by begging or gleaning; *andhasä*—by food.

TRANSLATION

One in the *vānaprastha* order of life should always practice taking charity from others, for one is thereby freed from illusion and quickly becomes perfect in spiritual life. Indeed, one who subsists on food grains obtained in such a humble manner purifies his existence.

PURPORT

In the Western countries people are generally so dull that they cannot distinguish between a saintly beggar and an ordinary hobo or hippie. A saintly beggar is constantly engaged in authorized devotional service to the Supreme Lord and accepts only what he requires for his bare maintenance. The author of this book remembers entering the Kñëa consciousness society as an arrogant university student and being quickly humbled by the process of begging on the street on behalf of Kñëa. This process is not theoretical but actually purifies one's existence by forcing one to offer respect to all others. Unless one offers respect to others, one's begging will

be fruitless. Also, by begging one will not often eat very sumptuously. This is good because when the tongue is controlled the other senses are quickly pacified. A *vānaprastha* should never give up the purifying process of begging for his food, and ordinary people should not foolishly equate a lazy bum living at the cost of others with a saintly beggar engaged in higher duties for the Supreme Lord.

TEXT 26

naEtaã"stautayaA paɣyaeä,"
ä{"zyamaAnaM ivanazyaita
@s\$a·(icaÔaAe ivar"maeä,"
wh"Amauṭaica(LiSaRtaAta,

*naitad vastutayā paçyed
dâçyamānaà vinaçyati
asakta-citto viramed
ihāmutra-cikérñitāt*

WORD-FOR-WORD MEANINGS

na—never; *etat*—this; *vastutayā*—as ultimate reality; *paçyet*—one should see; *dâçyamānam*—being observed by direct experience; *vinaçyati*—is destroyed; *asakta*—without attachment; *cittaù*—whose consciousness; *viramet*—one should be detached; *iha*—in this world; *amutra*—and in one's future life; *cikérñitāt*—from activities performed for material advancement.

TRANSLATION

One should never see as ultimate reality those material things which obviously will perish. With consciousness free from material attachment, one should retire from all activities meant for material progress in this life and the next.

PURPORT

One may doubt how a gentleman can retire from family life and live as a beggar, eating meager foodstuffs. The Lord here responds by stating that sumptuous or palatable foods—along with all other material objects, such as the body itself—should never be seen as ultimate reality, since they are obviously perishable items. One should retire from material programs destined to enhance the quality of one's illusion both in this life and the next.

TEXT 27

yade"tad"Atmaina jagAna,
manaAevaAf'aANAs\$aMh"tama,
s\$ava< maAyaeita takeR(NA
svasTastyaftvaA na tatsmare"ta,

*yad etad ātmani jagan
mano-vāk-prāëa-saàhatam
sarvaà mäyeti tarkeëa
sva-sthas tyaktvä na tat smaret*

WORD-FOR-WORD MEANINGS

yat—which; *etat*—this; *ātmani*—in the Supreme Lord; *jagat*—universe; *manaù*—of the mind; *vāk*—speech; *prāëa*—and life air; *saàhatam*—formed; *sarvam*—all; *mäyā*—material illusion; *iti*—thus; *tarkeëa*—by logic; *sva-sthaù*—fixed in the self; *tyaktvä*—giving up; *na*—never; *tat*—that; *smaret*—one should remember.

TRANSLATION

One should logically consider the universe, which is situated within the Lord, and one's own material body, which is composed of mind, speech and life air, to be ultimately products of the Lord's illusory energy. Thus situated

in the self, one should give up one's faith in these things and should never again make them the object of one's meditation.

PURPORT

Every conditioned soul considers the material world to be the object of his personal sense gratification and therefore considers the material body to be his actual identity. The word *tyaktvā* indicates that one must give up one's false identification with the material world and the material body, since both are merely products of the illusory potency of the Lord. One should never again meditate on the material world and body as objects of sense gratification but rather should become situated in Kāñhā consciousness. Looking at things from the eternal point of view, this world is simply illusory. The material energy of the Lord is devoid of consciousness and thus cannot be the basis of actual happiness. The Supreme Lord Himself is the only absolutely conscious entity. He is absolutely self-sufficient, standing alone as Viñëu, the Personality of Godhead. Only Viñëu, and not the insignificant workings of material nature, can give us the actual perfection of life.

TEXT 28

ÁaAnainaĩ"Ae ivar".(Ae vaA
maà".(Ae vaAnapae^oak(:
s\$ailaËÿAnaA™amaAMstyaftvaA
care"d"ivaiDagAAecar":

*jī āna-niñōho virakto vā
mad-bhakto vānapekñakaù
sa-liì gān āçramāàs tyaktvā
cared avidhi-gocaraù*

WORD-FOR-WORD MEANINGS

jī āna—to

philosophical

knowledge;

niñōhaù—dedicated;

viraktaù—detached from external manifestations; *va*—either; *mat-bhaktaù*—My devotee; *vä*—or; *anapekñakaù*—not desiring even liberation; *sa-liñ gän*—with their rituals and external regulations; *äçramän*—the duties pertaining to particular statuses of life; *tyaktvä*—giving up; *caret*—one should conduct oneself; *avidhi-gocaraù*—beyond the range of rules and regulations.

TRANSLATION

A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation—both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

PURPORT

This verse describes the *paramahañsa* stage of life, in which there is no further need for rituals, external paraphernalia or rules and regulations. A completely realized *jñäna-yogë* pursuing liberation, or beyond that, a perfect devotee of the Lord who does not desire even liberation, has no further desire for material engagement. When one completely purifies the mind, there is no possibility of sinful behavior. Rules and regulations are meant for guiding those who have a tendency to act in ignorance or for personal gratification, but one who is perfect in spiritual consciousness can move freely, as described here by the Lord. One who tends to drive a car recklessly or who is unfamiliar with the local road conditions certainly needs the discipline of elaborate road signs and police enforcement of traffic laws. A perfectly safe driver, however, is thoroughly familiar with the local road conditions. He has no real need for the enforcement officials or the speed limits and caution signs meant for those unfamiliar with the road. A pure devotee of the Lord desires nothing except service to the Lord; he automatically fulfills the purport of all negative and positive injunctions, which is to always remember Kñëä and never forget Him. One should not, however, artificially imitate the exalted position of a *paramahañsa* devotee,

for such imitation will quickly ruin one's spiritual career.

In the previous verses the Lord has elaborately described various rituals, paraphernalia and disciplines for the various spiritual orders of life. The *sannyāsé*, for example, carries a *tri-daëða* and a waterpot and eats and lives in a particular way. A *paramahaàsa* devotee, having completely given up all attachment and interest in the material world, is no longer attracted by such external features of renunciation.

TEXT 29

bauDaAe baAlak(vat,(Lxe"ta,
ku(zAlaAe jax"va»are"ta,
vade"äu"nmaÔavaiã"ã"Ana,
gAAecayaA< naEgAmaêre"ta,

budho bālaka-vat kréòet
kuçalo jaòà-vac caret
vaded unmatta-vad vidvān
go-caryäà naigamaç caret

WORD-FOR-WORD MEANINGS

budhaù—although intelligent; *bālaka-vat*—like a child (oblivious to honor and dishonor); *kréòet*—he should enjoy life; *kuçalaù*—although expert; *jaòà-vat*—like a stunted person; *caret*—he should act; *vadet*—he should speak; *unmatta-vat*—like an insane person; *vidvān*—although most learned; *go-caryām*—unrestricted behavior; *naigamaù*—although expert in Vedic injunctions; *caret*—he should perform.

TRANSLATION

Although most wise, the *paramahaàsa* should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he

should behave in an unrestricted manner.

PURPORT

A *paramahaṇsa-sannyāśī*, fearing that his mind may be deviated by the tremendous prestige that people sometimes offer to a perfectly self-realized person, conceals his position as described in this verse. A self-realized person does not try to please the mass of people, nor does he desire social prestige, since the mission of his life is to remain detached from the material world and to always please the Supreme Personality of Godhead. Although neglecting ordinary rules and regulations, a *paramahaṇsa* does not ever become sinful or immoral, but rather neglects ritualistic aspects of religious custom, such as dressing in a particular way, performing certain ceremonies or executing specific penances and austerities.

The pure devotees of the Lord who have dedicated their lives to propagating the Lord's holy name must very expertly present Kāñḍa consciousness in a way pleasing to the mass of people so that they will accept it. Those who are preaching should try to make Lord Ṣré Kāñḍa popular without trying to advance their personal prestige in the name of missionary progress. A *paramahaṇsa* not engaged in distributing Kāñḍa consciousness, however, should have no attachment whatsoever to public opinion.

TEXT 30

vaed"vaAd"r"taAe na syaAna,
na paASaNx"I na hE"tauk(:
zAuSk(vaAd"ivavaAde" na
k(iÂatpa°aM s\$amaA™ayaeta,

*veda-vāda-rato na syān
na pāñāēḍē na haitukaṇ
ṣuñka-vāda-vivāde na
kai cit pakñāṇ samāṣrayet*

WORD-FOR-WORD MEANINGS

veda-vāda—in the *karma-kāṇḍa* section of the *Vedas*; *rataḥ*—engaged; *na*—never; *syāt*—should be; *na*—nor; *pāśāṇḍa*—atheistic, acting against Vedic injunctions; *na*—nor; *haitukaḥ*—a mere logician or skeptic; *ṣuñka-vāda*—of useless topics; *vivāde*—in arguments; *na*—never; *kai cit*—any; *pakṣam*—side; *samācraṇet*—should take.

TRANSLATION

A devotee should never engage in the fruitive rituals mentioned in the *karma-kāṇḍa* section of the *Vedas*, nor should he become atheistic, acting or speaking in opposition to Vedic injunctions. Similarly, he should never speak like a mere logician or skeptic or take any side whatsoever in useless arguments.

PURPORT

Although a *paramahansa* devotee conceals his exalted position, certain activities are forbidden even for one trying to conceal himself. Ṣṛēla Viṣvanātha Cakravartē Ōhākura explains that in the name of concealment one should not become a ghost. The word *pāśāṇḍa* refers to atheistic philosophies opposing the *Vedas*, such as Buddhism, and *haituka* refers to those who accept only that which can be demonstrated by mundane logic or experimentation. Since the whole purpose of the *Vedas* is to understand that which is beyond material experience, a skeptic's so-called logic is irrelevant to spiritual progress. Ṣṛēla Jēva Gosvāmē warns us in this regard that a devotee should not read atheistic literature, even with the purpose of refining arguments against atheism. Such literature should be entirely avoided. The above-mentioned prohibited activities are so detrimental to the advancement of Kāñḇa consciousness that they should not be adopted even as a superficial show.

TEXT 31

naAeiã"jaeta janaAÜ"lr"Ae
janaM caAeãe"jayae^a tau
@itavaAd"AMistaita^oaeta
naAvamanyaeta k(Âana
de"h"mauiÚ"zya pazAuvaä,"
vaErM" ku(yaAR^a ke(naicata,

*nodvijeta janād dhéro
janaà codvejayen na tu
ati-vādāàs titikñeta
nāvamanyeta kai cana
deham uddiçya paçu-vad
vairaà kuryän na kenacit*

WORD-FOR-WORD MEANINGS

na—never; *udvijeta*—should be disturbed or frightened; *janāt*—because of other people; *dhérau*—a saintly person; *janam*—other people; *ca*—also; *udvejayet*—should-frighten or disturb; *na*—never; *tu*—indeed; *ati-vādān*—insulting or harsh words; *titikñeta*—he should tolerate; *na*—never; *avamanyeta*—should belittle; *kai cana*—anyone; *deham*—the body; *uddiçya*—for the sake of; *paçu-vat*—like an animal; *vairam*—hostility; *kuryāt*—he should create; *na*—never; *kenacit*—with anyone.

TRANSLATION

A saintly person should never let others frighten or disturb him and, similarly, should never frighten or disturb other people. He should tolerate the insults of others and should never himself belittle anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.

PURPORT

Çré Caitanya Mahāprabhu has stated,

*tāēād api su-nēcena
taror iva sahiñēunā
amāninā māna-dena
kértanēyaù sadā hariù
[Cc. Ādi 17.31]*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly."

A Vaiñēava should never disturb any other living entity with his body, mind or words. He should always be tolerant and never belittle others. Although a Vaiñēava may act powerfully against the demons for Lord Kāñēa's sake—as did Arjuna, Hanumān and many other great devotees—a Vaiñēava becomes very meek and humble in regard to his own reputation.

TEXT 32

*Wk(Wva par"Ae ÷AtmaA
BaUtaeSvaAtmanyavaisTata:
yaTaenäu"ç&d"paAḥaeSau
BaUtaAnyaeK(Atmak(Aina ca*

*eka eva paro hy ātmā
bhūteṇv ātmany avasthitaù
yathendur uda-pātreṇu
bhūtāny ekātmakāni ca*

WORD-FOR-WORD MEANINGS

ekaù—one; *eva*—indeed; *paraù*—Supreme; *hi*—certainly; *ātmā*—the Personality of Godhead; *bhūteṇu*—within all bodies; *ātmani*—within the living entity; *avasthitaù*—situated; *yathā*—just as; *induù*—the moon;

uda—of water; *pātreṇu*—in different reservoirs; *bhūtāni*—all material bodies; *eka*—of the one Supreme Lord; *ātmakāni*—composed of the energy; *ca*—also.

TRANSLATION

The one Supreme Lord is situated within all material bodies and within everyone's soul. Just as the moon is reflected in innumerable reservoirs of water, the Supreme Lord, although one, is present within everyone. Thus every material body is ultimately composed of the energy of the one Supreme Lord.

PURPORT

All material bodies are composed of the same material nature, which is ultimately the potency of the one Supreme Lord. Therefore, one cannot justify feelings of hostility toward any living entity. In carrying out the Lord's mission on earth, the bona fide representatives of God never become envious or hostile toward anyone, even when chastised by those who flagrantly violate the laws of God. Every living being is ultimately the son of God, and God is present within everyone's body. Therefore, saintly persons should be very careful even when dealing with the most insignificant person or creature.

TEXT 33

@labDvaA na ivaSalde"ta
k(Alae k(Alae'zAnaM ,(icata,
labDvaA na ô\$Syaeä," Da{itamaAna,
oBayaM dE"vatainṭatama,

alabdhvā na viṇēdeta
kāle kāle 'ṇanaà kvacit
labdhvā na hāṇyed dhātimān
ubhayaà daiva-tantritam

WORD-FOR-WORD MEANINGS

alabdhvā—not obtaining; *na*—not; *viñēdeta*—he should be depressed; *kāle*
kāle—at different times; *açanam*—food; *kvacit*—whatever;
labdhvā—obtaining; *na*—not; *hāñyet*—should rejoice; *dhâti-mān*—fixed in
determination; *ubhayam*—both (obtaining and not obtaining good food);
daiva—of the supreme power of God; *tantritam*—under the control.

TRANSLATION

**If at times one does not obtain proper food one should not be depressed,
and when one obtains sumptuous food one should not rejoice. Being fixed in
determination, one should understand both situations to be under the control
of God.**

PURPORT

Because we desire to enjoy the material body, the varieties of material
experience bring us flickering happiness and inevitable suffering. We
foolishly consider ourselves to be controllers and doers, and thus through
false egotism we are subjected to the volatile feelings of the material body
and mind.

TEXT 34

@Ah"Ar"ATa< s\$amalhe"ta
yau·M(tat'aANADaAr"NAma,
taÔvaM ivama{zyatae taena
taiā"ÁaAya ivamaucyatae

āhārārtha à samēheta
yukta à tat-prāëa-dhāraëam
tattva à vimācyate tena
tad vijī äya vimucyate

WORD-FOR-WORD MEANINGS

āhāra—to eat; *artham*—in order; *saṁéheta*—one should endeavor; *yuktam*—proper; *tat*—of the person; *prāëa*—life force; *dhāraëam*—sustaining; *tattvam*—spiritual truth; *vimāçyate*—is contemplated; *tena*—by that strength of the mind, senses and life air; *tat*—that truth; *vijī äya*—understanding; *vimucyate*—one is liberated.

TRANSLATION

If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one's health. When the senses, mind and life air are fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.

PURPORT

If foodstuffs do not come automatically or by token begging, then one should endeavor to keep body and soul together so that one's spiritual program will not be disturbed. Normally, those who are endeavoring in spiritual life cannot maintain steady concentration on the truth if their mind and body are weakened by undereating. On the other hand, extravagant consumption of food is a great impediment for spiritual advancement and should be given up. The word *āhārārtham* in this verse indicates eating only to keep oneself fit for spiritual advancement and does not justify unnecessary collecting or warehousing of so-called alms. If one collects more than necessary for one's spiritual program, the surplus becomes a heavy weight that drags one down to the material platform.

TEXT 35

yaä{"cC\$yaAepapa^aA^aama,
@âAcC)e\$ï"mautaApar"ma,
taTaA vaAs\$astaTaA zAyyaAM

‘aAæaM ‘aAæaM Bajaenmauina:

*yadâcchayopapannânnam
adyâc chreññham utâparam
tathâ vâsas tathâ çayyâà
prâptaà prâptaà bhajen muniù*

WORD-FOR-WORD MEANINGS

yadâcchayâ—of its own accord; *upapanna*—acquired; *annam*—food; *adyât*—he should eat; *çreññham*—first class; *uta*—or; *aparam*—low class; *tathâ*—similarly; *vâsaù*—clothing; *tathâ*—similarly; *çayyâm*—bedding; *prâptam prâptam*—whatever is automatically obtained; *bhajet*—should accept; *muniù*—the sage.

TRANSLATION

A sage should accept the food, clothing and bedding—be they of excellent or inferior quality—that come of their own accord.

PURPORT

Sometimes excellent, sumptuous food will come without endeavor, and at other times tasteless food appears. A sage should not become happily excited when a sumptuous plate is brought to him, nor should he angrily refuse ordinary food that comes of its own accord. If no food comes at all, as mentioned in the previous verse, one must endeavor to avoid starvation. From these verses it appears that even a saintly sage must have a good dose of common sense.

TEXT 36

zAAEcamaAcamanaM µaAnaM
na tau caAed"nayaA care"ta,
@nyaAMê inayamaAHÁaAnal

yaTaAhM" lallayaeir":

*çaucam äcamanaà snänaà
na tu codanayä caret
anyäàç ca niyamäi' jì äné
yathähaà lélayeçvaraù*

WORD-FOR-WORD MEANINGS

çaucam—general cleanliness; *äcamanam*—purifying the hands with water; *snänam*—taking bath; *na*—not; *tu*—indeed; *codanayä*—by force; *caret*—one should perform; *anyän*—other; *ca*—also; *niyamän*—regular duties; *jì äné*—one who has realized knowledge of Me; *yathä*—just as; *aham*—I; *lélayä*—by My own desire; *éçvaraù*—the Supreme Lord.

TRANSLATION

Just as I, the Supreme Lord, execute regulative duties by My own free will, similarly, one who has realized knowledge of Me should maintain general cleanliness, purify his hands with water, take bath and execute other regulative duties not by force but by his own free will.

PURPORT

When the Supreme Personality of Godhead descends to the material world, He generally observes the Vedic regulative duties to set a proper example for mankind. The Lord acts by His own free will, since no one can oblige, force or impel the Supreme Personality of Godhead. Similarly, the *jì äné*, or self-realized soul, is fixed on the spiritual platform, beyond the material body, and should therefore execute the regulative duties in relation to the material body by his own free will and not as a servant of the rules and regulations. A self-realized soul is a servant of Lord Kåñëa and not of rules and regulations. Nevertheless, a transcendentalist strictly complies with regular duties for the pleasure of the Supreme Lord. In other words, one who is advanced in loving devotional service to Lord Kåñëa

spontaneously moves according to the will of the Supreme. One who is perfectly situated in spiritual realization cannot become a servant of the material body or of rules and regulations concerning the material body. However, this verse and other similar statements in Vedic scriptures should not be ignorantly misinterpreted to justify immoral, whimsical behavior. Lord Kāñëa is discussing the *paramahaàsa* stage of life, and those who are attached to the material body have nothing to do with this *paramahaàsa* stage, nor should they exploit its unique privileges and status.

TEXT 37

na ih" tasya ivak(lpaAKyaA
yaA ca maã"l°ayaA h"taA
@Ade"h"AntaAt,(icatKyaAitas\$a,
tata: s\$ampaâtae mayaA

*na hi tasya vikalpākhyā
yā ca mad-vēkñayā hatā
ā-dehāntāt kvacit khyātis
tataù sampadyate mayā*

WORD-FOR-WORD MEANINGS

na—not; *hi*—certainly; *tasya*—for the realized person; *vikalpa*—of something separate from Kāñëa; *ākhyā*—perception; *yā*—which perception; *ca*—also; *mat*—of Me; *vēkñayā*—by realized knowledge; *hatā*—is destroyed; *ā*—until; *deha*—of the body; *antāt*—the death; *kvacit*—sometimes; *khyātiù*—such perception; *tataù*—then; *sampadyate*—achieves equal opulences; *mayā*—with Me.

TRANSLATION

A realized soul no longer sees anything as separate from Me, for his realized knowledge of Me has destroyed such illusory perception. Since the material body and mind were previously accustomed to this kind of

perception, it may sometimes appear to recur; but at the time of death the self-realized soul achieves opulences equal to Mine.

PURPORT

Lord Kāñëa explained in verse 32 of this chapter that all material and spiritual objects are expansions of His potency. By realized knowledge of the Lord one gives up the illusion that anything, anywhere, at any time, can be separate from Lord Kāñëa. Lord Kāñëa has also explained, however, that one must keep the material body and mind fit for executing devotional service; therefore even a self-realized soul may sometimes appear to accept or reject certain conditions or objects within this world. Such brief apparent duality of concentration upon something other than Kāñëa does not change the liberated status of a self-realized soul, who achieves at the time of death the same opulences as Lord Kāñëa in the spiritual world. The function of illusion is to separate one from Lord Kāñëa, but the brief and occasional appearance of duality in the behavior or mentality of a pure devotee never separates him from the Lord. It does not constitute actual illusion, for it lacks the essential function of illusion, namely, the separation of one from Lord Kāñëa.

Çréla Bhaktisiddhānta Sarasvaté Ōhākura describes the self-realized devotees as follows. The devotee of the Lord does not see anything as separate from Lord Kāñëa and thus does not consider himself to be a permanent resident of the material world. At every moment the devotee is moved by his desire to serve Lord Kāñëa. Just as those who are inclined to sense gratification pass their time making arrangements for their enjoyment, similarly the devotees are busy throughout the day arranging their devotional service to Lord Kāñëa. Therefore they have no time to act like materialistic sense enjoyers. To ordinary persons it may seem that a pure devotee is seeing something as separate from Kāñëa, but a pure devotee is actually fixed in his status as a liberated soul and is guaranteed to achieve a spiritual body in the kingdom of God. Ordinary, materialistic persons cannot always understand the activities of a pure devotee of the Lord, and thus they may try to minimize his position, considering him to be the same as themselves. At the end of life, however, the results achieved by the

devotees of the Lord and ordinary materialists are vastly different.

TEXT 38

äu":KaAed"keR(Sau k(AmaeSau
jaAtainavaeRd" @AtmavaAna,
@jÁaAis\$atamaÜ"maAeR
mauinaM gAuç&maupa~ajaeta,

*duùkhodarkeñu kämeñu
jāta-nirveda ātmavān
ajijī āsita-mad-dharmo
munià gurum upavrajat*

WORD-FOR-WORD MEANINGS

duùkha—unhappiness; *udarkeñu*—in that which brings as its future result; *kāmeñu*—in sense gratification; *jāta*—arisen; *nirveda*—detachment; *ātma-vān*—desiring spiritual perfection in life; *ajijī āsita*—one who has not seriously considered; *mat*—Me; *dharmā*—the process of obtaining; *muni*—a wise person; *gurum*—a spiritual master; *upavrajat*—he should approach.

TRANSLATION

One who is detached from sense gratification, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously analyzed the process for obtaining Me, should approach a bona fide and learned spiritual master.

PURPORT

In the previous verses Lord Kāñëa described the duty of one who has developed perfect knowledge. Now Lord Kāñëa discusses the situation of one who, desiring self-realization, has become detached from material life but

lacks perfect knowledge of Kāñëa consciousness. Such a detached person desiring self-realization must approach the lotus feet of a bona fide spiritual master in Kāñëa consciousness, and then he will quickly come to the standard of perfect understanding. One who is seriously inclined toward spiritual perfection should not hesitate to adopt the regular discipline necessary for achieving the highest perfection in life.

TEXT 39

taAvatpair"care"à".(:
™aÜ"AvaAnanas\$aUyak(:
yaAvaä," "aö ivajaAnalyaAna,
maAmaeva gAuç&maAä{"ta:

*tävat paricared bhaktaù
çraddhävân anasüyakaù
yävad brahma vijäneyän
mäm eva gurum ädâtaù*

WORD-FOR-WORD MEANINGS

tävat—that long; *paricaret*—should serve; *bhaktaù*—the devotee; *çraddhä-vân*—with great faith; *anasüyakaù*—being without envy; *yävat*—until; *brahma*—spiritual knowledge; *vijäneyät*—he clearly realizes; *mäm*—Me; *eva*—indeed; *gurum*—the spiritual master; *ädâtaù*—with great respect.

TRANSLATION

Until a devotee has clearly realized spiritual knowledge, he should continue with great faith and respect and without envy to render personal service to the *guru*, who is nondifferent from Me.

PURPORT

As stated by Çréla Viçvanätha Cakravarté Öhäkura in his *Gurv-aññaka* prayers, *yasya prasädäd bhagavat-prasädaù*: one receives the mercy of the Supreme Lord through the mercy of the bona fide spiritual master. A devotee who has been blessed by his *guru* with spiritual knowledge becomes qualified to directly engage in the mission of the Supreme Personality of Godhead. Çréla Prabhupäda always emphasized that service to the spiritual master in separation, pushing on the mission of the *guru*, is the highest form of devotional service. The word *paricaret* in this verse indicates waiting upon one's master by rendering personal service. In other words, one who has not clearly realized the teachings of his spiritual master should remain very close to the *guru* to avoid falling down into illusion, but one who has acquired realized knowledge by the mercy of his spiritual master may expand the spiritual master's mission by traveling around the world to preach Kãñëa consciousness.

TEXTS 40-41

yastvas\$aMyataSaÖ"gaR:
 'acaNxe"in%"yas\$aAr"iT:
 ÁaAnavaEr"Agyar"ih"tas\$a,
 iṭad"Nx"maupajalvaita

\$aur"AnaAtmaAnamaAtmasTaM
 ina¶ú"tae maAM ca DamaRh"A
 @ivapa,(k(SaAyaAe'smaAä,"
 @mauSmaA»a ivah"lyatae

yas tv asaà yata-ññaò-vargaù
pracaëòendriya-särathiù
jì äna-vairägya-rahitas
tri-daëòam upajévatì

surän ätmänam ätma-sthaà
nihnute mäà ca dharma-hä
avipakva-kañäyo 'smäd

amuñmāc ca vihéyate

WORD-FOR-WORD MEANINGS

yaù—one who; *tu*—but; *asaàyata*—having not controlled; *ñai*—the six; *vargaù*—items of contamination; *pracaëòā*—fierce; *indriya*—of the senses; *sārathiù*—the driver, intelligence; *jī āna*—of knowledge; *vairāgya*—and detachment; *rahitaù*—bereft; *tri-daëòam*—the *sannyāsa* order of life; *upajēvati*—utilizing for one's bodily maintenance; *surān*—the worshipable demigods; *ātmānam*—his own self; *ātma-stham*—situated within himself; *nihnute*—denies; *mām*—Me; *ca*—also; *dharmahā*—ruining religious principles; *avipakva*—not yet dissolved; *kañāyaù*—contamination; *asmāt*—from this world; *amuñmāt*—from the next life; *ca*—also; *vihéyate*—he is lost, deviated.

TRANSLATION

One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the *sannyāsa* order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.

PURPORT

Lord Kāñëā here condemns bogus personalities who adopt the *sannyāsa* order of life for sense gratification while still maintaining all of the symptoms of gross illusion. A false show of *sannyāsa* is never accepted by intelligent followers of Vedic principles. So-called *sannyāsēs* who ruin all Vedic religious principles sometimes become famous among foolish persons, but they are simply cheating themselves and their followers. These charlatan *sannyāsēs* are never actually engaged in the loving devotional service of Lord Kāñëā.

TEXT 42

iBa⁰aAeDaRmaR: zAmaAe'ihM"s\$A
tapa wR⁰aA vanaAEk(s\$a:
gA{ih"NAAe BaUtar"⁰aejyaA
iã"jasyaAcaAyaRs\$aevanama,

*bhikñor dharmaù çamo 'hiàsä
tapa ékñä vanaukasaù
gãhiëo bhüta-rakñejyã
dvijasyäcärya-sevanam*

WORD-FOR-WORD MEANINGS

bhikñou—of a *sannyäse*; *dharmaù*—the main religious principle;
çamaù—equanimity; *ahiàsä*—nonviolence; *tapaù*—austerity;
ékñä—discrimination (between the body and the soul); *vana*—in the forest;
okasaù—of one dwelling, a *vānaprastha*; *gãhiëaù*—of a householder;
bhüta-rakñä—offering shelter to all living entities; *ijyã*—performance of
sacrifice; *dvi-jasya*—of a *brahmacäre*; *äcärya*—the spiritual master;
sevanam—serving.

TRANSLATION

The main religious duties of a *sannyäse* are equanimity and nonviolence, whereas for the *vānaprastha* austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the *brahmacäre* is mainly engaged in serving the spiritual master.

PURPORT

The *brahmacäre* lives in the *äçrama* of the spiritual master and personally assists the *äcärya*. Householders generally are entrusted with the performance of sacrifice and Deity worship and should provide maintenance

for all living entities. The *vānaprastha* must clearly understand the difference between body and soul in order to maintain his status of renunciation, and he should also perform austerities. The *sannyāṣi* should fully absorb his body, mind and words in self-realization. Having thus achieved equanimity of mind, he is the best well-wisher of all living entities.

TEXT 43

“aöcaya< tapa: zAAEcaM
s\$antaAeSaAe BaUtas\$aAEô\$d"ma,
gA{h"sTasyaApya{taAE gAntau:
s\$avaeRSaAM maäu"paAs\$anama,

*brahmacaryaà tapaù çaucaà
santoño bhüta-sauhâdam
gâhasthasyâpy âtau gantuù
sarveñäà mad-upâsanam*

WORD-FOR-WORD MEANINGS

brahma-caryam—celibacy; *tapaù*—austerity; *çaucam*—purity of mind without attachment or repulsion; *santoñaù*—full satisfaction; *bhüta*—toward all living entities; *sauhâdam*—friendship; *gâhasthasya*—of the householder; *api*—also; *âtau*—at the proper time; *gantuù*—approaching his wife; *sarveñäm*—of all human beings; *mat*—of Me; *upâsanam*—worship.

TRANSLATION

A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions.

PURPORT

Sarveṇā mad-upāsanam indicates that all followers of the *varēāçrama* system must worship Lord Kāṇēa or risk falling down from their position. As stated in *Çrémad-Bhāgavatam* (11.5.3), *na bhajanty avajānanti sthānād bhrañō patanty adhaù*: even though one may be advanced in the performance of Vedic rituals and customs, without worshiping the Supreme Lord one will certainly fall down.

Those in the householder *āçrama* are not authorized to enjoy life like pigs and dogs, freely exercising their sexual potency. A religious householder should approach his wife at the prescribed time and place and beget a saintly child for the pleasure of the Supreme Lord. Otherwise, it is specifically mentioned here that a householder must practice celibacy along with all of the other members of advanced human civilization. The word *çaucam* indicates cleanliness of mind and body, or else freedom from attachment and repulsion. One who faithfully worships God as the supreme controller experiences *santoṇa*, full satisfaction in whatever situation the Lord arranges. By seeing Lord Kāṇēa within everyone, one becomes *bhūta-suhāt*, the well-wishing friend of all.

TEXT 44

wita maAM ya: svaDamaeRNA
Bajaei³atyamananyaBaAk,(
s\$avaRBaUtaeSau maà"AvaAe
maà"i-M(ivand"tae ä{"X#Ama,

*iti māà yaù sva-dharmeëa
bhajen nityam ananya-bhāk
sarva-bhūteṇu mad-bhāvo
mad-bhaktià vindate dāòhām*

WORD-FOR-WORD MEANINGS

iti—thus; *mām*—Me; *yaù*—one who; *sva-dhar-meëa*—by his prescribed duty; *bhajet*—worships; *nityam*—always; *ananya-bhāk*—with no other object of worship; *sarva-bhūteṇu*—in all living entities; *mat*—of Me; *bhāvaù*—being conscious; *mat-bhaktim*—devotional service unto Me; *vindate*—achieves; *dāohām*—unflinching.

TRANSLATION

One who worships Me by his prescribed duty, having no other object of worship, and who remains conscious of Me as present in all living entities, achieves unflinching devotional service unto Me.

PURPORT

It is clearly explained in this verse that loving devotional service unto Lord Kāñëa is the ultimate goal of the entire *varëäçrama* system, which the Lord has been elaborately explaining. In any social or occupational division of human society one must be a devotee of the Supreme Personality of Godhead and worship Him alone. The bona fide spiritual master is the representative of Lord Kāñëa, and worship of the *äcārya* goes directly to the lotus feet of the Lord. Although ordinary householders are sometimes ordered by Vedic injunctions to worship particular demigods or forefathers, one should remember that Lord Kāñëa is within all living entities. As stated here, *sarva-bhūteṇu mad-bhāvaù*. The pure devotees of the Lord worship the Lord alone, and those who cannot come to the standard of pure devotional service should at least meditate upon the Personality of Godhead within the demigods and all other living entities, understanding that all religious processes are ultimately meant for the pleasure of the Lord. In the course of missionary work even pure devotees must deal with government leaders and other prominent members of society, sometimes praising such persons and complying with their orders. Yet because the devotees are always meditating on Lord Kāñëa situated as the Supersoul within everyone, they are therefore acting for the Lord's pleasure and not for the pleasure of any ordinary human being. Those persons dealing with different demigods in the course of their *varëäçrama* duties should similarly see the Lord as the basis of

everything. They should concentrate on pleasing the Supreme Lord by all activities. This stage of life is called love of God, and it brings one to the point of actual liberation.

TEXT 45

BaftyAeÜ"vaAnapaAiyanyaA
s\$avaRlaAek(mahe"ir"ma,
s\$avaAeRtpaÔyapyayaM "aö
k(Ar"NAM maAepayaAita s\$a:

*bhaktyoddhavānapāyinyā
sarva-loka-maheçvaram
sarvotpatty-apyayaà brahma
kāraëaà mopayāti saù*

WORD-FOR-WORD MEANINGS

bhaktyā—by loving service; *uddhava*—My dear Uddhava; *anapāyinyā*—unfailing; *sarva*—of all; *loka*—worlds; *mahā-ēçvaram*—the Supreme Lord; *sarva*—of everything; *utpatti*—the cause of the creation; *apyayam*—and annihilation; *brahma*—the Absolute Truth; *kāraëam*—the cause of the universe; *mā*—to Me; *upayāti*—comes; *saù*—he.

TRANSLATION

My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me.

PURPORT

As described in the First Canto of *Çrémad-Bhāgavatam* (1.2.11), Lord Kāñëa is understood in three features—as impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead, Çré Kāñëa,

the source of everything. Lord Kāñëa absorbs the impersonal philosophers into the rays of His body, appears before the perfect *yogés* as the Lord of the heart, and ultimately brings His pure devotees back to His own abode for an eternal life of bliss and knowledge.

TEXT 46

wita svaDamaRinaiNAR·(-
s\$aÔvaAe inaÁaARtamaÔ"ita:
ÁaAnaivaÁaAnas\$ampa^aaAe
na icar"Ats\$amaupaEita maAma,

*iti sva-dharma-nirëikta-
sattvo nirjī āta-mad-gatiū
jī āna-vijī āna-sampanno
na cirāt samupaiti mām*

WORD-FOR-WORD MEANINGS

iti—thus; *sva-dharma*—by performing his prescribed duty; *nirëikta*—having purified; *sattvaū*—his existence; *nirjī āta*—completely understanding; *mat-gatiū*—My supreme position; *jī āna*—with knowledge of the scriptures; *vijī āna*—and realized knowledge of the soul; *sampannaū*—endowed; *na cirāt*—in the near future; *samupaiti*—completely achieves; *mām*—Me.

TRANSLATION

Thus, one who has purified his existence by execution of his prescribed duties, who fully understands My supreme position and who is endowed with scriptural and realized knowledge, very soon achieves Me.

TEXT 47

vaNAAR™amavataAM DamaR
WSa @AcaAr"la^oaNA:

s\$a Wva maà"i·(yautaAe
ina:™aeyas\$ak(r": par":

*varëäçramavatäà dharma
eña äcära-lakñaëaù
sa eva mad-bhakti-yuto
niùçreyasa-karaù paraù*

WORD-FOR-WORD MEANINGS

varëäçrama-vatäm—of the followers of the *varëäçrama* system;
dharmaù—religious principle; *eñaù*—this; *äcära*—by proper behavior
according to the authorized tradition; *lakñaëaù*—characterized; *saù*—this;
eva—indeed; *mat-bhakti*—with devotional service to Me; *yutaù*—conjoined;
niùçreyasa—the highest perfection of life; *karaù*—giving; *paraù*—supreme.

TRANSLATION

Those who are followers of this *varëäçrama* system accept religious principles according to authorized traditions of proper conduct. When such *varëäçrama* duties are dedicated to Me in loving service, they award the supreme perfection of life.

PURPORT

According to the *varëäçrama* system, the members of different orders and statuses of life have many traditional duties, such as worshiping the forefathers to save them from possible sinful reactions. All such Vedic rituals, sacrifices, austerities and so forth should be offered to the lotus feet of Lord Çré Kåñëa. They then become the transcendental means for going back home, back to Godhead. In other words, Kåñëa consciousness, or loving service to Lord Çré Kåñëa, is the sum and substance of progressive human life.

TEXT 48

WtaÔae'iBaih"taM s\$aADaAe
BavaAna, pa{cC\$ita ya»a maAma,
yaTaA svaDamaRs\$aMyau·(Ae
Ba·(Ae maAM s\$aimayaAtpar"ma,

*etat te 'bhihitaà sādho
bhavān pācchati yac ca mām
yathā sva-dharma-saàyukto
bhakto mām samiyāt param*

WORD-FOR-WORD MEANINGS

etat—this; *te*—unto you; *abhihitam*—described; *sādho*—O saintly Uddhava; *bhavān*—you; *pācchati*—have asked; *yac*—which; *ca*—and; *mām*—from Me; *yathā*—the means by which; *sva-dharma*—in one's prescribed duty; *saàyuktaù*—perfectly engaged; *bhaktaù*—being a devotee; *mām*—to Me; *samiyāt*—one may come; *param*—the Supreme.

TRANSLATION

My dear saintly Uddhava, I have now described to you, just as you inquired, the means by which My devotee, perfectly engaged in his prescribed duty, can come back to Me, the Supreme Personality of Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Eighteenth Chapter, of the Çrémad-Bhāgavatam, entitled "Description of Varëäçrama-dharma."

19. The Perfection of Spiritual Knowledge

This chapter describes how those who practice speculative knowledge eventually give up their method, whereas the pure devotees remain engaged in devotional service eternally. Also described are the different practices of the *yogés*, beginning with *yama*.

The Supreme Lord, Çré Kâñëa, stated to Uddhava, "One who is actually wise, who knows the truth of the self and possesses transcendental insight, rejects this world of dualities and the so-called knowledge meant for facilitating enjoyment of it. He instead engages himself in trying to satisfy the Supreme Personality of Godhead, the master of all. This is pure *bhakti-yoga*. Transcendental knowledge is greater than such ordinary pious activities as chanting of *mantras*, but pure devotional service is greater than even knowledge."

After this, Lord Kâñëa, requested by Çré Uddhava to describe in full detail pure transcendental knowledge and devotional service, related the same instructions that the greatest of Vaiñëavas, Bhéñmadeva, gave on these topics to Çré Yudhiñöhira on the occasion of the battle at Kurukñetra. Following this, after being asked about *yama* and the other practices of *yoga*, the Lord enumerated the twelve kinds of *yama* beginning with nonviolence, and the twelve kinds of *niyama*, beginning with bodily cleanliness.

TEXT 1

™alBagAvaAnauvaAca
yaAe ivaâA™autas\$ampaªa:
@AtmavaAªaAnaumaAinak(:
mayaAmaA‡aimadM" ÁaAtvaA
ÁaAnaM ca maiya s\$ªayas\$æta,

çré-bhagavän uväca
yo vidyâ-çruta-sampannaù
ätmavän nänumanikaù
mayä-mätram idaà ji' ätvä
ji' änaà ca mayi sannnyaset

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *yaù*—one who; *vidyā*—with realized knowledge; *çruta*—and preliminary scriptural knowledge; *sampannaù*—endowed; *ātma-vān*—self-realized; *na*—not; *ānumānikaù*—engaged in impersonal speculation; *māyā*—illusion; *mātram*—only; *idam*—this universe; *jī ātvā*—knowing; *jī ānam*—such knowledge and the means of achieving it; *ca*—also; *mayi*—to Me; *sannyaset*—one should surrender.

TRANSLATION

The Supreme Personality of Godhead said: A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it.

PURPORT

Māyā-mātram idaà jī ātvā indicates knowledge that the eternal spirit soul and the eternal Personality of Godhead are completely separate from the temporary qualities of the material world. The word *vidyā-çruta-sampanna* means that one should cultivate Vedic knowledge for the purpose of enlightenment and not to make a show of mysticism, intellectuality or impersonal speculation. Having neutralized the illusory effects of *māyā*, one should then transfer one's attention to the Supreme Personality of Godhead, surrendering the process of philosophical negation to the Lord Himself. Çréla Jéva Gosvāmé gives the example that when there is danger the king may issue weapons to private citizens, but after military victory the individual citizens return the weapons to the king.

Çréla Viçvanātha Cakravarté Ōhākura explains this point of this verse as follows. Somehow or other the living entity has to free himself from material illusion, which has covered him since time immemorial. Cultivating

desirelessness and renunciation by practice of the mystic *yoga* system, the living entity develops knowledge of illusion and may thus lift himself above the reach of material ignorance. However, once one is situated on the transcendental platform, both knowledge of illusion and the process of acquiring such knowledge have no further practical application. Çrëla Viçvanätha Cakravartë Öhäkura gives the example that a man may be haunted by the ghost of a snake or a tiger. As long as the man is possessed and thinks, "I am a snake" or "I am a tiger," attempts will be made to counteract the ghostly influence by application of jewels, *mantras* and herbs. But when the man is freed from possession by ghosts, he again thinks, "I am Mr. So-and-so, the son of Mr. So-and-so," and returns to his original nature. At that time the jewels, *mantras* and herbs have no further immediate application. The word *vidyā* in this verse thus indicates knowledge acquired through philosophical analysis, mystic *yoga*, austerities and renunciation. Such knowledge of the temporary, illusory nature of this world counteracts ignorance, and there are many Vedic scriptures that train the living entity in such knowledge. Gradually one gives up his false identification with the material body and mind and with those material objects that interact with the body and mind. Having realized such counteractive knowledge, one must engage in the loving service of the Personality of Godhead and become a pure devotee. When one is completely perfect in Kāñëa consciousness, there is naturally little interest in the innumerable details of illusion, and gradually one is transferred to the spiritual world.

TEXT 2

ÁaAinanastvah"maevaeí":
 svaATaAeR he"tauê s\$ammata:
 svagARêEvaApavagARê
 naAnyAe'TaAeR maä{"tae i'aya:

*jī āninas tv aham evēñāu
 svārtho hetuḥ ca sammatau*

*svargaç caivāpavargaç ca
nānyo 'rtho mad-āte priyaù*

WORD-FOR-WORD MEANINGS

jī āninaù—of a learned self-realized philosopher; *tu*—indeed; *aham*—I; *eva*—alone; *īñāù*—the object of worship; *sva-arthaù*—the desired goal of life; *hetuù*—the means for achieving the goal of life; *ca*—also; *sammataù*—the settled conclusion; *svargaù*—the cause of all happiness in elevation to heaven; *ca*—also; *eva*—indeed; *apavargaù*—freedom from all unhappiness; *ca*—also; *na*—not; *anyaù*—any other; *arthaù*—purpose; *mat*—Me; *rte*—without; *priyaù*—dear object.

TRANSLATION

For learned, self-realized philosophers I am the only object of worship, the desired goal of life, the means for achieving that goal, and the settled conclusion of all knowledge. Indeed, because I am the cause of their happiness and their freedom from unhappiness, such learned souls have no effective purpose or dear object in life except Me.

PURPORT

In the previous verse Lord Kāñēa stated that one should ultimately surrender unto Him that knowledge by which the material world is seen as illusion. Material attachments are certainly problems for the living entities, since they are diseases of the spirit soul. One who has contracted a skin disease that causes terrible itching gains only flickering relief by scratching the unbearable sores. If he does not scratch he suffers greatly, but by scratching, even though there is an instantaneous sensation of pleasure, unbearable misery follows as the itching increases. Real happiness is not found in scratching one's skin infections but rather in becoming free from such disease. Conditioned souls are harassed by many illusory desires, and in desperation they try to gratify their senses through the hopeless scratching processes of illicit sex, meat-eating, gambling and intoxication. They further

try to gain relief through material society, friendship and love, but the result is unbearable suffering. Real happiness is to eliminate completely the itching disease of material desire. Since material desire is a disease of the soul, one must acquire knowledge to treat this disease and eliminate it. Such therapeutic knowledge is essential as long as one is diseased, but when one is fully healthy, such technical medical knowledge is no longer interesting to the healthy person, and he may leave such knowledge to the doctors. Similarly, in the advanced stage of Kāñëa consciousness one need not think continually of one's personal problems but may rather think of the Supreme Personality of Godhead, Lord Kāñëa, with love and devotion. Lord Kāñëa advises in the previous verse that one should eliminate one's personal problems through technical knowledge of illusion. After giving up constant meditation on such problems, one can then become a lover of God. Lord Kāñëa certainly guides each and every sincere devotee internally within the heart and externally through the bona fide spiritual master. In this way, Lord Kāñëa gradually trains His sincere devotees to give up their irrational attachment to dead matter. Once freedom has been achieved, a devotee begins to seriously cultivate his relationship with Lord Kāñëa in the spiritual sky.

One may falsely think that just as at a certain stage of advancement one ceases to concentrate on technical, analytic knowledge of illusion, so, at another stage one may give up loving devotional service to Lord Kāñëa. To nullify such speculation Lord Çré Kāñëa here states in various ways that He is the supreme eternal goal of all truly learned human beings. Indeed, the most prominent scholars within the universe are the sages, such as the four Kumāras, who accept Lord Kāñëa as their only worshipable object. Because they have discovered that they are eternal fragmental portions of the Supreme Personality of Godhead, Çré Kāñëa, they are not interested in fruitive activities and mental speculation. Lord Kāñëa awards celestial bliss and freedom from anxiety to His sincere followers, who have no purpose or beloved object in life other than the Lord.

TEXT 3

ÁaAnaivaÁaAnas\$aMis\$aÜ"A:
padM"™aeĩM"ivaäu"maRma
ÁaAnal i'ayatamaAe'taAe mae
ÁaAnaenaAs\$aAE ibaBaitaR maAma,

jī āna-vijī āna-saāsiddhāu
padaā çreññaā vidur mama
jī ānē priyatamo 'to me
jī ānēnaśau bibharti mām

WORD-FOR-WORD MEANINGS

jī āna—in scriptural knowledge; *vijī āna*—and realized spiritual understanding; *saāsiddhāu*—completely perfected; *padam*—the lotus feet; *çreññham*—the supreme object; *viduū*—they know; *mama*—My; *jī ānē*—a learned transcendentalist; *priya-tamaū*—most dear; *ataū*—thus; *me*—to Me; *jī ānēna*—by spiritual knowledge; *śau*—that learned person; *bibharti*—maintains (in happiness); *mām*—Me.

TRANSLATION

Those who have achieved complete perfection through philosophical and realized knowledge recognize My lotus feet to be the supreme transcendental object. Thus the learned transcendentalist is most dear to Me, and by his perfect knowledge he maintains Me in happiness.

PURPORT

The words *padaā çreññaā vidur mama* ("they recognize My lotus feet to be supreme") certainly eliminate the impersonalist philosophers from the category of *saāsiddhāu*, or completely perfected philosophers. Lord Kāñēa here refers to such great transcendental scholars as the four Kumāras, Çukadeva Gosvāmē, Çré Vyāsadeva, Çréla Bhaktisiddhānta Sarasvatē Ōhākura and Çréla A.C. Bhaktivedānta Swami Prabhupāda. The Lord similarly states in *Bhagavad-gētā* (7.17-18),

*teñām jī āṇe nitya-yukta
eka-bhaktir viçīṇyate
priyo hi jī āṇino 'ty-artham
ahaà sa ca mama priyaù*

"Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me."

*udārāù sarva evaite
jī āṇe tv ātmaiva me matam
āsthitaù sa hi yuktātmā
mām evānuttamāà gatim
[Bg. 7.18]*

"All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me."

Jī āna refers to an authorized philosophical and analytic perception of reality, and when such knowledge is clearly realized through the sanctification of consciousness the resultant comprehensive experience is called *vijī āna*. Speculative, impersonal knowledge does not actually purify the heart of the living entity but rather merges him ever deeper into forgetfulness of the Supreme Personality of Godhead. Just as a father is always proud of his son's education, similarly, Lord Kāñēa becomes very happy to see the living entities acquiring a sound spiritual education and thus making progress on the way back home, back to Godhead.

TEXT 4

*tapastaIta< japaAe d"AnaM
paivaḥaANAItar"AiNA ca
naAlaM ku(vaRinta taAM is\$aiÜM"*

yaA ÁaAnak(layaA k{(taA

*tapas térthaà japo dānaà
paviträëëtaräëi ca
nälaà kurvanti täà siddhià
yā jī āna-kalayā kâtā*

WORD-FOR-WORD MEANINGS

tapaù—austerity; *tértham*—visiting holy places; *japaù*—offering silent prayers; *dānam*—charity; *paviträëi*—pious activities; *itaräëi*—other; *ca*—also; *na*—not; *alam*—up to the same standard; *kurvanti*—they award; *tām*—this; *siddhim*—perfection; *yā*—which; *jī āna*—of spiritual knowledge; *kalayā*—by a fraction; *kâtā*—is awarded.

TRANSLATION

That perfection which is produced by a small fraction of spiritual knowledge cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.

PURPORT

Jī āna here refers to a clear understanding of the Lord's supreme dominion over all that be, and this realized knowledge is nondifferent from the Supreme Personality of Godhead. That the Lord is supreme is confirmed in the previous verse by the words *padam çreññaà vidur mama*. One may perform penances or visit holy places with a proud mentality or material motivation; similarly, one may chant prayers to God, give charity or perform other externally pious activities with many bizarre, hypocritical or even demoniac motivations. Realized knowledge of the supremacy of Lord Kāñëa, however, is a solid connection with the spiritual world, and if one pursues this holy understanding one is gradually promoted to the highest level of conscious existence, called *Vaikuëöha*, or the kingdom of God.

TEXT 5

tasmaAjÁaAnaena s\$aih"taM
ÁaAtvaA svaAtmaAnamauÜ"va
ÁaAnaivaÁaAnas\$ampaªaAe
Baja maAM Bai·(BaAvata:

*tasmäj jī ānena sahitaà
jī ātvā svātmānam uddhava
jī āna-vijī āna-sampanno
bhaja mää bhakti-bhāvataù*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *jī ānena*—knowledge; *sahitam*—with; *jī ātvā*—knowing; *sva-ātmānam*—your own self; *uddhava*—My dear Uddhava; *jī āna*—in Vedic knowledge; *vijī āna*—and clear realization; *sampannaù*—accomplished; *bhaja*—worship; *mām*—Me; *bhakti*—of loving devotion; *bhāvataù*—in the mood.

TRANSLATION

Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realization of Vedic knowledge, you should worship Me in the mood of loving devotion.

PURPORT

The word *vijī āna* indicates realized knowledge of one's original, spiritual form. Every living entity has an eternal spiritual form, which lies dormant until one arouses one's original Kāñëa consciousness. Without knowledge of one's own spiritual personality it is not possible to cultivate love of the Supreme Personality, Lord Kāñëa. Therefore, the words *jī ātvā svātmānam* are significant here, indicating that every living entity can realize his full

potential as an individual person only in the kingdom of God.

TEXT 6

ÁaAnaivaÁaAnayaÁaena
maAimaî" AtmaAnamaAtmaina
s\$avaRyaÁapaitaM maAM vaE
s\$amisa\$aiÜM" maunayaAe'gAmana,

*jī āna-vijī āna-yajī ena
mām iñōvātmānam ātmani
sarva-yajī a-patī ā mā vai
saśiddhi ā munayo 'gaman*

WORD-FOR-WORD MEANINGS

jī āna—of Vedic knowledge; *vijī āna*—and spiritual enlightenment; *yajī ena*—by the sacrifice; *mām*—Me; *iñōvā*—having worshiped; *ātmānam*—the Supreme Lord within everyone's heart; *ātmani*—within themselves; *sarva*—of all; *yajī a*—sacrifices; *patim*—the Lord; *mām*—Me; *vai*—certainly; *saśiddhim*—the supreme perfection; *munayaū*—the sages; *agaman*—achieved.

TRANSLATION

Formerly, great sages, through the sacrifice of Vedic knowledge and spiritual enlightenment, worshiped Me within themselves, knowing Me to be the Supreme Lord of all sacrifice and the Supersoul in everyone's heart. Thus coming to Me, these sages achieved the supreme perfection.

TEXT 7

tvayyauÜ"vaA™ayaita yaiñivaDaAe ivak(Ar"Ae
maAyaAntar"Apataita naAâpavagARyaAeyaRta,
janmaAd"yaAe'sya yad"mal tava tasya ikM(syaur,"

@AântayaAeyaRd"s\$ataAe'ista tade"va maDyae

*tvayy uddhavâçrayati yas tri-vidho vikâro
mâyântarâpatati nâdy-apavargayor yat
janmâdayo 'sya yad amé tava tasya kià syur
âdy-antayor yad asato 'sti tad eva madhye*

WORD-FOR-WORD MEANINGS

tvayi—in you; *uddhava*—O Uddhava; *âçrayati*—enters and remains; *yaù*—which; *tri-vidhaù*—in three divisions, according to the modes of nature; *vikâraù*—(the material body and mind, which are subject to) constant transformation; *mâyâ*—illusion; *antarâ*—during the present; *âpatati*—suddenly appears; *na*—not; *âdi*—in the beginning; *apavargayoù*—nor at the end; *yat*—since; *janma*—birth; *âdayaù*—and so on (growth, procreation, maintenance, dwindling and death); *asya*—of the body; *yat*—when; *amé*—these; *tava*—in relation to you; *tasya*—in relation to your spiritual nature; *kim*—what relationship; *syuù*—could they have; *âdi*—in the beginning; *antayoù*—and in the end; *yat*—since; *asataù*—of that which does not exist; *asti*—exists; *tat*—that; *eva*—indeed; *madhye*—only in the middle, at present.

TRANSLATION

My dear Uddhava, the material body and mind, composed of the three modes of material nature, attach themselves to you, but they are actually illusion, since they appear only at the present, having no original or ultimate existence. How is it possible, therefore, that the various stages of the body, namely birth, growth, reproduction, maintenance, dwindling and death, can have any relation to your eternal self? These phases relate only to the material body, which previously did not exist and ultimately will not exist. The body exists merely at the present moment.

PURPORT

The example is given that a man walking in the forest may see a rope but consider it to be a snake. Such perception is *māyā*, or illusion, although the rope actually exists and a snake also exists in another place. Illusion thus refers to the false identification of one object with another. The material body exists briefly and then disappears. In the past the body did not exist, and in the future it will not exist; it enjoys a flickering, momentary existence in so-called present time. If we falsely identify ourselves as the material body or mind, we are creating an illusion. One who identifies himself as American, Russian, Chinese, Mexican, black or white, man or woman, communist or capitalist, and so on, accepting such designations as his permanent identity, is certainly in deep illusion. He can be compared to a sleeping man who sees himself acting in a different body while dreaming. In the previous verse Lord Kāñēa told Uddhava that spiritual knowledge is the means of achieving the highest perfection, and now the Lord is explicitly describing such knowledge.

TEXT 8

™aloÜ"va ovaAca
 ÁaAnaM ivazAuÜM" ivapaulaM yaTaEtaä,"
 vaEr"AgyaivaÁaAnayautaM paur"ANama,
 @AKyaAih" ivaieir" ivaïmaUtaeR
 tvaà"i·(yaAegAM ca mah"iã"ma{gyama,

çré-uddhava uvāca
jī ānaà viçuddhaà vipulaà yathaitad
vairāgya-vijī āna-yutaà purāëam
ākhyāhi viçveçvara viçva-mūrte
tvad-bhakti-yogaà ca mahad-vimāgyam

WORD-FOR-WORD MEANINGS

çré-uddhavaù *uvāca*—Çré Uddhava said; *jī ānam*—knowledge; *viçuddham*—transcendental; *vipulam*—extensive; *yathā*—just as; *etat*—this; *vairāgya*—detachment; *vijī āna*—and direct perception of the truth;

yutam—including; *purāëam*—traditional among great philosophers; *ākhyāhi*—please explain; *viçva-êçvara*—O Lord of the universe; *viçva-mūrte*—O form of the universe; *tvat*—unto You; *bhakti-yogam*—loving devotional service; *ca*—also; *mahat*—by great souls; *vimāgyam*—sought after.

TRANSLATION

Çré Uddhava said: O Lord of the universe! O form of the universe! Please explain to me that process of knowledge which automatically brings detachment and direct perception of the truth, which is transcendental, and which is traditional among great spiritual philosophers. This knowledge, sought by elevated personalities, describes loving devotional service unto Your Lordship.

PURPORT

Those who are able to cross over the darkness of material existence are called *mahat*, or great personalities. Secondary items like cosmic consciousness or universal control do not deviate the attention of such great souls from loving service to the Lord. Çré Uddhava desires to hear knowledge of the eternal religious principles that are the traditional aim and objective of all superior personalities.

TEXT 9

taApaṭayaaeNAAiBah"tasya GaAere"
s\$antapyamaAnasya BavaADvanalZA
pazyAima naAnyacC\$r"NAM tavaAx.~i,,a-
ã"nã"AtapaṭaAd"ma{taAiBavaSaARta,

tāpa-trayeëābhihatasya ghore
santapyamānasya bhavādhvanēça
paçyāmi nānyac charaëaà tavāi ghri-
dvandvātapatrād amātābhivarñāt

WORD-FOR-WORD MEANINGS

tāpa—by the miseries; *trayeëa*—threefold; *abhihatasya*—of one overwhelmed; *ghore*—which is terrible; *santapyamānasya*—being tormented; *bhava*—of material existence; *adhvani*—in the path; *éça*—O Lord; *paçyāmi*—I see; *na*—none; *anyat*—other; *çaraëam*—shelter; *tava*—Your; *aì ghri*—lotus feet; *dvandva*—of the two; *ātapatrāt*—than the umbrella; *amāta*—of nectar; *abhivarnāt*—the shower.

TRANSLATION

My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.

PURPORT

Lord Kāñëa, recognizing Uddhava's highly intellectual nature, has repeatedly recommended to him that one should achieve perfection by cultivation of transcendental knowledge. But the Lord has also clearly demonstrated that such knowledge must bring one to the point of loving devotional service to Him, for otherwise it is useless. In this verse Çré Uddhava corroborates Lord Kāñëa's statements that actual happiness is obtained by surrendering to His lotus feet. When the incarnation of Godhead Pāthu Mahārāja was crowned, the demigod Vāyu presented him with an umbrella that constantly sprayed fine particles of water. The Lord's two lotus feet are similarly compared here to a wonderful umbrella that produces a constant shower of delicious nectar, the bliss of Kāñëa consciousness. Normally, speculative analytic knowledge terminates in an impersonal conception of the Absolute Truth, but the so-called bliss of merging into impersonal spiritual existence can never be compared to the bliss of Kāñëa consciousness, as stated here by Çré Uddhava. Kāñëa consciousness thus automatically constitutes perfect knowledge, since Lord

Kāñëa is the ultimate shelter of all living entities. The words *abhihatasya* and *abhivariñāt* are significant in this verse. *Abhihatasya* indicates one who is being defeated on all sides by the onslaught of material nature, whereas *abhivariñāt* indicates a downpour of nectar that eliminates all of the problems of material existence. By our intelligence we should look beyond the dull material body and nonsensical material mind to observe the unlimited shower of blissful nectar coming from the two lotus feet of Lord Kāñëa. Then our real good fortune will begin.

TEXT 10

d"íM" janaM s\$ampaitataM ibalae'ismana,
k(AlaAih"naA °au"%o"s\$auKaAeç&taSaRma,
s\$amauÜ"rE"naM k{(payaApavagyaE=r,"
vacaAeiBar"Ais\$AÂa mah"AnauBaAva

daññaà janaà sampatitaà bile 'smin
kälāhinā kñudra-sukhoru-tarñam
samuddharainaà kâpayâpavargyair
vacobhir äsîi ca mahānubhāva

WORD-FOR-WORD MEANINGS

dañña—bitten; *janam*—the person; *sampatitam*—hopelessly fallen; *bile*—in the dark hole; *asmin*—this; *kāla*—of time; *ahinā*—by the serpent; *kñudra*—insignificant; *sukha*—having happiness; *uru*—and tremendous; *tarñam*—hankering; *samuddhara*—please uplift; *enam*—this person; *kâpayā*—by Your causeless mercy; *âpavargyaiu*—that awaken one to liberation; *vacobhiu*—by Your words; *äsîi ca*—please pour; *mahā-anubhāva*—O mighty Lord.

TRANSLATION

O almighty Lord, please be merciful and uplift this hopeless living entity who has fallen into the dark hole of material existence, where the snake of

time has bitten him. In spite of such abominable conditions, this poor living entity has tremendous desire to relish the most insignificant material happiness. Please save me, my Lord, by pouring down the nectar of Your instructions, which awaken one to spiritual freedom.

PURPORT

Material life, so much cherished by the nondevotees, is here compared to a dark hole filled with poisonous snakes. In material life there is certainly no clear understanding of one's ultimate identity, of God or of the universe. Everything is vague and dark. In material life the poisonous snake of time is always threatening, and at any moment our near and dear ones will be killed by the mortal fangs of the serpent. Ultimately, we ourselves will also be bitten and killed by the poisonous effects of time. The word *sampatitam* indicates that the falldown of the living entity is complete. In other words, he cannot get up again. Çré Uddhava therefore appeals to the Lord to be kind to these poor fallen souls, humbly represented by his own self. If one receives the Lord's mercy, then even without any further qualification one can go back home, back to Godhead; and without the mercy of Lord Kânëa, the most learned, austere, powerful, wealthy or beautiful man will be pathetically crushed by the material world's machinery of illusion. The Supreme Personality of Godhead, as described here, is *mahānubhāva*, or the greatest, most powerful and most merciful personality, whose influence extends everywhere. The Lord's mercy is manifest in the form of His nectarean instructions such as *Bhagavad-gētā* and the *Uddhava-gētā*, being spoken here. The word *kñudra-sukhoru-tarñam* reveals the irony of material existence. Although material happiness is *kñudra*, or ridiculous and insignificant, our desire to enjoy it is *uru*, tremendous. Our disproportionate hankering to enjoy dead matter is certainly an illusory state of mind, and it gives us constant distress, keeping us bound up in the dark hole of material existence. Every living entity should put aside his false prestige based on ephemeral bodily qualifications and appeal sincerely to the Supreme Lord, Kânëa, for His mercy. The Lord hears every sincere appeal, from even the most fallen soul, and the effects of the Lord's mercy are wonderful. Although *jī ānēs*, *yogēs* and fruitive workers are laboriously endeavoring to

achieve their respective goals, their position is precarious and uncertain. Simply by achieving the mercy of Lord Kāñëa, however, one can very easily attain the highest perfection of life. If even one who is not a great or pure devotee of Lord Kāñëa sincerely appeals to the Lord for His mercy, the Lord is sure to give it generously.

TEXT 11

™aIBagAvaAnauvaAca
wtTamaetatpaur"A r"AjaA
BaISmaM DamaRBa{taAM var"ma,
@jaAtazAḥau: pa'acC\$
s\$avaeRSaAM naAe'nauZa{NvataAma,

çré-bhagavān uvāca
ittham etat purā rājā
bhéñmaà dharma-bhâtāà varam
ajāta-çatruù papraccha
sarveñāà no 'nuçāëvatām

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *ittham*—thus; *etat*—this; *purā*—formerly; *rājā*—the King; *bhéñmam*—unto Bhéñma; *dharma*—of religious principles; *bhâtām*—of the upholders; *varam*—unto the best; *ajāta-çatruù*—King Yudhiñöhira, who considered no one his enemy; *papraccha*—asked; *sarveñām*—while all; *naù*—of us; *anuçāëvatām*—were carefully listening.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, just as you are now inquiring from Me, similarly, in the past King Yudhiñöhira, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhéñma, while all of us were carefully listening.

TEXT 12

inava{Ôae BaAr"tae yauÜe"
s\$auô\$iªaDanaivaù"la:
™autvaA DamaARna, baó"na, paêAna,
maAeºaDamaARnapa{cC\$ta

*nivátte bhārate yuddhe
suhân-nidhana-vihvalaù
çrutvā dharmān bahūn paçcān
mokīa-dharmān apācchata*

WORD-FOR-WORD MEANINGS

nivátte—when it ended; *bhārate*—of the descendants of Bhārata (the Kurus and Pāṇḍavas); *yuddhe*—the war; *suhāt*—of his beloved well-wishers; *nidhana*—by the destruction; *vihvalaù*—overwhelmed; *çrutvā*—having heard; *dharmān*—religious principles; *bahūn*—many; *paçcāt*—at last; *mokīa*—concerning liberation; *dharmān*—religious principles; *apācchata*—asked about.

TRANSLATION

When the great Battle of Kurukṣetra had ended, King Yudhiṣṭhira was overwhelmed by the death of many beloved well-wishers, and thus, after listening to instructions about many religious principles, he finally inquired about the path of liberation.

TEXT 13

taAnahM" tae'iBaDaAsyaAima
de"va~atamaKaAcC_\$taAna,
ÁaAnavaEr"AgyaivaÁaAna-
™aÜ"ABaftyaupaba{Mih"taAna,

*tān ahaà te 'bhidhäsyāmi
deva-vrata-makhāc chrutān
jī āna-vairāgya-vijī āna-
çraddhā-bhakty-upabāhitān*

WORD-FOR-WORD MEANINGS

tān—those; *aham*—I; *te*—unto you; *abhidhäsyāmi*—will describe; *deva-vrata*—of Bhēṁmadeva; *mukhāt*—from the mouth; *çrutān*—heard; *jī āna*—Vedic knowledge; *vairāgya*—detachment; *vijī āna*—self-realization; *çraddhā*—faith; *bhakti*—and devotional service; *upa-bāhitān*—consisting of.

TRANSLATION

I will now speak unto you those religious principles of Vedic knowledge, detachment, self-realization, faith and devotional service that were heard directly from the mouth of Bhēṁmadeva.

TEXT 14

*navaEk(Ad"zA paÂa ÷alna,
BaAvaAna, BaUtaeSau yaena vaE
wR°aetaATaAwk(mapyaeSau
tajÁaAnaM mama inaiêtama,*

*navaikādaça pai ca trēn
bhāvān bhūteṇu yena vai
ekīetāthāikam apy eṇu
taj jī ānaà mama niçcitam*

WORD-FOR-WORD MEANINGS

nava—nine; *ekādaça*—eleven; *pai ca*—five; *trēn*—and three; *bhāvān*—elements; *bhūteṇu*—in all living beings (from Lord Brahmā down to the immovable living entities); *yena*—by which knowledge;

vai—certainly; *ékñeta*—one may see; *atha*—thus; *ekam*—one element; *api*—indeed; *eñu*—within these twenty-eight elements; *tat*—that; *jī ānam*—knowledge; *mama*—by Me; *niçcitam*—is authorized.

TRANSLATION

I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.

PURPORT

The nine elements are material nature, the living entity, the *mahat-tattva*, false ego, and the five objects of sense perception, namely sound, touch, form, taste and aroma. The eleven elements are the five working senses (the voice, hands, legs, anus and genital) plus the five knowledge-acquiring senses (the ears, touch, eyes, tongue and nostrils), along with the coordinative sense, the mind. The five elements are the five physical elements, namely earth, water, fire, air and sky, and the three elements are the three modes of material nature—goodness, passion and ignorance. All living entities, from mighty Lord Brahmā down to an insignificant weed, manifest material bodies composed of these twenty-eight elements. The one element within all twenty-eight is the Supreme Personality of Godhead, the Supersoul, who is all-pervading within the material and spiritual worlds.

One can easily understand that the material universe is composed of innumerable causes and effects. Since Lord Kāñëa is the cause of all causes, all secondary causes and their effects are ultimately nondifferent from the Personality of Godhead. This understanding constitutes real knowledge, or *jī āna*, which is essential for perfecting one's life.

TEXT 15

Wtade"va ih" ivaÁaAnaM

na taTaEke(na yaena yata,
isTatyautpaÔyapyayaAna, pazyaeä,"
BaAvaAnaAM iṭagAuNAAtmanaAma,

*etat eva hi vijī ānaḥ
na tathākena yena yat
sthiti-utpatti-apyayān paçyed
bhāvānāḥ tri-guḥātmanām*

WORD-FOR-WORD MEANINGS

etat—this; *eva*—indeed; *hi*—actually; *vijī ānam*—realized knowledge; *na*—not; *tathā*—in that way; *ekena*—by the one (Personality of Godhead); *yena*—by whom; *yat*—which (universe); *sthiti*—maintenance; *utpatti*—creation; *apyayān*—and annihilation; *paçyet*—one should see; *bhāvānām*—of all material elements; *tri-guḥa*—of the three modes of nature; *ātmanām*—composed.

TRANSLATION

When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead—at that time one's direct experience is called *vijī āna*, or self-realization.

PURPORT

The difference between *jī āna* (ordinary Vedic knowledge) and *vijī āna* (self-realization) can be understood as follows. A conditioned soul, although cultivating Vedic knowledge, continues to identify himself to some extent with the material body and mind and consequently with the material universe. In trying to understand the world he lives in, the conditioned soul learns through Vedic knowledge that the Supreme Personality of Godhead is the one supreme cause of all material manifestations. He comes to understand the world around him, which he accepts more or less as his

world. As he progresses in spiritual realization, breaking through the barrier of bodily identification, and realizes the existence of the eternal soul, he gradually identifies himself as part and parcel of the spiritual world, Vaikuṇṭha. At that time he is no longer interested in the Personality of Godhead merely as the supreme explanation of the material world; rather, he begins to reorient his entire mode of consciousness so that the central object of his attention is the Personality of Godhead. Such a reorientation is required, since the Supreme Lord is the factual center and cause of everything. A self-realized soul in the stage of *vijī āna* thus experiences the Personality of Godhead not merely as the creator of the material world but as the supreme living entity existing blissfully in His own eternal context. As one progresses in one's realization of the Supreme Lord in His own abode in the spiritual sky, one gradually becomes disinterested in the material universe and ceases to define the Supreme Lord in terms of His temporary manifestations. A self-realized soul in the stage of *vijī āna* is not at all attracted by objects that are created, maintained and ultimately destroyed. The stage of *jī āna* is the preliminary stage of knowledge for those still identifying themselves in terms of the material universe, whereas *vijī āna* is the mature stage of knowledge for those who see themselves as part and parcel of the Supreme Lord.

TEXT 16

@Ad"Avantae ca maDyae ca
 s\$a{jyaAts\$a{jyaM yad"invayaAta,
 paunastat'aitas\$ax.~, (Amae
 yaicC\$Syaeta tade"va s\$ata,

*ädāv ante ca madhye ca
 sājyāt sājyaà yad anviyāt
 punas tat-pratisaì krāme
 yac chiñyeta tad eva sat*

WORD-FOR-WORD MEANINGS

ädau—in the causal stage; *ante*—in the termination of the causal function; *ca*—also; *madhye*—in the phase of maintenance; *ca*—also; *sājyāt*—from one production; *sājyam*—to another production; *yāt*—which; *anviyāt*—accompanies; *punaù*—again; *tāt*—of all material phases; *pratisaì krāme*—in the annihilation; *yāt*—which; *çīñyeta*—remains; *tāt*—that; *eva*—indeed; *sat*—the one eternal.

TRANSLATION

Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is the one eternal.

PURPORT

The Lord here reiterates that the one Supreme Personality of Godhead is the basis of unlimited material variety. Material activity is a chain of cause-and-effect relationships by which innumerable objects are produced. A particular material effect is converted into a subsequent cause, and when the causal phase is terminated, the effect disappears. Fire causes firewood to burn to ashes, and when the causal function of fire is finished, fire itself, which was the effect of a previous cause, is also terminated. The simple fact is that all material objects are created, maintained and ultimately annihilated by the supreme potency of the Lord. And when the entire field of material cause and effect is withdrawn, so that all cause-effect relationships vanish, the Personality of Godhead remains in His own abode. Therefore, although innumerable objects may function as causes, they are not the ultimate or supreme cause. Only the Personality of Godhead is the absolute cause. Similarly, although material things may exist, they do not always exist. The Personality of Godhead alone has absolute existence. By the process of *jñāna*, or knowledge, one should understand the supreme position of the Lord.

TEXT 17

™auita: 'atya°amaEita÷ma,
@naumaAnaM cataui"yama,
'amaANAEsVanasTaAnaAä,"
ivak(lpaAts\$a ivar"jyatae

*çrutiù pratyakñam aitihiyam
anumānaà catuññāyam
pramāññiv anavasthānād
vikalpāt sa virajyate*

WORD-FOR-WORD MEANINGS

çrutiù—Vedic knowledge; *pratyakñam*—direct experience;
aitihiyam—traditional wisdom; *anumānam*—logical induction;
catuññāyam—fourfold; *pramāññiv*—among all types of evidence;
anavasthānāt—due to the flickering nature; *vikalpāt*—from material
diversity; *saù*—a person; *virajyate*—becomes detached.

TRANSLATION

From the four types of evidence—Vedic knowledge, direct experience, traditional wisdom and logical induction—one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

PURPORT

In the *çruti*, or Vedic literature, it is clearly stated that everything emanates from the Absolute Truth, is maintained by the Absolute Truth and at the end is conserved within the Absolute Truth. Similarly, by direct experience we can observe the creation and destruction of great empires, cities, buildings, bodies and so on. Furthermore, we find all around the world traditional wisdom warning people that things in this world cannot last. Finally, by logical induction we can easily conclude that nothing in this

world is permanent. Material sense gratification—up to the highest possible living standard found in the heavenly planets or down to the lowest conditions in the most repugnant precincts of hell—is always unsteady and prone to collapse at any moment. One should therefore develop *vairāgya*, detachment, as stated here.

Another meaning of this verse is that the four types of evidence cited here are often mutually contradictory in their description of the highest truth. One should therefore be detached from the duality of mundane evidence, including the portions of the *Vedas* that deal with the material world. Instead, one should accept the Supreme Personality of Godhead as the actual authority. Both in *Bhagavad-gītā* and here in *Çrémad-Bhāgavatam* Lord Kāñëa is personally speaking, and thus there is no need to enter into the bewildering network of competing systems of mundane logic. One can directly hear from the Absolute Truth Himself and immediately acquire perfect knowledge. One thereby becomes detached from inferior systems of knowledge, which cause one to hover on the material mental platform.

TEXT 18

k(maRNAAM pair"NAAimatvaAä,"
@Aivair"HcyAd"maËÿlama,
ivapaiê^aairM" pazyaeä,"
@ä{"í"maipa ä{"í"vata,

karmaëääà pariëämitväd
ä-virii'cyäd amaì galam
vipaçcin naçvaraà paçyed
adâññam api dâñña-vat

WORD-FOR-WORD MEANINGS

karmaëäm—of material activities; *pariëämitvät*—because of being subject to transformation; *ä*—up to; *virii'cyät*—the planet of Lord Brahmä; *amaì galam*—inauspicious unhappiness; *vipaçcit*—an intelligent person; *naçvaram*—as temporary; *paçyet*—should see; *adâññam*—that which he has

not yet experienced; *api*—indeed; *dāñña-vat*—just like that already experienced.

TRANSLATION

An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.

PURPORT

The word *adāñña* indicates the heavenly standard of life available in the higher planets within this universe. Such celestial neighborhoods are not actually experienced on the earth planet, although they are described in the Vedic literatures. One may argue that promotion to material heaven is recommended in the *karma-kāṇḍa* portion of the *Vedas* and that although the happiness available there is not eternal, at least for some time one may enjoy life. Lord Kāṇḍa here states, however, that even on the planet of Lord Brahmā, which is superior to the heavenly planets, there is no happiness whatsoever. Even in the upper planetary systems there is rivalry, envy, irritation, lamentation and ultimately death itself.

TEXT 19

Bai-(yaAegA: paurE"vaAe-(:
'alyamaANAAya tae'naGa
paunaê k(TaiyaSyaAima
maà"-e(: k(Ar"NAM parM"

*bhakti-yogaù puraivoktaù
préyamäëäya te 'nagha
punaç ca kathayîñyâmi
mad-bhakteù kâraëaà paraà*

WORD-FOR-WORD MEANINGS

bhakti-yogaù—devotional service to the Lord; *purā*—previously; *eva*—indeed; *uktaù*—explained; *préyamäëäya*—who has developed love; *te*—unto you; *anagha*—O sinless Uddhava; *punaù*—again; *ca*—also; *kathayiiyāmi*—I will explain; *mat*—unto Me; *bhakteù*—of devotional service; *kāraëam*—the actual means; *param*—supreme.

TRANSLATION

O sinless Uddhava, because you love Me, I previously explained to you the process of devotional service. Now I will again explain the supreme process for achieving loving service unto Me.

PURPORT

Although Lord Kāñëa previously described *bhakti-yoga* to Çré Uddhava, Uddhava is not yet satisfied, because he loves Lord Kāñëa. Anyone who loves the Lord cannot be fully satiated by discussions of devotional service mixed with descriptions of mere Vedic duties and analytic philosophy. The supreme stage of conscious existence is pure love of Kāñëa, and one who is addicted to Lord Kāñëa desires to constantly drink the nectar of such topics. Lord Kāñëa has given an extensive survey of many aspects of human civilization, including the *varëäçrama-dharma* system and the processes of distinguishing between matter and spirit, renouncing sense gratification, and so forth. Now Uddhava is hankering to hear specifically about pure devotional service to Lord Kāñëa, and the Lord thus turns to that topic.

TEXTS 20-24

™aÜ"Ama{tak(TaAyaAM mae
zAinmad"nauk(LtaRnama,
pair"inaï"A ca paUjaAyaAM

stautaiBa: stavanaM mama

@Ad"r": pair"cayaARyaAM
s\$avaAR\$ËËyr"iBavand"nama,
maà"·(paUjaAByaiDak(A
s\$avaRBaUtaeSau manmaita:

mad"TaeRSvaËÿcaeí"A ca
vacas\$aA maÖ"NAer"NAma,
mayyapaRNAM ca manas\$a:
s\$avaRk(AmaivavajaRnama,

mad"TaeR'TaRpair"tyaAgAAe
BaAegAsya ca s\$auKasya ca
wíM" d"ÔaM ò"taM jaæaM
mad"Ta< yaä," ~ataM tapa:

WvaM DamaE=maRnauSyaANAAma,
oÜ"vaAtmainavaeid"naAma,
maiya s\$aÃaAyatae Bai·(:
k(Ae'nyaAe'TaAeR'syaAvaizASyatae

*çraddhāmāta-kathāyāà me
çaçvan mad-anukértanam
pariniñhā ca pūjāyāà
stutibhiù stavanaà mama*

*ādaraù paricaryāyāà
sarvāi gair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteñu man-matiù*

*mad-artheñv aì ga-ceñöä ca
vacasā mad-guëeraëam
mayy arpaëaà ca manasaù
sarva-kāma-vivarjanam*

mad-arthe 'rtha-parityāgo

*bhogasya ca sukhasya ca
iññaà dattaà hutaà japtaà
mad-arthaà yad vrataà tapaù*

*evaà dharmair manuñyääm
uddhavätma-nivedinäm
mayi sai jäyate bhaktiù
ko 'nyo 'rtho 'syävaçinñyate*

WORD-FOR-WORD MEANINGS

çraddhä—faith; *amäta*—in the nectar; *kathäyäm*—of narrations; *me*—about Me; *çaçvat*—always; *mat*—of Me; *anukértanam*—chanting the glories; *pariniñöhä*—fixed in attachment; *ca*—also; *püjäyäm*—in worshiping Me; *stutibhiù*—with beautiful hymns; *stavanam*—formal prayers; *mama*—in relation to Me; *ädaraù*—great respect; *paricaryäyäm*—for My devotional service; *sarva-aì gaiù*—with all the limbs of the body; *abhivandanam*—offering obeisances; *mat*—My; *bhakta*—of the devotees; *püjä*—worship; *abhyadhikä*—preeminent; *sarva-bhüteñu*—in all living entities; *mat*—of Me; *matiù*—consciousness; *mat-artheñu*—for the sake of serving Me; *aì ga-ceññä*—ordinary, bodily activities; *ca*—also; *vacasä*—with words; *mat-guëa*—My transcendental qualities; *ëraëam*—declaring; *mayi*—in Me; *arpaëam*—placing; *ca*—also; *manasaù*—of the mind; *sarva-käma*—of all material desires; *vivarjanam*—rejection; *mat-arthe*—for My sake; *artha*—of wealth; *parityägaù*—the giving up; *bhogasya*—of sense gratification; *ca*—also; *sukhasya*—of material happiness; *ca*—also; *iññam*—desirable activities; *dattam*—charity; *hutam*—offering of sacrifice; *japtam*—chanting the holy names of the Lord; *mat-artham*—for the sake of achieving Me; *yat*—which; *vrata*—vows, such as fasting on Ekädaçë; *tapaù*—austerities; *evam*—thus; *dharmaiù*—by such religious principles; *manuñyänäm*—of human beings; *uddhava*—My dear Uddhava; *ätma-nivedinäm*—who are surrendered souls; *mayi*—to Me; *sai jäyate*—arises; *bhaktiù*—loving devotion; *kaù*—what; *anyaù*—other; *arthaù*—purpose; *asya*—of My devotee; *avaçinñyate*—remains.

TRANSLATION

Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me—these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?

PURPORT

The words *mad-bhakta-pūjābhyadhikā* are significant in this verse. *Abhyadhikā* indicates "superior quality." The Lord is extremely satisfied with those who offer worship to His pure devotees, and He rewards them accordingly. Because of the Lord's generous appraisal of His pure devotees, worship of the pure devotees is described as superior to worship of the Lord Himself. The words *mad-artheṇiv aī ga-ceññā* state that ordinary, bodily activities such as brushing the teeth, taking bath, eating, etc., should all be offered to the Supreme Lord as devotional service. The words *vacasā mad-guëeraëam* indicate that whether one speaks in ordinary, crude language or with learned poetic eloquence, one should describe the glories of the Personality of Godhead. The words *mad-arthe 'rtha-parityāgaù* indicate that one should spend one's money for festivals glorifying the Personality of Godhead, such as Ratha-yātrā, Janmāññamé and Gaura-pürëimä. Also, one is herein instructed to spend money to assist the mission of one's spiritual master and other Vaiñëavas. Wealth that cannot be used properly in the Lord's service and is thus an impediment to one's clear consciousness should

be given up entirely. The word *bhogasya* refers to sense gratification, headed by sex enjoyment, and *sukhasya* refers to sentimental material happiness, such as excessive family attachment. The words *dattaà hutam* indicate that one should offer to *brähmaëas* and *Vaiñëavas* first-class foods cooked in ghee. One should offer the vibration *svähä* to Lord Viñëu in an authorized sacrificial fire along with grains and ghee. The word *japtam* indicates that one should constantly chant the holy names of the Lord.

TEXT 25

yad"ÄtmanyaiPaRtaM icaÔaM
zAAntaM s\$aÔvaAepaba{Mih"tama,
Dama< ÁaAnaM s\$a vaEr"Agyama,
Weÿya< caAiBapaâtae

*yadätmany arpitaà cittaà
çäntaà sattvopabâàhitam
dharmaà ji'änaà sa vairägyam
aiçvaryaà cäbhipadyate*

WORD-FOR-WORD MEANINGS

yadä—when; *ätmani*—in the Supreme Lord; *arpitam*—fixed; *cittam*—consciousness; *çäntam*—peaceful; *sattva*—by the mode of goodness; *upabâàhitam*—strengthened; *dharmam*—religiosity; *ji'änam*—knowledge; *saù*—he; *vairägyam*—detachment; *aiçvaryam*—opulence; *ca*—also; *abhipadyate*—achieves.

TRANSLATION

When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment and opulence.

PURPORT

A pure devotee becomes peaceful, *çänta*, by desiring everything for the service of the Lord and nothing for himself. He is strengthened by the transcendental, or purified, mode of goodness and thus achieves the supreme religious principle of directly serving the Lord. He also achieves *jñāna*, or knowledge of the Lord's form and his own spiritual body, detachment from material piety and sin, and the opulences of the spiritual world. One who is not a pure devotee of the Lord, however, but whose devotion is mixed with a fascination for mystic knowledge, is strengthened by the material mode of goodness. Through his meditation on the Lord he achieves the lesser results of *dharma* (piety in the mode of goodness), *jñāna* (knowledge of spirit and matter) and *vairāgya* (detachment from the lower modes of nature). Ultimately, one should be a pure devotee of the Lord, since even the best the material world has to offer is most insignificant compared to the kingdom of God.

TEXT 26

yad"ipaRtaM taiā"k(lpae
win%"yaE: pair"DaAvaita
r"jasvalaM caAs\$ai^aāiM"
icaÔaM ivaiÜ" ivapayaRyama,

*yad arpitaà tad vikalpe
indriyaiù paridhāvati
rajas-valaà cāsan-niñhaà
cittaà viddhi viparyayam*

WORD-FOR-WORD MEANINGS

yat—when; *arpitam*—fixed; *tat*—this (consciousness); *vikalpe*—in material variety (the body, home, family, etc.); *indriyaiù*—with the senses; *paridhāvati*—chasing all around; *rajaù-valam*—strengthened by the mode of passion; *ca*—also; *asat*—to that which has no permanent reality;

niñõham—dedicated; *cittam*—consciousness; *viddhi*—you should understand; *viparyayam*—the opposite (of what was previously mentioned).

TRANSLATION

When consciousness is fixed on the material body, home and other, similar objects of sense gratification, one spends one's life chasing after material objects with the help of the senses. Consciousness, thus powerfully affected by the mode of passion, becomes dedicated to impermanent things, and in this way irreligion, ignorance, attachment and wretchedness arise.

PURPORT

In the previous verse Lord Kāñëa explained the auspicious results of fixing the mind in Him, and now the opposite is explained. *Rajas-valam* indicates that one's passion grows so strong that one commits sinful activities and reaps all types of misfortune. Although materialistic people are blind to their impending wretchedness, one can confirm by all types of evidence—namely Vedic injunctions, direct observation, traditional wisdom and inductive logic—that the result of violating the laws of God is disastrous.

TEXT 27

DamaAeR maà"i·(k{(t'aAe·(Ae
ÁaAnaM caEk(Atmyad"zARnama,
gAuNAesvas\$aËÿAe vaEr"Agyama,
Weìya< caAiNAMAAd"ya:

*dharmo mad-bhakti-kât prokto
j'i änaà caikätmya-darçanam
guëesv asaì go vairägyam
aiçvaryaà cäëimädayau*

WORD-FOR-WORD MEANINGS

dharmāu—religion; *mat*—My; *bhakti*—devotional service; *kāt*—producing; *proktau*—it is declared; *jī ānam*—knowledge; *ca*—also; *aikātmya*—the presence of the Supreme Soul; *darśanam*—seeing; *guṇēṇu*—in the objects of sense gratification; *asaṁ gaṇu*—having no interest; *vairāgyam*—detachment; *aīṣvāryam*—opulence; *ca*—also; *aīmā*—the mystic perfection called *aīmā*; *ādayau*—and so forth.

TRANSLATION

Actual religious principles are stated to be those that lead one to My devotional service. Real knowledge is the awareness that reveals My all-pervading presence. Detachment is complete disinterest in the objects of material sense gratification, and opulence is the eight mystic perfection, such as *aīmā-siddhi*.

PURPORT

The Supreme Lord is perfect knowledge; thus one who has been delivered from ignorance automatically engages in the devotional service of the Lord and is called religious. One who becomes detached from the three modes of material nature and the gratificatory objects they produce is considered to be situated in detachment. The eight mystic *yoga* perfections, described previously by the Lord to Uddhava, constitute material power, or opulence, in the highest degree.

TEXTS 28-32

™aloÜ"va ovaAca
yama: k(itaivaDa: 'aAe·(Ae
inayamaAe vaAir"k(SaRNA
k(: zAma: k(Ae d"ma: k{(SNA

k(A itaita^oaA Da{ita: ‘aBaAe

ikM(d"AnaM ikM(tapa: zAAEya<
ik(ms\$atyama{tamaucyatae
k(styaAgA: ikM(DanaM caeíM"
k(Ae yaÁa: k(A ca d"i^oaNAA

pauMs\$a: ikM(isvaß"laM TMalmana,
BagAAe laABaê ke(zAva
k(A ivaâA œ"I: par"A k(A TMal:
ikM(s\$auKaM äü":Kamaeva ca

k(: paiNx"ta: k(ê maUKaR:
k(: panTaA otpaTaê k(:
k(: svagAAeR nar"k(: k(: isvata,
k(Ae banDauç&ta ikM(gA{h"ma,

k(@AX#Ya: k(Ae d"ir"%o"Ae vaA
k{(paNA: k(: k(wRìr":
WtaAna, ‘a´aAnmama “aUih"
ivapar"ItaAMê s\$atpatae

çré-uddhava uvāca
yamaù kati-vidhaù prokto
niyamo vāri-karṇāēa
kaù çamaù ko damaù kâñēa
kā titikñā dhâtìù prabho

kià dānaà kià tapaù çauryaà
kim satyam ātam ucyate
kas tyāgaù kià dhanaà ceñōaà
ko yajī aù kā ca dakñīēā

puàsaù kià svid balaà çréman
bhago lābhaç ca keçava
kā vidyā hrēù parā kā çrēù
kià sukhaà duùkham eva ca

*kaù paëòitaù kaç ca mürkhaù
kaù panthä utpathaç ca kaù
kaù svargo narakaù kaù svit
ko bandhur uta kià gâham*

*ka äòhyaù ko daridro vä
kâpaëaù kaù ka êçvaraù
etän praçñän mama brühi
viparëtäâç ca sat-pate*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uväca—Çré Uddhava said; *yamaù*—disciplinary regulations; *kati-vidhaù*—how many different types; *proktaù*—are declared to exist; *niyamaù*—regular daily duties; *vä*—or; *ari-karñäëa*—O Kânëa, subduer of the enemy; *kaù*—what is; *çamaù*—mental equilibrium; *kaù*—what is; *damaù*—self-control; *kânëa*—my dear Kânëa; *kä*—what is; *titikñä*—tolerance; *dhätìù*—steadfastness; *prabho*—my Lord; *kim*—what is; *dänam*—charity; *kim*—what is; *tapau*—austerity; *çauryam*—heroism; *kim*—what is; *satyam*—reality; *âtam*—truth; *ucyate*—is said; *kaù*—what is; *tyägaù*—renunciation; *kim*—what is; *dhanam*—wealth; *ca*—also; *inöam*—desirable; *kaù*—what is; *yajì aù*—sacrifice; *kä*—what is; *ca*—also; *dakñiëä*—religious remuneration; *puàsaù*—of a person; *kim*—what is; *svit*—indeed; *balam*—strength; *çré-man*—O most fortunate Kânëa; *bhagaù*—opulence; *lâbhaù*—profit; *ca*—also; *keçava*—my dear Keçava; *kä*—what is; *vidyâ*—education; *hrëù*—humility; *parä*—supreme; *kä*—what is; *çréù*—beauty; *kim*—what is; *sukham*—happiness; *duùkham*—unhappiness; *eva*—indeed; *ca*—also; *kaù*—who is; *paëòitaù*—learned; *kaù*—who is; *ca*—also; *mürkhaù*—a fool; *kaù*—what is; *panthäù*—the real path; *utpathaù*—the false path; *ca*—also; *kaù*—what is; *kaù*—what is; *svargaù*—heaven; *narakaù*—hell; *kaù*—what is; *svit*—indeed; *kaù*—who is; *bandhuù*—a friend; *uta*—and; *kim*—what is; *gâham*—home; *kaù*—who is; *äòhyaù*—wealthy; *kaù*—who is; *daridraù*—poor; *vä*—or; *kâpaëaù*—a miser; *kaù*—who is; *kaù*—who is; *êçvaraù*—a controller; *etän*—these; *praçñän*—subject matters of inquiry; *mama*—to me;

brühi—please speak; *viparētān*—the opposite qualities; *ca*—also; *sat-pate*—O Lord of the devotees.

TRANSLATION

Çré Uddhava said: My dear Lord Kāñëa, O chastiser of the enemies, please tell me how many types of disciplinary regulations and regular daily duties there are. Also, my Lord, tell me what is mental equilibrium, what is self-control, and what is the actual meaning of tolerance and steadfastness. What are charity, austerity and heroism, and how are reality and truth to be described? What is renunciation, and what is wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Keçava, O most fortunate one, how am I to understand the strength, opulence and profit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees, kindly explain these matters to me, along with their opposites.

PURPORT

All of the items mentioned in these five verses are defined in different ways by different cultures and societies throughout the world. Therefore, Çré Uddhava is directly approaching the supreme authority, Lord Kāñëa, to obtain the standard definition for these universal aspects of civilized life.

TEXTS 33-35

™aI BagAvaAnauvaAca
@ihM"s\$aA s\$atyamastaeyama,
@s\$aËÿAe œ"lr"s\$aÂaya:
@AistafyaM "aöcaya< ca

maAEnaM sTaEya< °amaABayama,

zAAEcaM japastapaAe h"Aema:
™aÜ"AitaTyaM mad"caRnama,
taITaARq%naM par"ATaeRh"A
tauif"r"AcaAyaRs\$aevanama,

Wtae yamaA: s\$ainayamaA
oBayaAeã"ARd"zA sma{taA:
pauMs\$aAmaupaAis\$ataAstaAta
yaTaAk(AmaM äu"h"inta ih"

çré-bhagavān uvāca
ahiāsā satyam asteyam
asaī go hrér asaī cayaù
āstikyaà brahmacaryaà ca
maunaà sthairyāà kñamābhayam

çaucaà japas tapo homaù
çraddhātithyāà mad-arcanam
térthāōanaà parārthehā
tuñōir ācārya-sevanam

ete yamāù sa-niyamā
ubhayor dvādaça smātāù
puāsām upāsītās tāta
yathā-kāmaà duhanti hi

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said;
ahiāsā—nonviolence; *satyam*—truthfulness; *asteyam*—never coveting or stealing the property of others; *asaī gaù*—detachment; *hréù*—humility;
asaī cayaù—being nonpossessive; *āstikyam*—trust in the principles of religion; *brahmacaryam*—celibacy; *ca*—also; *maunam*—silence;
sthairyam—steadiness; *kñamā*—forgiving; *abhayam*—fearlessness;
çaucam—internal and external cleanliness; *japaù*—chanting the holy

names of the Lord; *tapau*—austerity; *homa*—sacrifice; *çraddhä*—faith; *ätithyam*—hospitality; *mat-arcanam*—worship of Me; *tértha-aānam*—visiting holy places; *para-artha-ēha*—acting and desiring for the Supreme; *tuñōiū*—satisfaction; *ācārya-sevanam*—serving the spiritual master; *ete*—these; *yamāu*—disciplinary principles; *sa-niyamāu*—along with secondary regular duties; *ubhayōu*—of each; *dvādaça*—twelve; *smātāu*—are understood; *puàsām*—by human beings; *upāsītāu*—being cultivated with devotion; *tāta*—My dear Uddhava; *yathā-kāmam*—according to one's desire; *duhanti*—they supply; *hi*—indeed.

TRANSLATION

The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

TEXTS 36-39

zAmaAe mai^aai"taA bauÜe"r,"
d"ma win%"yas\$aMyama:
itaita^oaA äu":Kas\$ammaSaAeR
ijaù"AepasTajayaAe Da{ita:

d"Nx"nyaAs\$a: parM" d"AnaM
k(AmatyaAgAstapa: sma{tama,
svaBaAvaivajaya: zAAEya<
s\$atyaM ca s\$amad"zARnama,

@nya»a s\$auna{taA vaANAI
k(ivaiba: pair"k(LitaRtaA
k(maRsvas\$aËÿma: zAAEcaM
tyaAgA: s\$a^ayaAs\$a ocyatae

DamaR wíM" DanaM na|NAAM
yaÁaAe'hM" BagAvaÔama:
d"i°aNAA ÁaAnas\$ande"zA:
'aANAAyaAma: parM" balama,

*çamo man-niñohatā buddher
dama indriya-saàyamaù
titikñā duùkha-sammarño
jihvopastha-jayo dhātiù*

*daëòa-nyäsaù paraà dānaà
kāma-tyāgas tapaù smātam
svabhāva-vijayaù çauryaà
satyaà ca sama-darçanam*

*anyac ca sunātā väë
kavibhiù parikértitā
karmasv asaì gamaù çaucaà
tyāgaù sannyāsa ucyate*

*dharma iññaà dhanaà nèëää
yajì o 'haà bhagavattamaù
dakñiëä jì āna-sandeçaù
präëäyāmaù paraà balam*

WORD-FOR-WORD MEANINGS

çamaù—mental equilibrium; *mat*—in Me; *niñohatā*—steady absorption;
buddheù—of the intelligence; *damaù*—self-control; *indriya*—of the senses;
saàyamaù—perfect discipline; *titikñā*—tolerance; *duùkha*—unhappiness;
sammarñaù—tolerating; *jihvä*—the tongue; *upastha*—and genitals;
jayaù—conquering; *dhātiù*—steadiness; *daëòa*—aggression; *nyäsaù*—giving

up; *param*—the supreme; *dānam*—charity; *kāma*—lust; *tyāgaù*—giving up; *tapau*—austerity; *smātam*—is considered; *svabhāva*—one's natural tendency to enjoy; *vijayaù*—conquering; *çauryam*—heroism; *satyam*—reality; *ca*—also; *sama-darçanam*—seeing the Supreme Lord everywhere; *anyat*—the next element (truthfulness); *ca*—and; *su-nātā*—pleasing; *vāēē*—speech; *kavibhiù*—by the sages; *parikērtitā*—is declared to be; *karmasu*—in fruitive activities; *asaì gamaù*—detachment; *çaucam*—cleanliness; *tyāgaù*—renunciation; *sannyāsaù*—the *sannyāsa* order of life; *ucyate*—is said to be; *dharmaù*—religiousness; *iñōam*—desirable; *dhanam*—wealth; *nēēām*—for human beings; *yajī'aù*—sacrifice; *aham*—I am; *bhagavat-tamaù*—the Supreme Personality of Godhead; *dakñīēā*—religious remuneration; *jī'āna-sandeçaù*—the instruction of perfect knowledge; *prāēāyāmaù*—the yogic system of controlling the breath; *param*—the supreme; *balam*—strength.

TRANSLATION

Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the *sannyāsa* order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the *ācārya* with the purpose of acquiring spiritual instruction, and the greatest strength is the *prāēāyāma* system of breath control.

PURPORT

Lord Kāñēa here describes those qualities that are desirable for persons

advancing in human life. *Çama*, or "mental equilibrium," means to fix the intelligence in Lord Kāñëa. Mere peacefulness without Kāñëa consciousness is a dull and useless state of mind. *Dama*, or "discipline," means first to control one's own senses. If one wants to discipline one's children, disciples or followers without controlling one's own senses, one becomes a mere laughingstock. Tolerance means to patiently endure unhappiness, such as that provoked by the insults or negligence of others. One must also sometimes accept material inconvenience to carry out the injunctions of scriptures, and that unhappiness must also be patiently endured. If one is not tolerant of the insults and abuse of others, nor tolerant of the inconveniences that may arise from following authorized religious scriptures, it is simply foolishness for him to make a whimsical show of tolerating extreme heat, cold and pain and so on, just to impress others. Concerning steadfastness, if one does not control the tongue and genitals, then any other steadfastness is useless. Real charity means to renounce all aggression toward others. If one gives money to charitable causes but at the same time engages in exploitative business enterprises or abusive political tactics, one's charity is worth nothing at all. Austerity means to give up lust and sense gratification and to observe prescribed vows such as Ekādaçë; it does not mean inventing whimsical methods of torturing the material body. Real heroism is to conquer one's lower nature. Certainly everyone likes to propagate his own fame as a brilliant person, but everyone is also subject to lust, anger, greed and so forth. Therefore, if one can conquer these lower characteristics generated from the modes of passion and ignorance, one is a greater hero than those who merely destroy their political opponents through intrigue and violence.

One can develop equal vision by giving up jealousy and envy and by recognizing the existence of the soul within every material body. This attitude pleases the Supreme Lord, who then reveals Himself, solidifying forever one's equal vision. Merely describing things that exist does not constitute the last word in the perception of reality. One must also see the true spiritual equality of all living entities and all situations. Truthfulness means that one should speak in a pleasing way so that there will be a beneficial effect. If one becomes attached to pointing out the faults of

others in the name of truth, then such faultfinding will not be appreciated by saintly persons. The bona fide spiritual master speaks the truth in such a way that people can elevate themselves to the spiritual platform, and one should learn this art of truthfulness. If one is attached to material things, his body and mind are understood to be always polluted. Cleanliness therefore means to give up material attachment, not merely to frequently rinse one's skin with water. Real renunciation is giving up one's false sense of proprietorship over one's relatives and wife, and not just giving away material objects, while real wealth is to be religious. Sacrifice is the Personality of Godhead Himself, because the performer of sacrifice, to be successful, must absorb his consciousness in the Personality of Godhead and not in temporary, material rewards that may accrue from sacrifice. Real religious remuneration means that one should serve saintly persons who can enlighten one with spiritual knowledge. One may offer remuneration to his spiritual master, who has enlightened him, by distributing the same knowledge to others, thereby pleasing the *ācārya*. Preaching work thus constitutes the highest form of remuneration. By performing the *prāëyāma* system of respiratory control, one can easily subdue the mind, and one who can in this way perfectly control the restless mind is the most powerful person.

TEXTS 40-45

BagAAe ma Weir"Ae BaAvaAe
 laABaAe maà"i-(ç&Ôama:
 ivaâAtmaina iBad"AbaADaAe
 jaugAups\$aA œ"lr"k(maRs\$au

™algAuRNAA naEr"pae°yaAâA:
 s\$auKaM äü":Kas\$auKaAtyaya:
 äü":KaM k(Amas\$auKaApae°aA
 paiNx"taAe banDamaAe°aivata,

maUKaAeR de"h"AâhM"bauïÜ":
 panTaA maiªagAma: sma{ta:

otpaTaiêÔaiva⁰aepa:
svagAR: s\$aÔvagAuNAAed"ya:

nar"k(stamao^aaAh"Ae
banDaugAuRç&r"hM" s\$aKae
gA{hM" zAr"lrM" maAnauSyaM
gAuNAAX#YaAe ÷AX#Ya ocyatae

d"ir"% "Ae yastvas\$antauí":
k{(paNAAe yaAe'ijataein%"ya:
gAuNAeSvas\$a·(Dalr"lzAAe
gAuNAs\$aËÿAe ivapayaRya:

Wta oÜ"va tae 'a´aA:
s\$avaeR s\$aADau inaè&ipataA:
ikM(vaiNARtaena baò"naA
la⁰aNAM gAuNAd"AeSayaAe:
gAuNAd"AeSaä{"izAd"AeRSaAe
gAuNAstaUBayavaijaRta:

*bhago ma aiçvaro bhävo
läbho mad-bhaktir uttamaù
vidyätmani bhidä-bädho
jugupsä hrér akarmasu*

*çrér guëä nairapekñyädyaù
sukhaà duùkha-sukhätyayaù
duùkhaà käma-sukhäpekñä
paëòito bandha-mokña-vit*

*mürkho dehädy-ahaà-buddhiù
panthä man-nigamaù smâtaù
utpathaç citta-vikñepaù
svargaù sattva-guëodayaù*

*narakas tama-unnäho
bandhur gurur ahaà sakhe*

*gâhaà çaréraà mānuṇyaà
guëäòhyo hy äòhya ucyate*

*daridro yas tv asantuṇṇaù
kâpaëo yo 'jitendriyaù
guëëñv asakta-dhër éço
guëa-saì go viparyayaù*

*eta uddhava te praçṇaù
sarve sādhu nirüpitäù
kià varëitena bahunä
lakṇaëaà guëa-doṇayou
guëa-doṇa-dâçir doṇo
guëas tûbhaya-varjitaù*

WORD-FOR-WORD MEANINGS

bhagaù—opulence; *me*—My; *aiçvaraù*—divine; *bhàvaù*—nature;
lābhaù—gain; *mat-bhaktiù*—devotional service unto Me;
uttamaù—supreme; *vidyā*—education; *ātmani*—in the soul; *bhidā*—duality;
bādhaù—nullifying; *jugupsā*—disgust; *hrëù*—modesty; *akarmasu*—in sinful
activities; *çrëù*—beauty; *guëäù*—good qualities; *nairapekṇya*—detachment
from material things; *ädyäù*—and so on; *sukham*—happiness;
duùkha—material unhappiness; *sukha*—and material happiness;
atyayaù—transcending; *duùkham*—unhappiness; *kāma*—of lust; *sukha*—on
the happiness; *apekṇā*—meditating; *paëòitaù*—a wise man; *bandha*—from
bondage; *mokṇā*—liberation; *vit*—one who knows; *mürkhaù*—a fool;
deha—with the body; *ädi*—and so forth (the mind); *aham-buddhiù*—one
who identifies himself; *panthäù*—the true path; *mat*—to Me;
nigamaù—leading; *smātaù*—is to be understood; *utpathaù*—the wrong path;
citta—of consciousness; *vikṇepaù*—bewilderment; *svargaù*—heaven;
sattva-guëa—of the mode of goodness; *udayaù*—the predominance;
narakaù—hell; *tamaù*—of the mode of ignorance; *unnāhaù*—the
predominance; *bandhuù*—the real friend; *guruù*—the spiritual master;
aham—I am; *sakhe*—My dear friend, Uddhava; *gāham*—one's home;
çaréram—the body; *mānuṇyam*—human; *guëa*—with good qualities;

äðhyaù—enriched; *hi*—indeed; *äðhyaù*—a rich person; *ucyate*—is stated to be; *daridraù*—a poor person; *yaù*—one who; *tu*—indeed; *asantuññaù*—unsatisfied; *kāpaëaù*—a wretched person; *yaù*—one who; *ajita*—has not conquered; *indriyaù*—the senses; *guëëñu*—in material sense gratification; *asakta*—not attached; *dhéu*—whose intelligence; *éçaù*—a controller; *guëa*—to sense gratification; *saì gaù*—attached; *viparyayaù*—the opposite, a slave; *ete*—these; *uddhava*—My dear Uddhava; *te*—your; *praçnäù*—subjects of inquiry; *sarve*—all; *sādhu*—properly; *nirüpitäù*—elucidated; *kim*—what is the value; *varëitena*—of describing; *bahunä*—elaborately; *lakñäëam*—the characteristics; *guëa*—of good qualities; *doñayoù*—and of bad qualities; *guëa-doña*—good and bad qualities; *dâçiù*—seeing; *doñaù*—a fault; *guëaù*—the real good quality; *tu*—indeed; *ubhaya*—from both of them; *varjitaù*—distinct.

TRANSLATION

Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the

opposite, a slave. Thus, Uddhava, I have elucidated all of the matters about which you inquired. There is no need for a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.

PURPORT

The Supreme Personality of Godhead is naturally full of six opulences, namely unlimited beauty, wealth, fame, knowledge, strength and renunciation. Therefore the greatest profit in life is to achieve personal loving service to the Lord, who is naturally the reservoir of all pleasure. Real education means to give up the false idea that anything is separate from the Lord, the source of all potencies. Similarly, one should not falsely consider the individual soul to be different or separate from the Supreme Soul. Mere bashfulness does not constitute modesty. One should spontaneously withdraw in disgust from sinful activities; then one is actually modest or humble. One who is satisfied in Kāññā consciousness and thus does not seek material pleasure or suffer material unhappiness is considered to be actually situated in happiness. The most wretched person is one addicted to sex pleasure, and a wise man is one who knows the process of freedom from such material bondage. A fool is one who gives up his eternal friendship with Lord Kāññā and instead identifies himself with his own temporary material body, mind, society, community and family. The real path in life is not simply a modern interstate highway or, in more simple cultures, a footpath free of thorns and mud. It is that path that leads to Lord Kāññā. The wrong path in life is not simply a road having many thieves or tollbooths; it is that path that leads one to utter confusion in material sense gratification. A heavenly situation is that in which the mode of goodness predominates, rather than that found on the planet of Indra, where passion and ignorance sometimes disturb the celestial atmosphere. Hell is anywhere the mode of ignorance is predominant, and not merely the hellish planets, where, according to Lord Çiva, a pure devotee can think of Kāññā and remain happy. Our actual friend in life is the bona fide spiritual master, who saves us from all dangers. Among all *gurus*, Lord Kāññā is Himself the *jagat-guru*, or spiritual master of the entire universe. In material life our own material

body is our immediate home, rather than some structure of bricks, cement, stone and wood. A rich man is one who possesses innumerable good qualities; he is not a neurotic fool with a large bank account. A poor man is one who is unsatisfied, which is self-explanatory. One who cannot control his senses is certainly wretched and miserable in life, whereas one who detaches himself from material life is actually a lord or controller. In modern times there are remnants of aristocracy in Europe and other countries, but such so-called lords often display the habits of lower forms of life. A real lord is one who conquers material existence by rising to the spiritual platform. A person who is attached to material life will undoubtedly manifest the opposites of all the good qualities mentioned here, and he is thus the symbol of going backward in life. The Lord concludes His analysis by stating that there is no need for further elaboration of these good and bad qualities. Indeed, the purpose of life is to transcend materially good and bad qualities and come to the liberated platform of pure Kāñëa consciousness. This point will be further explained in the following chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Nineteenth Chapter, of the Çrémad-Bhāgavatam, entitled "The Perfection of Spiritual Knowledge."

20. Pure Devotional Service Surpasses Knowledge and Detachment

The processes of *karma-yoga*, *jñāna-yoga* and *bhakti-yoga* are explained in this chapter, in terms of the presence of different good and bad qualities in particular candidates.

The Vedic *çāstras* are the words expressing the order of the Supreme

Personality of Godhead. In these Vedic literatures is found an outlook of duality, based on such concepts as the *varëäçrama* system, and at the same time the *Vedas* reject this dualistic vision. Uddhava, desiring to understand the reason why the scriptures contain such conflicting ideas, and how these might be reconciled, inquired from Lord Çré Kânëa about this matter. In response the Supreme Lord replied that the *Vedas* describe the processes of *karma-yoga*, *jï äna-yoga* and *bhakti-yoga* for facilitating the attainment of liberation. *Karma-yoga* is designated for those persons who are not detached and who are full of gross desires; *jï äna-yoga* is for those who are detached from the fruits of activity and have given up material endeavors; and *bhakti-yoga* is for those persons who have taken to the principle of *yukta-vairägya*, appropriate renunciation. As long as one has not become uninterested in enjoying the fruits of one's work, or as long as one's faith in the topics of discussion of the Supreme Personality of Godhead on the path of devotional service has not awakened, then one must continue to fulfill all the prescribed duties of his *karma*. But neither the renunciant nor the devotee of the Supreme Lord need carry out ritualistic duties.

Persons who follow their own duty, who abandon that which is forbidden and who are free from greed and other unhealthy characteristics attain either monistic knowledge or else, if they are fortunate, devotion to the Supreme Personality of Godhead. Such knowledge and devotion can be achieved in the human form of life, which is therefore a desirable object both for those living in hell and for the demigods. The human body, even though it awards the whole purpose of existence in the form of knowledge and devotion, is ephemeral; therefore one who is discriminating should soberly strive for liberation before death comes. The human body is like a boat, Çré Gurudeva is the helmsman, and the mercy of the Supreme Lord is the favorable breeze. If the person who has attained such a rare boat in the form of the human body does not desire to cross over the ocean of material existence, he is in fact the killer of the soul. The mind is fickle, but one should not indifferently allow it to act as it will. Rather, one should conquer the senses and the vital air and by intelligence endowed with the qualities of goodness should bring the mind under control.

Until the mind finally becomes stable, one should continue to meditate

about the process of the creation of all material things in sequence from subtle to gross and of their destruction in reverse sequence of gross to subtle. One who has a sense of detachment and renunciation can give up false identification with the body and other sense objects by constantly studying the instructions of his spiritual master. By the *yoga* practice of *yama*, *niyama* and so forth, by cultivation of transcendental knowledge and by worship of and meditation upon the Supreme Personality of Godhead, one can remember the Supersoul.

Virtue, or *guṇa*, means to remain steadfast in the object of one's particular platform of qualification. By developing the desire to reject one's accumulated material association by pursuing the injunctions of what is good and what is bad, all of one's inauspicious material activities become diminished. By devotional service to the Supreme Personality of Godhead all perfections are achieved. Anyone who renders service to the Supreme Lord by constant devotional service will be able to steadily fix his mind upon the Supreme Lord, and thus all desires for sense gratification sitting within the heart will be destroyed to the root. When one directly perceives the presence of the Supreme Lord, his false ego becomes completely eradicated; all of his doubts are shattered, and heaps of material activities become diminished to nil. For this reason the devotees of the Supreme Personality of Godhead do not consider knowledge and renunciation to be the means for achieving the highest benefit. Only in the heart of a person who is devoid of material desire and disinterested in material things can devotional service to the Lord arise. The piety and impiety that result from ritualistic injunctions and prohibitions cannot be applied to the unalloyed pure devotees of the Supreme Lord.

TEXT 1

™aloÜ"va ovaAca
ivaiDaê 'aitaSaeDaê
inagAmaAe h"lir"sya tae
@vae⁰atae'r"ivaNx"A⁰a

gAuNAM d"AeSaM ca k(maRNAAma,

*çré-uddhava uvāca
vidhiḥ ca pratiñedhaḥ ca
nigamo héçvarasya te
avekñate 'raviëòäkñā
guëaà doñaà ca karmaëām*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *vidhiù*—positive injunction; *ca*—also; *pratiñedhaù*—prohibitive injunction; *ca*—and; *nigamaù*—the Vedic literature; *hi*—indeed; *éçvarasya*—of the Lord; *te*—of You; *avekñate*—focuses upon; *araviëò-a-kñā*—O lotus-eyed one; *guëam*—good or pious qualities; *doñam*—bad or sinful qualities; *ca*—also; *karmaëām*—of activities.

TRANSLATION

Çré Uddhava said: My dear lotus-eyed Kāñëa, You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute Your order. Such literatures focus upon the good and bad qualities of work.

PURPORT

At the end of the previous chapter, Lord Kāñëa stated, *guëa-doña-dâçir doño guëas tûbhaya-varjitaù*: "Focusing upon material piety and sin is itself a discrepancy, since actual piety means to transcend both of them." Çré Uddhava now pursues this point so that Lord Kāñëa will give a more elaborate explanation of this difficult subject matter. Çré Uddhava here states that the Vedic literatures, which constitute the laws of God, deal with piety and sin; therefore, it must be clarified how one transcends activities recommended in the *Vedas*. According to Çréla Viçvanātha Cakravarté Ōhākura, Uddhava suddenly understood Lord Kāñëa's purpose in the words

He had just spoken, and to induce the Lord to elaborate upon this interesting point Uddhava outwardly challenged the Lord's statement.

TEXT 2

vaNAAR™amaivak(lpaM ca
'aitalaAemaAnaulaAemajama,
%"vyade"zAvaya:k(AlaAna,
svagA< nar"k(maeva ca

*varëāçrama-vikalpaà ca
pratilomānulomajam
dravya-deça-vayaù-kālān
svargaà narakam eva ca*

WORD-FOR-WORD MEANINGS

varëa-āçrama—of the *varëāçrama* system; *vikalpam*—the variety of superior and inferior positions created by piety and sin; *ca*—and; *pratiloma*—birth in a mixed family wherein the father is inferior in social status to the mother; *anuloma-jam*—birth in a mixed family in which the father is superior in social status to the mother; *dravya*—material objects or possessions; *deça*—the place; *vayaù*—one's age; *kālān*—the time; *svargam*—heaven; *narakam*—hell; *eva*—indeed; *ca*—also.

TRANSLATION

According to Vedic literature, the superior and inferior varieties found in the human social system, *varëāçrama*, are due to pious and sinful modes of family planning. Thus piety and sin are constant points of reference in the Vedic analysis of the components of a given situation—namely the material ingredients, place, age and time. Indeed, the *Vedas* reveal the existence of material heaven and hell, which are certainly based on piety and sin.

PURPORT

Pratiloma indicates the combination of a superior woman with an inferior man. For example, the *vaidehaka* community consists of those born of a *çüdra* father and *brähmaëa* mother, whereas the *sütas* are those born from a *kñatriya* father and a *brähmaëa* mother or from a *çüdra* father and *kñatriya* mother. *Anuloma* indicates those born from a superior father and inferior mother. The *mürdhävasikta* are those born of a *brähmaëa* father and *kñatriya* mother. *Ambaññhas* are those born from a *brähmaëa* father and *vaiçya* mother, and they often become medical men. *Karaëa* indicates those born of a *vaiçya* father and *çüdra* mother or of a *kñatriya* father and *vaiçya* mother. That such mixing of castes is not very much appreciated in the Vedic culture is demonstrated in the first chapter of *Bhagavad-gétä*. Arjuna was very worried that the death of so many *kñatriyas* on the battlefield would lead to the mixing of superior women with inferior men, and on those grounds he objected to fighting. In any case, the entire Vedic social system is based on distinguishing between piety and sin, and Çré Uddhava is encouraging the Lord to explain more elaborately His statement that one should transcend both piety and sin.

TEXT 3

gAuNAd"AeSaiBad"Aä{"í"ma,
@ntare"NA vacastava
ina:™aeyas\$aM k(TaM na|NAAM
inaSaeDaivaiDala°aNAMa,

guëa-doña-bhidä-dãññim
antareëa vacas tava
niùçreyasaà kathaà nèëääà
niñedha-vidhi-lakñäëam

WORD-FOR-WORD MEANINGS

guëa—piety; doña—sin; bhidä—the difference between; dãññim—seeing;

antareëa—without; *vacaù*—words; *tava*—Your; *niùçreyasam*—perfection of life, liberation; *katham*—how is it possible; *nèëäm*—for human beings; *niñedha*—prohibitions; *vidhi*—positive injunctions; *lakñaëam*—characterized by.

TRANSLATION

Without seeing the difference between piety and sin, how can one understand Your own instructions in the form of Vedic literatures, which order one to act piously and forbid one to act sinfully? Furthermore, without such authorized Vedic literatures, which ultimately award liberation, how can human beings achieve the perfection of life?

PURPORT

If one does not accept the necessity of performing pious activities and avoiding sinful activities, it becomes very difficult to understand authorized religious scriptures; and without such scriptures, how can human beings attain salvation? This is the essence of Çré Uddhava's question.

TEXT 4

ipata{de"vamanauSyaAnaAM
vaed"ê°austavaeìr"
™aeyastvanaupalabDae'TaeR
s\$ADyas\$aADanayaAer"ipa

pitâ-deva-manuñyänäà
vedaç cakñus taveçvara
çreyas tv anupalabdhe 'rthe
sâdhya-sâdhanayor api

WORD-FOR-WORD MEANINGS

pitâ—of the forefathers; *deva*—of the demigods; *manuñyäëäm*—of the

human beings; *veda*—the Vedic knowledge; *cakñu*—is the eye; *tava*—emanating from You; *īçvara*—O Supreme Lord; *çreya*—superior; *tu*—indeed; *anupalabdhe*—in that which cannot be directly perceived; *arthe*—in the goals of human life, such as sense gratification, liberation, and attainment of heaven; *sādhya-sādhanayo*—both in the means and the end; *api*—indeed.

TRANSLATION

My dear Lord, in order to understand those things beyond direct experience—such as spiritual liberation or attainment of heaven and other material enjoyments beyond our present capacity—and in general to understand the means and end of all things, the forefathers, demigods and human beings must consult the Vedic literatures, which are Your own laws, for these constitute the highest evidence and revelation.

PURPORT

One might argue that while human beings are certainly prone to ignorance, the elevated forefathers and demigods are considered to be all-knowing within universal affairs. If such superior beings would communicate with the earth, then everyone could bypass Vedic knowledge in achieving his personal desire. This concept is denied here by the words *vedaç cakñu*. Even the demigods and forefathers have at best an ambiguous conception of supreme liberation, and even in material affairs they are subject to personal frustration. Although the demigods are all-powerful in awarding material benedictions to inferior species such as human beings, they are sometimes thwarted in their personal programs of sense gratification. A rich businessman, for example, may have no difficulty paying the insignificant salary of one of his innumerable workers, but the same wealthy man may be completely frustrated in his dealings with his own family and friends and may also be defeated in his attempts to expand his fortune by further investments. Although a rich man appears to be all-powerful to his subordinate workers, he must personally struggle to fulfill his personal desires. Similarly, the demigods and forefathers encounter

many difficulties in maintaining and expanding their celestial standard of living. They must therefore constantly take shelter of superior Vedic knowledge. Even in the administration of cosmic affairs, they strictly follow the guidelines of the *Vedas*, which are the laws of God. If such fabulous entities as demigods must take shelter of the *Vedas*, we can just imagine the position of human beings, who are frustrated at virtually every step of their lives. Every human being should accept Vedic knowledge as the highest evidence in material and spiritual affairs. Uddhava points out to the Lord that if one accepts the authority of Vedic knowledge, it is seemingly impossible to reject the concept of material piety and sin. Thus Uddhava persists in examining the Lord's controversial statement at the end of the last chapter.

TEXT 5

gAuNAd"AeSaiBad"Aä{"î"r,"
inagAmaAÔae na ih" svata:
inagAmaenaApavaAd"ê
iBad"AyaA wita h" "ama:

guëa-doña-bhidä-dãñiù
nigamät te na hi svataù
nigamenäpavädaç ca
bhidäyã iti ha bhramaù

WORD-FOR-WORD MEANINGS

guëa—piety; *doña*—sin; *bhidä*—the difference between; *dãñiù*—seeing; *nigamät*—from Vedic knowledge; *te*—Your; *na*—not; *hi*—indeed; *svataù*—automatically; *nigamena*—by the *Vedas*; *apavädaù*—nullification; *ca*—also; *bhidäyãù*—of such distinction; *iti*—thus; *ha*—clearly; *bhramaù*—confusion.

TRANSLATION

My dear Lord, the distinction observed between piety and sin comes from Your own Vedic knowledge and does not arise by itself. If the same Vedic literature subsequently nullifies such distinction between piety and sin, there will certainly be confusion.

PURPORT

In the *Bhagavad-gētā* (15.15) Lord Kāñëa states, *vedaïç ca sarvair aham eva vedyau*: "By all the *Vedas* I am to be known. Indeed, I am the compiler of *Vedanta*, and I know the *Veda* as it is." Vedic knowledge emanates from the breathing of the Personality of Godhead; therefore, whatever Lord Kāñëa speaks is *Veda*, or perfect knowledge. The Vedic literatures are full of descriptions of piety and sin, but Lord Kāñëa's statement that one should transcend piety and sin is also to be understood as Vedic knowledge. Çré Uddhava has understood this point and therefore requests Lord Kāñëa to clear up an apparent contradiction. Ultimately, the material world gives the living entities a chance to satisfy their perverted desires and at the same time gradually achieve the liberation of going back home, back to Godhead. Thus material piety must be considered a means and never an absolute end, since the material world itself is not absolute, being temporary and limited. The Personality of Godhead is Himself the reservoir of all virtue and goodness. Those persons and activities that please the Lord are to be considered virtuous, and those that displease Him are to be considered sinful. There cannot be any other permanent definition of these terms. If one becomes a mundane moralist, forgetting the Supreme Lord, one's position is certainly imperfect, and one will not achieve the ultimate goal of piety, going back home, back to Godhead. On the other hand, there is great fear among moralists that if the distinction between piety and sin is minimized, people will commit many atrocities in the name of God. In the modern world there is no clear understanding of spiritual authority, and moral men consider any appeal to transcend morality to be an invitation to fanaticism, anarchy, violence and corruption. Thus they regard material moral principles as more important than directly trying to please God. Because this point is controversial, Uddhava is anxiously requesting the

Lord to give a clear explanation.

TEXT 6

™alBagAvaAnauvaAca
yaAegAAñyaAe mayaA 'aAe·(A
na|NAAM ™aeyaAeivaiDats\$ayaA
ÁaAnaM k(maR ca Bai·(ê
naAepaAyaAe'nyaAe'ista ku(‡aicata,

çré-bhagavān uvāca
yogās trayo mayā proktā
nèëää çreyo-vidhitsayā
jī ānaā karma ca bhaktiḥ ca
nopāyo 'nyo 'sti kutracit

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said;
yogāu—processes; *trayaū*—three; *mayā*—by Me; *proktāu*—described;
nèëam—of human beings; *çreyaū*—perfection; *vidhitsayā*—desiring to
bestow; *jī ānam*—the path of philosophy; *karma*—the path of work;
ca—also; *bhaktiū*—the path of devotion; *ca*—also; *na*—no; *upāyaū*—means;
anyaū—other; *asti*—exists; *kutracit*—whatsoever.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement—the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation.

PURPORT

Ultimately, the goal of philosophical speculation, pious regulated work and devotional service is the same—Kāñëa consciousness. As stated by the Lord in *Bhagavad-gētā* (4.11),

*ye yathā māà prapadyante
tāàs tathaiva bhajāmy aham
mama vartmānuvartante
manuñyāù pārtha sarvaçaù*

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pāthā." Although all authorized processes of human perfection ultimately lead to Kāñëa consciousness, or love of God, various performers have specific propensities and qualifications and thus gravitate to different methods of self-realization. Lord Kāñëa here describes the three authorized processes together in order to emphasize that their ultimate goal is one. At the same time, philosophical speculation and regulated pious work can never be considered equal to pure love of Godhead, as the Lord has elaborately clarified in the previous chapters. The word *trayaù*, or "three," indicates that despite their ultimate oneness of purpose, the three paths display diversity in progress and achievement. One cannot achieve the same result by mere speculation or piety that one achieves by directly surrendering to the Personality of Godhead, depending completely on His mercy and friendship. The word *karma* here indicates work dedicated to the Personality of Godhead. As described in *Bhagavad-gētā* (3.9),

*yajì ārthāt karmaëo 'nyatra
loko 'yaà karma-bandhanaù
tad-arthaà karma kaunteya
mukta-saì gaù samācara*

"Work done as a sacrifice for Viñëu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunté, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage." In the process of *jìāna*, one seeks

impersonal liberation by merging into the glaring effulgence of the Personality of Godhead. Such liberation is considered hellish by the devotees, because by merging one loses all awareness of the supreme blissful feature of the Lord as Bhagavān, the supreme person. The performers of *karma*, or regulated work, seek the three aspects of human progress other than liberation—namely religiosity, economic development and sense gratification. The fruitive workers think that by exhausting each of their innumerable material desires they will gradually come out of the dark tunnel of material existence into the clear light of spiritual liberation. This process is very dangerous and uncertain, because not only is there virtually no limit to material desires, but even a slight flaw in the process of regulated work constitutes sin and throws one off the path of progressive life. The devotees directly aim for love of Godhead and are therefore most pleasing to the Supreme Lord. In any case, all three divisions of Vedic elevation depend completely on the mercy of Lord Kāñëa. One cannot progress along any one of these paths without the blessings of the Lord. Other Vedic processes, such as austerity, charity and so forth, are included within the three primary divisions described here.

TEXT 7

inaivaRNNAAnaAM ÁaAnayaAegAAe
 nyaAis\$anaAimah" k(maRs\$au
 taeSvainaivaRNNAicaÔaAnaAM
 k(maRyaAegAstau k(AimanaAma,

nirviëëänäà jì äna-yogo
nyäsinäm iha karmasu
teñv anirviëëa-cittänäà
karma-yogas tu käminäm

WORD-FOR-WORD MEANINGS

nirviëëänäm—for those who are disgusted; *jì äna-yogaù*—the path of philosophical speculation; *nyäsinäm*—for those who are renounced;

iha—among these three paths; *karmasu*—in ordinary material activities; *teñu*—in those activities; *anirviëä*—not disgusted; *cittänäm*—for those who have consciousness; *karma-yogaù*—the path of *karma-yoga*; *tu*—indeed; *käminäm*—for those who still desire material happiness.

TRANSLATION

Among these three paths, *jī āna-yoga*, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of *karma-yoga*.

PURPORT

In this verse the Lord reveals the different propensities that lead human beings to adopt different processes of perfection. Those who are frustrated in the ordinary material life of society, friendship and love, and who understand that promotion to heaven simply brings further domestic miseries, take directly to the path of knowledge. Through authorized philosophical discrimination they transcend the bonds of material existence. Those who are still desirous of enjoying material society, friendship and love, and who are excited by the prospect of going with their relatives to material heavenly planets, cannot take directly to the path of rigorous philosophical advancement, which requires great austerity. Such persons are advised to remain in family life and offer the fruits of their work to the Supreme. In this way, they also can become perfect and gradually learn detachment from material life.

TEXT 8

yaä{"cC\$yaA matk(TaAd"AE
jaAta™aÜ"stau ya: paumaAna,
na inaivaRNNAE naAitas\$a·(Ae

Bai-(yaAegAAe'sya is\$aiÜ"d":

*yadâcchayâ mat-kathâdau
jâta-çraddhas tu yaù pumân
na nirviëëo nâti-sakto
bhakti-yogo 'sya siddhi-daù*

WORD-FOR-WORD MEANINGS

yadâcchayâ—somehow or other by good fortune; *mat-kathâ-âdau*—in the narrations, songs, philosophy, dramatical performances, etc., that describe My glories; *jâta*—awakened; *çraddhaù*—faith; *tu*—indeed; *yaù*—one who; *pumân*—a person; *na*—not; *nirviëëaù*—disgusted; *na*—not; *ati-saktaù*—very attached; *bhakti-yogaù*—the path of loving devotion; *asya*—his; *siddhi-daù*—will award perfection.

TRANSLATION

If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor very much attached to material life, should achieve perfection through the path of loving devotion to Me.

PURPORT

If somehow or other one gets the association of pure devotees of the Lord and hears from them the transcendental message of Lord Kâñëa, then one has the chance to become a devotee of the Lord. As mentioned in the previous verse, those who become disgusted with material life take to impersonal philosophical speculation and rigorously try to stamp out any trace of personal existence. Those who are still attached to material sense gratification try to purify themselves by offering the fruits of their ordinary activities to the Supreme. A first-class candidate for pure devotional service, on the other hand, is neither completely disgusted with nor attached to material life. He does not desire to pursue ordinary material existence any

further, because it cannot award real happiness. Nevertheless, a candidate for devotional service does not give up all hope for perfecting personal existence. A person who avoids the two extremes of material attachment and impersonal reaction to material attachment and who somehow or other gets the association of pure devotees, faithfully hearing their message, is a good candidate for going back home, back to Godhead, as described here by the Lord.

TEXT 9

taAvatk(maARiNA ku(val=ta
na inaivaRâeta yaAvataA
matk(TaA™avaNAAd"AE vaA
™aÜ"A yaAvaªa jaAyatae

*tāvat karmāēi kurvēta
na nirvidyeta yāvatā
mat-kathā-ṣravaēāḍau vā
ṣraddhā yāvan na jāyate*

WORD-FOR-WORD MEANINGS

tāvat—up to that time; *karmāēi*—fruitive activities; *kurvēta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *ṣravaēa-āḍau*—in the matter of *ṣravaēam*, *kērtanam* and so on; *vā*—or; *ṣraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

TRANSLATION

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *ṣravaēa* à *kērtana* à *viñēou* [SB 7.5.23] one has to act according to the regulative principles of the Vedic injunctions.

PURPORT

Unless one has developed firm faith in Lord Kāṇḍea by association with pure devotees and is thus engaged full time in the devotional service of the Lord, one should not neglect ordinary Vedic principles and duties. As stated by the Lord Himself,

*ṣṛuti-smāte mamaivāji e
yas te ullaṁ ghya vartate
āji ā-cchede mama dveṇe
mad-bhakto 'pi na vaiṇēavaṁ*

"The *ṣṛuti* and *smāti* literatures are to be understood as My injunctions, and one who violates such codes is to be understood as violating My will and thus opposing Me. Although such a person may claim to be My devotee, he is not actually a Vaiṇēava." The Lord here states that if one has not developed firm faith in the process of chanting and hearing, one must comply with the ordinary injunctions of Vedic literatures. There are many symptoms by which one can recognize an advanced devotee of the Lord. In the First Canto of *Ṣṛēmad-Bhāgavatam* (1.2.7) it is stated,

*vāsudeve bhagavati
bhakti-yogaṁ prayojitaṁ
janayaty āṇu vairāgyaṁ
ji ānaṁ ca yad ahaitukam*

One who is actually engaged in advanced devotional service immediately develops both clear knowledge of Kāṇḍea consciousness and detachment from nondevotional activities. One who is not situated on this platform must comply with the ordinary injunctions of Vedic literature or risk becoming inimical to the Supreme Personality of Godhead. On the other hand, one who has developed great faith in the devotional service of Lord Kāṇḍea does not hesitate to do anything that will further the mission of the Lord. As stated in the Eleventh Canto of *Ṣṛēmad-Bhāgavatam* (11.5.41),

*devarñi-bhütäpta-nâëääà pitèëääà
na kiì karo näyam âëé ca rājan
sarvātmanā yaù çaraëääà çaraëyaà
gato mukundaà parihātya kartam*

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."

Çréla Jéva Gosvāmé points out in this regard that when a person fully surrenders to Lord Kāñëä, he takes shelter of the Lord's promise to liquidate all other responsibilities and debts of the surrendered soul. The devotee thus becomes fearless by meditating on the Lord's promise of protection. Those, however, who are materially attached are frightened by the prospect of full surrender to the Supreme Personality of Godhead, thereby revealing their inimical mentality toward the Lord.

TEXT 10

*svaDamaRsTaAe yajana, yaÁaEr,"
@naAzAl:k(Ama oÜ"va
na yaAita svagARnar"k(AE
yaânyaªa s\$amaAcare"ta,*

*sva-dharma-stho yajan yajî air
anâçëù-kāma uddhava
na yāti svarga-narakau
yady anyan na samācaret*

WORD-FOR-WORD MEANINGS

sva-dharma—in one's prescribed duties; *sthaù*—situated;
yajan—worshiping; *yajî aiù*—by prescribed sacrifices; *anâçëù-kāmaù*—not desiring fruitive results; *uddhava*—My dear Uddhava; *na*—does not;

yāti—go; *svarga*—to heaven; *narakau*—or to hell; *yadi*—if; *anyat*—something other than his prescribed duty; *na*—does not; *samācaret*—perform.

TRANSLATION

My dear Uddhava, a person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.

PURPORT

The perfection of *karma-yoga* is described here. One who does not desire fruitive rewards for his religious activities does not waste time going to the heavenly planets for celestial sense gratification. Similarly, one who does not neglect his prescribed duty or perform forbidden activities will not be bothered by going to hell for punishment. Thus avoiding material rewards and punishments, such a desireless person can be promoted to the platform of pure devotional service to Lord Kāñëa.

TEXT 11

@isma*éaAe(vataRmaAna:
svaDamaRsTaAe'naGa: zAuica:
ÁaAnaM ivazAuÜ"maA «aAeita
maà"i·M(vaA yaä{"cC\$yaA

asmiñ loka vartamānaù
sva-dharma-stho 'naghaù çuciù
jì ānaà viçuddham āpnoti
mad-bhaktià vā yadācchayā

WORD-FOR-WORD MEANINGS

asmin—in this; *loke*—world; *vartamānaù*—existing; *sva-dharma*—in one's prescribed duty; *sthaù*—situated; *anaghaù*—free from sinful activities; *çuciù*—cleansed of material contamination; *j'i ānam*—knowledge; *viçuddham*—transcendental; *āpnoti*—obtains; *mat*—to Me; *bhaktim*—devotional service; *vā*—or; *yadācchayā*—according to one's fortune.

TRANSLATION

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.

PURPORT

Asmin loke indicates one's present duration of life. Before the death of one's present body one can obtain transcendental knowledge or, by great fortune, pure devotional service to the Supreme Lord. The word *yadācchayā* indicates that if one somehow or other gets the association of pure devotees and hears from them faithfully, one can achieve Kāñëa consciousness, the highest perfection of life. According to Çréla Viçvanātha Cakravarté Öhäkura, through transcendental knowledge one obtains liberation, whereas through pure devotional service one can achieve love of Godhead, in which liberation is automatically included. Both results are certainly superior to ordinary, fruitive activities, by which one tries to enjoy much the same things that animals do. If one's devotional service is mixed with a tendency toward fruitive activities or mental speculation, then one may achieve the neutral stage of love of Godhead, whereas those who are inclined to serve only Lord Kāñëa advance to the higher stages of love of Godhead in servitude, friendship, parental love and the conjugal relationship.

TEXT 12

svaigARNAAe'pyaetaimacC\$inta
laAekM(inar"iyaNAstaTaA

s\$AaDakM(ÁaAnaBai·(ByaAma,
oBayaM tad"s\$AaDak(ma,

*svargiëo 'py etam icchanti
lokaà nirayiëas tathä
sädhakaà ji' äna-bhaktibhyäm
ubhayaà tad-asädhakam*

WORD-FOR-WORD MEANINGS

svargiëaù—the residents of the heavenly planets; *api*—even; *etam*—this; *icchanti*—desire; *loka*m—earth planet; *nirayiëaù*—the residents of hell; *tathä*—in the same way; *sädhakam*—leading to achievement; *ji' äna-bhaktibhyäm*—of transcendental knowledge and love of Godhead; *ubhayam*—both (heaven and hell); *tat*—for that perfection; *asädhakam*—not useful.

TRANSLATION

The residents of both heaven and hell desire human birth on the earth planet because human life facilitates the achievement of transcendental knowledge and love of Godhead, whereas neither heavenly nor hellish bodies efficiently provide such opportunities.

PURPORT

Çréla Jéva Gosvämé points out that in material heaven one becomes absorbed in extraordinary sense gratification and in hell one is absorbed in suffering. In both cases there is little impetus to acquire transcendental knowledge or pure love of Godhead. Excessive suffering or excessive enjoyment are thus impediments to spiritual advancement.

TEXT 13

na nar": svagARitaM k(AÉeÿna,

naAr" k(LM vaA ivaca°aNA:
naemaM laAekM(ca k(AÉeÿta
de"h"AvaezAAt'amaAâita

*na naraù svar-gatià kâi kñen
nârakéà vâ vicakñâëaù
nemaà lokaà ca kâi kñeta
dehâveçât pramädyati*

WORD-FOR-WORD MEANINGS

na—never; *naraù*—a human being; *svaù-gatim*—promotion to heaven; *kâi kñet*—should desire; *nârakém*—to hell; *vâ*—or; *vicakñâëaù*—a learned person; *na*—nor; *imam*—this; *lokam*—earth planet; *ca*—also; *kâi kñeta*—one should desire; *deha*—in the material body; *äveçât*—from absorption; *pramädyati*—one becomes a fool.

TRANSLATION

A human being who is wise should never desire promotion to heavenly planets or residence in hell. Indeed, a human being should also never desire permanent residence on the earth, for by such absorption in the material body one becomes foolishly negligent of one's actual self-interest.

PURPORT

One who has achieved human life on the earth has an excellent opportunity to attain spiritual liberation through Kâñëa consciousness, or devotional service to the Lord. Thus one should not desire promotion to heaven or risk residence in hell, where excessive enjoyment or punishment deviate one's mind from self-realization. On the other hand, one should not think, "The earth is so nice, I can stay here forever." One should develop thorough detachment from all aspects and categories of material existence and go back home, back to Godhead, where life is eternal and full of bliss and knowledge.

Lord Kāñëa now begins to develop His conclusive proof that actual human progress lies beyond material piety and sin. The Lord first clarified that there are basically three methods of human elevation, namely *jī āna*, *karma* and *bhakti*, and that the goal is transcendental knowledge and ultimately love of Godhead. Now the Lord explains that promotion to heavenly planets (the final goal of piety) as well as residence in hell (the result of sinful activities) are both useless in fulfilling the actual purpose of life. Neither material piety nor sin establish the eternal living entity in his constitutional position; therefore something more is required to achieve the actual perfection of life.

TEXT 14

Wtaiã"ã"Ana, paura ma{tyaAer,"
 @BavaAya Gage%ta s\$a:
 @'amaÔa wdM" ÁaAtvaA
 matyaRmapyaTaRis\$aiÜ"d"ma,

etat vidvān purā mātyor
abhavāya ghañeta saù
apramatta idaà jī ātvā
martyam apy artha-siddhi-dam

WORD-FOR-WORD MEANINGS

etat—this; *vidvān*—knowing; *purā*—before; *mātyor*—death; *abhavāya*—to transcend material existence; *ghañeta*—should act; *saù*—he; *apramattaù*—without laziness or foolishness; *ida*—this; *jī ātvā*—knowing; *martyam*—subject to death; *api*—even though; *artha*—of the goal of life; *siddhi-dam*—giving the perfection.

TRANSLATION

A wise person, knowing that although the material body is subject to death it can still award the perfection of one's life, should not foolishly

neglect to take advantage of this opportunity before death arrives.

TEXT 15

iC\$âmaAnaM yamaEre"taE:
k{(tanalxM" vanas\$paitama,
KagA: svake(tamauts\$a{jya
°aemaM yaAita ÷lampaq%:

chidyamānaà yamair etaiù
kāta-néòaà vanaspatim
khagaù sva-ketam utsâjya
kñemaà yāti hy alampaōaù

WORD-FOR-WORD MEANINGS

chidyamānam—being cut down; *yamaiù*—by cruel men, who are like death personified; *etaiù*—by these; *kāta-néòam*—in which he has constructed his nest; *vanaspatim*—a tree; *khagaù*—a bird; *sva-ketam*—his home; *utsâjya*—giving up; *kñemam*—happiness; *yāti*—achieves; *hi*—indeed; *alampaōaù*—without attachment.

TRANSLATION

Without attachment, a bird gives up the tree in which his nest was constructed when that tree is cut down by cruel men who are like death personified, and thus the bird achieves happiness in another place.

PURPORT

Here the example is given of detachment from the bodily concept of life. The living entity resides within the body just as a bird dwells within a tree. When thoughtless men cut down the tree, the bird, without lamenting the loss of its previous nest, does not hesitate to establish its residence in another place.

TEXT 16

@h"Aer"AṭaEizC\$âmaAnaM
bauä,"DvaAyauBaRyavaepaTau:
mau-(s\$aĒy: parM" bauä,"DvaA
inar"lh" opazAAmyaita

*aho-rātraīḥ chidyamānaḥ
buddhvāyur bhaya-vepathuḥ
mukta-saī gaḥ paraḥ buddhvā
nirēha upaśāmyati*

WORD-FOR-WORD MEANINGS

ahaḥ—by days; *rātraīḥ*—by nights; *chidyamānam*—being cut down; *buddhvā*—knowing; *āyuḥ*—the duration of life; *bhaya*—with fear; *vepathuḥ*—trembling; *mukta-saī gaḥ*—free from attachment; *param*—the Supreme Lord; *buddhvā*—understanding; *nirēhaḥ*—without material desire; *upaśāmyati*—achieves perfect peace.

TRANSLATION

Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.

PURPORT

An intelligent devotee knows that the passing days and nights are exhausting one's duration of life, and he therefore gives up his futile attachment to material sense objects. Instead, he strives to achieve permanent benefit in life. Just as the detached bird immediately gives up its nest and goes to another tree, similarly, a devotee knows that there is no permanent opportunity for residence within the material world. Instead he

dedicates his working energy to achieving eternal residence in the kingdom of God. Transcending the modes of material nature by attaining Kāñëa's own spiritual nature, the devotee at last obtains perfect peace.

TEXT 17

na{de"h"maAâM s\$aulaBaM s\$auäu"laRBaM
plavaM s\$auk(lpaM gAuç&k(NARDaAr"ma,
mayaAnaukU(laena naBasvataeir"taM
paumaAna, BavaAibDaM na tare"ts\$a @Atmah"A

*nâ-deham ädyaà su-labhaà su-durlabhaà
plavaà su-kalpaà guru-karëadhâram
mayänukülena nabhasvateritaà
pumän bhaväbdhià na taret sa ätma-hä*

WORD-FOR-WORD MEANINGS

nr—human; *deham*—body; *ädya*—the source of all favorable results; *su-labham*—effortlessly obtained; *su-durlabham*—although impossible to obtain even with great endeavor; *plavam*—a boat; *su-kalpam*—extremely well suited for its purpose; *guru*—having the spiritual master; *karëa-dhâram*—as the captain of the boat; *mayä*—by Me; *anukülena*—with favorable; *nabhasvatä*—winds; *ëritam*—impelled; *pumän*—a person; *bhava*—of material existence; *abdhim*—the ocean; *na*—does not; *taret*—cross over; *saü*—he; *ätma-hä*—the killer of his own soul.

TRANSLATION

The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the

ocean of material existence must be considered the killer of his own soul.

PURPORT

The human body, which is obtained after passing through many inferior forms, is created in such a way that it can award the highest perfection of life. A human being is supposed to serve the Supreme Personality of Godhead, and the bona fide spiritual master is the appropriate guide for such service. The causeless mercy of Lord Kāñëa is compared to favorable winds that help the boat of the body to ply smoothly on the course back home, back to Godhead. Lord Kāñëa gives His personal instructions in Vedic literature, speaks through the bona fide spiritual master, and encourages, warns and protects His sincere devotee from within the devotee's heart. Such merciful guidance of the Lord moves a sincere soul quickly on the path back to Godhead. But one who cannot understand that the human body is a suitable boat for crossing the ocean of material existence will see no need to accept a captain in the form of the spiritual master and will not at all appreciate the favorable winds of the Lord's mercy. He has no chance of achieving the goal of human life. Acting against his own self-interest, he gradually becomes the killer of his own soul.

TEXT 18

yad"Ar"mBaeSau inaivaRNNA Ae
ivar"·(: s\$A Myataein%o"ya:
@ByaAs\$ aenaAtmanaAe yaAegAl
DaAr"yaed"calaM mana:

*yadārambheṇu nirviëöo
viraktaù saàyatendriyaù
abhyäsenätmano yogé
dhārayed acalaà manaù*

WORD-FOR-WORD MEANINGS

yadä—when; *ārambheñu*—in material endeavors; *nirviëëaù*—hopeless; *viraktaù*—detached; *saàyata*—completely controlling; *indriyaù*—the senses; *abhyäsena*—by practice; *ätmanaù*—of the soul; *yogë*—the transcendentalist; *dhārayet*—should concentrate; *acalam*—steady; *manaù*—the mind.

TRANSLATION

A transcendentalist, having become disgusted and hopeless in all endeavors for material happiness, completely controls the senses and develops detachment. By spiritual practice he should then fix the mind on the spiritual platform without deviation.

PURPORT

The inevitable result of material sense gratification is disappointment and pain that sears the heart. One becomes gradually hopeless and despondent in material life; then, receiving good instructions from the Lord or His devotee, one transforms one's material disappointment into spiritual success. Actually, Lord Kāñëa is our only true friend, and this simple understanding can bring one to a new life of spiritual happiness in the company of the Lord.

TEXT 19

DaAyaRmaANAM manaAe yaihR"
"aAmyad"ìnavaisTatama,
@tain%o"taAe'naur"AeDaena
maAgAeRNAAtmavazAM nayaeta,

*dhāryamäëaà mano yarhi
bhrāmyad açv anavasthitam
atandrito 'nurodhena
mārgëätma-vaçaà nayet*

WORD-FOR-WORD MEANINGS

dhāryamāëam—being concentrated on the spiritual platform; *manaù*—the mind; *yarhi*—when; *bhrāmyat*—is deviated; *āçu*—suddenly; *anavasthitam*—not situated on the spiritual platform; *atandritaù*—carefully; *anurodhena*—according to the prescribed regulations; *mārgeëa*—by the process; *ātma*—of the soul; *vaçam*—under the control; *nayet*—one should bring.

TRANSLATION

Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.

PURPORT

Although one is seriously engaging the mind in Kāñëa consciousness, the mind is so flickering that it may suddenly be deviated from its spiritual position. One should then carefully bring the mind back under the control of the self. It is stated in *Bhagavad-gētā* that if one is too austere or too sensuous one cannot control the mind. Sometimes one may bring the mind under control by allowing the material senses limited satisfaction. For example, although one may eat austere, from time to time one may accept a reasonable amount of *mahā-prasādam*, opulent foods offered to the temple Deities, so that the mind will not become disturbed. Similarly, one may occasionally relax with other transcendentalists through joking, swimming and so forth. But if such activities are performed excessively, they will lead to a setback in spiritual life. When the mind desires sinful gratification such as illicit sex or intoxication, one must simply tolerate the mind's foolishness and by strenuous effort push on with Kāñëa consciousness. Then the waves of illusion will soon subside, and the path of advancement will again open wide.

TEXT 20

manaAegAitaM na ivas\$a{jaej,
ijata'aANAAe ijataein%o"ya:
s\$aÔvas\$ampa^aayaA bauÜ"YaA
mana @AtmavazAM nayaeta,

*mano-gatià na visâje
jita-präëo jitendriyaù
sattva-sampannayä buddhyä
mana âtma-vaçaà nayet*

WORD-FOR-WORD MEANINGS

manaù—of the mind; *gatim*—goal; *na*—not; *visâjet*—should lose sight of; *jita-präëaù*—one who has conquered the breath; *jita-indriyaù*—who has conquered his senses; *sattva*—of the mode of goodness; *sampannayä*—characterized by flourishing; *buddhyä*—by the intelligence; *manaù*—the mind; *âtma-vaçam*—under the control of the self; *nayet*—one should bring.

TRANSLATION

One should never lose sight of the actual goal of mental activities, but rather, conquering the life air and senses and utilizing intelligence strengthened by the mode of goodness, one should bring the mind under the control of the self.

PURPORT

Although the mind may suddenly wander outside the jurisdiction of self-realization, one must bring the mind back under control by clear intelligence in the mode of goodness. The best solution is to keep the mind always busy in the service of Lord Kâñëa so that the mind cannot wander onto the dangerous path of sense gratification, headed by sex attraction. The material mind is naturally inclined to accept material objects at every

moment. Therefore unless the mind is seriously brought under control there is no possibility of becoming steady on the path of spiritual advancement.

TEXT 21

WSa vaE par"maAe yaAegAAe
manas\$a: s\$al'yh": sma{ta:
ô\$d"yaÁatvamaïnvacC\$na,
d"myasyaevaAvaRtaAe mauò":

*eña vai paramo yogo
manasaù saì grahaù smâtaù
hâdaya-jî atvam anvicchan
damyasyevârvato muhuù*

WORD-FOR-WORD MEANINGS

eñaù—this; *vai*—indeed; *paramaù*—supreme; *yogaù*—*yoga* process; *manasaù*—of the mind; *saì grahaù*—complete control; *smâtaù*—thus declared; *hâdaya-jî atvam*—the characteristic of knowing intimately; *anvicchan*—carefully watching; *damyasya*—which is to be subdued; *iva*—like; *arvataù*—of a horse; *muhuù*—always.

TRANSLATION

An expert horseman, desiring to tame a headstrong horse, first lets the horse have his way for a moment and then, pulling the reins, gradually places the horse on the desired path. Similarly, the supreme *yoga* process is that by which one carefully observes the movements and desires of the mind and gradually brings them under full control.

PURPORT

Just as an expert rider intimately knows the propensities of an untamed horse and gradually brings the horse under control, an expert *yogî* allows the

mind to reveal its materialistic propensities and then controls them through superior intelligence. A learned transcendentalist withholds and supplies sense objects so that the mind and senses remain fully controlled, just as the horseman sometimes pulls sharply on the reins and sometimes allows the horse to run freely. The rider never forgets his actual goal or destination, and eventually places the horse on the right path. Similarly, a learned transcendentalist, even though sometimes allowing the senses to act, never forgets the goal of self-realization, nor does he allow the senses to engage in sinful activity. Excessive austerity or restriction may result in great mental disturbance, just as pulling excessively on the reins of a horse may cause the horse to rear up against the rider. The path of self-realization depends upon clear intelligence, and the easiest way to acquire such expertise is surrender to Lord Kāñëa. The Lord says in *Bhagavad-gétä* (10.10),

*teñäà satata-yuktänäà
bhajatäà prëti-pürvakam
dadämi buddhi-yogaà taà
yena mäm upayänti te*

One may not be a great scholar or spiritual intellect, but if one is sincerely engaged in loving service to the Lord without personal envy or personal motivation the Lord will reveal from within the heart the methodology required to control the mind. Expertly riding the waves of mental desire, a Kāñëa conscious person does not fall from the saddle, and he eventually rides all the way back home, back to Godhead.

TEXT 22

s\$aAËyYaena s\$avaRBaAvaAnaAM
'aitalaAemaAnaulaAemata:
BavaApyayaAvanauDyaAyaena,
manaAe yaAvat'as\$dald"ita

*säi khyena sarva-bhävänäà
pratilomänulomataù*

*bhaväpyayäv anudhyäyen
mano yävat prasédati*

WORD-FOR-WORD MEANINGS

säi khyena—by analytic study; *sarva*—of all; *bhävänäm*—material elements (cosmic, earthly and atomic); *pratiloma*—by regressive function; *anulomataù*—by progressive function; *bhava*—creation; *apyayau*—annihilation; *anudhyäyet*—should constantly observe; *manaù*—the mind; *yävat*—until; *prasédati*—is spiritually satisfied.

TRANSLATION

Until one's mind is fixed in spiritual satisfaction, one should analytically study the temporary nature of all material objects, whether cosmic, earthly or atomic. One should constantly observe the process of creation through the natural progressive function and the process of annihilation through the regressive function.

PURPORT

There is a saying that whatever goes up must come down. Similarly, Lord Kāñëa states in the *Bhagavad-gētä* (2.27),

*jätasya hi dhruvo mâtyur
dhruvaà janma mâtasya ca
tasmäd aparihärye 'rthe
na tvaà çocitum arhasi*

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament." *Mano yävat prasédati*: Until one has established one's consciousness on the liberated platform of perfect knowledge, one must constantly ward off the attacks of illusion through rigid analytic observation of material nature. The material mind may be attracted to sex; therefore by spiritual intelligence one should scrutinize the temporary nature of one's

own body and the body that has artificially become the object of one's material lust. One may apply this rigid analysis to all material bodies, from the fantastic cosmic body of Lord Brahmā down to that of the most insignificant germ. As previously stated by Lord Kāñëa, one who is advanced in Kāñëa consciousness spontaneously avoids sense gratification and is constantly drawn by spiritual love into his relationship with Lord Kāñëa. One who has not achieved the platform of spontaneous Kāñëa consciousness must remain constantly vigilant so as not to be grossly cheated by the material energy of the Lord. One who tries to exploit the material energy ruins his spiritual life and experiences varieties of misery.

TEXT 23

inaivaRNNAsya ivar"·(sya
pauç&SasyaAe·(vaeid"na:
manastyajaita d"AEr"AtmyaM
icaintatasyaAnauicantayaA

*nirviëëasya viraktasya
puruñasyokta-vedinaù
manas tyajati daurätmyaà
cintitasyänucintayä*

WORD-FOR-WORD MEANINGS

nirviëëasya—of one who is disgusted with the illusory nature of the material world; *viraktasya*—and who is therefore detached; *puruñasya*—of such a person; *ukta-vedinaù*—who is guided by the instructions of his spiritual master; *manaù*—the mind; *tyajati*—gives up; *daurätmyam*—the false identification with the material body and mind; *cintitasya*—of that which is contemplated; *anucintayä*—by constant analysis.

TRANSLATION

When a person is disgusted with the temporary, illusory nature of this

world and is thus detached from it, his mind, guided by the instructions of his spiritual master, considers again and again the nature of this world and eventually gives up the false identification with matter.

PURPORT

Although it is difficult to control the mind, by constant practice the mind can be spiritualized in Kāñëa consciousness. A sincere disciple constantly remembers the instructions of his spiritual master and thereby faces again and again the stark truth that the material world is not the ultimate reality. By detachment and perseverance the mind gradually gives up its propensity toward sense gratification; thus illusion loses its grip on a sincere Kāñëa conscious devotee. Gradually the purified mind completely gives up the false identification with this world and transfers its attention to the spiritual platform. Then one is considered to be perfect in the *yoga* system.

TEXT 24

yamaAid"iBayaAeRgApaTaEr,"
@Anvali°afyaA ca ivaâyaA
mamaAcaAeRpaAs\$anaAiBavaAR
naAnyaeAeRgyaM smare"nmana:

*yamādibhir yoga-pathair
ānvéñīkyā ca vidyayā
mārcopāsanābhir vā
nānyair yogyā smaren manau*

WORD-FOR-WORD MEANINGS

yama-ādibhiù—by disciplinary regulations, etc.; *yoga-pathaiù*—by the procedures of the *yoga* system; *ānvéñīkyā*—by logical analysis; *ca*—also; *vidyayā*—by spiritual knowledge; *mama*—My; *arcā*—worship; *upāñanābhiù*—by adoration, etc.; *vā*—or; *na*—never; *anyaiù*—by other

(means); *yogyam*—the Supreme Personality of Godhead, the object of meditation; *smaret*—one should focus on; *manaù*—the mind.

TRANSLATION

Through the various disciplinary regulations and the purificatory procedures of the *yoga* system, through logic and spiritual education or through worship and adoration of Me, one should constantly engage his mind in remembering the Personality of Godhead, the goal of *yoga*. No other means should be employed for this purpose.

PURPORT

The word *vä* is significant in this verse, for it indicates that one engaged in the worship and adoration of the Personality of Godhead need not trouble himself with the disciplinary, regulatory and purificatory procedures of *yoga*, nor with the grueling intricacies of Vedic studies and logic. *Yogyam*, or the most appropriate object of meditation, is the Supreme Personality of Godhead, as confirmed throughout Vedic literature. One who directly takes to the worship of the Lord should not employ other methods, for full dependence on the Lord is in itself the supreme process of perfection.

TEXT 25

yaid" ku(yaARt'amaAde"na
yaAegAI k(maR ivagAihR"tama,
yaAegAenaEva d"he"dM"h"Ae
naAnyâaṭa k(d"Acana

*yadi kuryät pramādena
yogē karma vigarhitam
yogenaiva dahed aàho
nānyat tatra kadācana*

WORD-FOR-WORD MEANINGS

yadi—if; *kuryät*—should perform; *pramādena*—due to negligence; *yogé*—the *yogé*; *karma*—an activity; *vigarhitam*—abominable; *yogena*—by the *yoga* process; *eva*—only; *dahet*—he should burn up; *aàhaù*—that sin; *na*—no; *anyat*—other means; *tatra*—in this matter; *kadācana*—at any time (should be employed).

TRANSLATION

If, because of momentary inattention, a yogi accidentally commits an abominable activity, then by the very practice of *yoga* he should burn to ashes the sinful reaction, without at any time employing any other procedure.

PURPORT

The word *yogena* here indicates *jī ānena yogena* and *bhaktyā yogena*, since these two transcendental systems have the power to burn sinful reactions to ashes. It should be clearly understood that the word *aàhas*, or "sin," here refers to an accidental falldown against one's desire. Premeditated exploitation of the mercy of the Lord can never be excused.

Significantly, the Lord forbids any extraneous purificatory rites, since the transcendental *yoga* systems are themselves the most purifying processes, especially *bhakti-yoga*. If one gives up one's regular prescribed duties to perform a special ritual or penance, trying to purify a sinful reaction, then one will be guilty of the additional fault of giving up one's prescribed duties. One should pick oneself up from an accidental falldown and go on vigorously with one's prescribed duties in life without being unnecessarily discouraged. One should certainly lament and feel ashamed, or there will be no purification. However, if one becomes overly depressed at an accidental falldown one will not have the enthusiasm to go on to perfection. Lord Kāñēa also states in the *Bhagavad-gētā* (9.30),

api cet su-durācāro

*bhajate mäm ananya-bhäk
sädhur eva sa mantavyau
samyag vyavasito hi sau*

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated." The most important point is that one should be properly engaged in the devotional service of the Lord, for then the Lord will excuse and purify an accidental falldown. One should, however, be most cautious to avoid such an unhappy event.

TEXT 26

*svae svae'iDak(Are" yaA inai"A
s\$a gAuNA: pair"k(LitaRta:
k(maRNAAM jaAtyazAuÜ"AnaAma,
@naena inayama: k{(ta:
gAuNAd"AeSaivaDaAnaena
s\$aËÿAnaAM tyAjanaecC\$yaA*

*sve sve 'dhikäre yä niñöhä
sa guëau parikértitaù
karmaëää jäty-açuddhänäm
anena niyamaù kâtaù
guëa-doña-vidhänena
saì gänää tyäjaneccchayä*

WORD-FOR-WORD MEANINGS

sve sve—each in his own; *adhikäre*—position; *yä*—which; *niñöhä*—steady practice; *saù*—this; *guëau*—piety; *parikértitaù*—is thoroughly declared; *karmaëäm*—of fruitive activities; *jäti*—by nature; *açuddhänäm*—impure; *anena*—by this; *niyamaù*—disciplinary control; *kâtaù*—is established; *guëa*—of piety; *doña*—of sin; *vidhänena*—by the rule; *saì gänäm*—of association with different types of sense gratification; *tyājana*—of

renunciation; *icchayā*—by the desire.

TRANSLATION

It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.

PURPORT

Lord Kāñḍea here explains more clearly that those persons directly engaged in self-realization either through *jī āna-yoga* or *bhakti-yoga* need not give up their regular duties and perform special penances to atone for an accidental falldown. The actual purpose of Vedic literature is to direct one back home, back to Godhead, and not to encourage material sense gratification. Although the *Vedas* recommend innumerable rituals for promotion to heavenly planets and enjoyment of all varieties of material opulence, such materialistic rewards are meant only to engage materialistic people, who otherwise would become demoniac. To purify an accidental falldown, one who is engaged in transcendental realization need not adopt any procedure beyond his own spiritual practice. The words *saṁ gānā à tyājanecchayā* indicate that one should not practice Kāñḍea consciousness or self-realization superficially or casually; rather, one should sincerely and earnestly desire freedom from one's past sinful life. Similarly, the words *yā nīñhā* indicate that one must constantly practice Kāñḍea consciousness. Thus, essential piety is to give up material sense gratification and engage in the loving service of the Lord. One who engages his senses, mind and intelligence twenty-four hours a day in the Lord's service is the most pious person, and the Lord personally protects such a surrendered soul.

TEXTS 27-28

jaAta™aÜ"Ae matk(TaAs\$au
inaivaRNNA: s\$avaRk(maRs\$au
vaed" äu":KaAtmak(Ana, k(AmaAna,
pair"tyaAgAe'pyanalir":

tataAe Bajaeta maAM 'alta:
™aÜ"Alauä{R"X#inaêya:
jauSamaANAê taAna, k(AmaAna,
äu":KaAed"k(A<ê gAhR"yana,

*jāta-çraddho mat-kathāsu
nirviēēau sarva-karmasu
veda duùkhātmakān kāmān
parityāge 'py anēçvaraù*

*tato bhajeta mām prētau
çraddhālur dāḍha-niçcayaù
juṇamāēāç ca tān kāmān
duùkhodarkāāç ca garhayan*

WORD-FOR-WORD MEANINGS

jāta—one who has awakened; *çraddhaù*—faith; *mat-kathāsu*—in the descriptions of My glories; *nirviēēau*—disgusted; *sarva*—with all; *karmasu*—activities; *veda*—he knows; *duùkha*—misery; *ātmakān*—constituted of; *kāmān*—all types of sense gratification; *parityāge*—in the process of renouncing; *api*—although; *anēçvaraù*—unable; *tataù*—due to such faith; *bhajeta*—he should worship; *mām*—Me; *prētau*—remaining happy; *çraddhāluù*—being faithful; *dāḍha*—resolute; *niçcayaù*—conviction; *juṇamāēāù*—engaging in; *ca*—also; *tān*—that; *kāmān*—sense gratification; *duùkha*—misery; *udarkān*—leading to; *ca*—also; *garhayan*—repenting of.

TRANSLATION

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

PURPORT

The beginning stage of pure devotional service is described here by the Lord. A sincere devotee has practically seen that all material activities lead only to sense gratification and all sense gratification leads only to misery. Thus a devotee's sincere desire is to engage twenty-four hours a day in the loving service of Lord Kāñëa without any personal motivation. The devotee sincerely desires to be established in his constitutional position as the Lord's eternal servitor, and he prays to the Lord to elevate him to this exalted position. The word *anêçvara* indicates that because of one's past sinful activities and bad habits one may not immediately be able to completely extinguish the enjoying spirit. The Lord here encourages such a devotee not to be overly depressed or morose but to remain enthusiastic and to go on with his loving service. The word *nirviëëa* indicates that a sincere devotee, although somewhat entangled in the remnants of sense gratification, is completely disgusted with material life and under no circumstances willingly commits sinful activities. In fact, he avoids every kind of materialistic activity. The word *kāmān* basically refers to sex attraction and its by-products in the form of children, home and so forth. Within the material world, the sex impulse is so strong that even a sincere candidate in the loving service of the Lord may sometimes be disturbed by sex attraction or by lingering sentiments for wife and children. A pure devotee certainly feels spiritual affection for all living entities, including the so-called wife and children, but he knows that material bodily attraction leads to no good, for it simply entangles one and one's so-called relatives in a miserable chain reaction of fruitive activities. The word *dāòha-niçcaya* ("steadfast conviction") indicates that in any circumstance a devotee is completely

determined to go on with his prescribed duties for Kāñëa. Thus he thinks, "By my previous shameful life my heart is polluted with many illusory attachments. Personally I have no power to stop them. Only Lord Kāñëa within my heart can remove such inauspicious contamination. But whether the Lord removes such attachments immediately or lets me go on being afflicted by them, I will never give up my devotional service to Him. Even if the Lord places millions of obstacles in my path, and even if because of my offenses I go to hell, I will never for a moment stop serving Lord Kāñëa. I am not interested in mental speculation and fruitive activities; even if Lord Brahmä personally comes before me offering such engagements, I will not be even slightly interested. Although I am attached to material things I can see very clearly that they lead to no good because they simply give me trouble and disturb my devotional service to the Lord. Therefore, I sincerely repent my foolish attachments to so many material things, and I am patiently awaiting Lord Kāñëa's mercy."

The word *prëta* indicates that a devotee feels exactly like the son or subject of the Supreme Personality of Godhead and is very attached to his relationship with the Lord. Therefore, although sincerely lamenting occasional lapses into sense enjoyment, he never gives up his enthusiasm to serve Lord Kāñëa. If a devotee becomes too morose or discouraged in devotional service, he may drift into an impersonal consciousness or give up his devotional service to the Lord. Therefore, the Lord here advises that although one should sincerely repent, he should not become chronically depressed. One should understand that because of his past sins he must occasionally suffer disturbances from the material mind and senses, but one should not therefore become a devotee of detachment, as do the speculative philosophers. Although one may desire detachment to purify one's devotional service to the Lord, if one becomes more concerned with renunciation than with acting for the pleasure of Lord Kāñëa, he is misunderstanding the position of loving devotional service. Faith in Lord Kāñëa is so powerful that in due course of time it will automatically award detachment and perfect knowledge. If one gives up Lord Kāñëa as the central object of one's worship and concentrates more on knowledge and detachment, one will become deviated from one's progress in going back

home, back to Godhead. A sincere devotee of the Lord must be sincerely convinced that simply by the strength of devotional service and the mercy of Lord Kåñëa he will achieve everything auspicious in life. One must believe that Lord Kåñëa is all-merciful and that He is the only real goal of one's life. Such determined faith combined with a sincere desire to give up sense enjoyment will carry one past the obstacles of this world.

The words *jāta-çraddhaù mat-kathäsu* are most significant here. By faithful hearing of the mercy and glories of the Lord one will gradually be freed from all material desire and clearly see at every moment the utter frustration of sense gratification. Chanting the glories of the Lord with firm faith and conviction is a tremendously powerful spiritual process that enables one to give up all material association.

There is actually nothing inauspicious in the devotional service of the Lord. Occasional difficulties experienced by a devotee are due to his previous material activities. On the other hand, the endeavor for sense gratification is completely inauspicious. Thus sense gratification and devotional service are directly opposed to each other. In all circumstances one should therefore remain the Lord's sincere servant, always believing in His mercy. Then one will certainly go back home, back to Godhead.

TEXT 29

'aAe·e(na Bai·(yaAegAena
BajataAe maAs\$ak{(nmaunae:
k(AmaA ô\$d"yyaA nazyainta
s\$avaeR maiya ô\$id" isTatae

*proktena bhakti-yogena
bhajato mäsakân muneù
kämä hâdayyâ naçyanti
sarve mayi hâdi sthite*

WORD-FOR-WORD MEANINGS

proktena—which has been described; *bhakti-yogena*—by devotional service; *bhajataù*—who is worshiping; *mä*—Me; *asakât*—constantly; *muneù*—of the sage; *kämäù*—material desires; *hâdayyâù*—in the heart; *naçyanti*—are destroyed; *sarve*—all of them; *mayi*—in Me; *hâdi*—when the heart; *sthite*—is firmly situated.

TRANSLATION

When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed.

PURPORT

The material senses are engaged in gratifying the concoctions of the mind, causing many types of material desires to become prominent, one after another. One who constantly engages in the devotional service of the Lord by hearing and chanting the Lord's transcendental glories with firm faith gets relief from the harassment of material desires. By serving the Lord one becomes strengthened in the conviction that Çré Kâñëa is the only actual enjoyer and all others are meant to share the Lord's pleasure through devotional service. A devotee of the Lord situates Çré Kâñëa on a beautiful throne within his heart and there offers the Lord constant service. Just as the rising sun gradually eliminates all trace of darkness, the Lord's presence within the heart causes all material desires there to weaken and eventually disappear. The words *mayi hâdi sthite* ("when the heart is situated in Me") indicate that an advanced devotee sees Lord Kâñëa not only within his own heart but within the hearts of all living creatures. Thus a sincere devotee who chants and hears the glories of Çré Kâñëa should not be discouraged by the remnants of material desires within the heart. He should faithfully wait for the devotional process to naturally purify the heart of all contamination.

TEXT 30

iBaâtae ô\$d"yafainTazA,
iC\$ântae s\$avaRs\$aMzAyaA:
°alyantae caAsya k(maARiNA
maiya ä{"ie""iKalaAtmaina

*bhidyate hâdaya-granthiç
chidyante sarva-saâçayäù
kñéyante cäsya karmäëi
mayi dāñõe 'khilätmani*

WORD-FOR-WORD MEANINGS

bhidyate—pierced; *hâdaya*—heart; *granthiù*—knots; *chidyante*—cut to pieces; *sarva*—all; *saâçayäù*—misgivings; *kñéyante*—terminated; *ca*—and; *asya*—his; *karmaëi*—chain of fruitive actions; *mayi*—when I; *dāñõe*—am seen; *akhila-ätmani*—as the Supreme Personality of Godhead.

TRANSLATION

The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.

PURPORT

Hâdaya-granthi indicates that one's heart is bound to illusion by false identification with the material body. One thus becomes absorbed in material sex pleasure, dreaming of innumerable combinations of male and female bodies. A person intoxicated by sex attraction cannot understand that the Supreme Personality of Godhead is the reservoir of all pleasure and the supreme enjoyer. When a devotee achieves steadiness in devotional service, feeling transcendental pleasure at every moment in the execution of his loving service to the Lord, the knot of false identification is pierced and all his misgivings are cut to pieces. In illusion we imagine that the living entity cannot be fully satisfied without material sense gratification and speculative doubting of the Absolute Truth. Materialistic persons consider

sense enjoyment and speculative doubting to be essential for civilized life. A pure devotee, however, realizes that Lord Kâñëa is an unlimited ocean of happiness and the personification of all knowledge. This realization of Lord Kâñëa completely eradicates the twin tendencies of sense gratification and mental speculation. Thus the chain of fruitive activities, or *karma*, automatically collapses, just as a fire collapses and goes out when its fuel is removed.

Advanced devotional service automatically awards one liberation from material bondage, as confirmed by Lord Kapila: *jarayaty äçu yä koçaà nigërëam analo yathä*. "Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat." (SB 3.25.33) Çréla Prabhupäda states in his purport to this verse, "A devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of liberation, because to engage oneself in the service of the Lord is to liberate oneself from material entanglement. Çré Bilvamañi gäla Öhäkura explained this position very nicely. He said, 'If I have unflinching devotion unto the lotus feet of the Supreme Lord, then *mukti*, or liberation, serves me as my maidservant. *Mukti* the maidservant is always ready to do whatever I ask.' For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor."

TEXT 31

tasmaAnmaà"i·(yau·(sya
yaAeigAnaAe vaE mad"Atmana:
na ÁaAnaM na ca vaEr"AgyaM
'aAya: T^MaeyaAe Bavaeid"h"

*tasmän mad-bhakti-yuktasya
yogino vai mad-ätmanaù
na ji'änaà na ca vairägyaà
präyaù çreyo bhaved iha*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *mat-bhakti-yuktasya*—of one who is engaged in My loving service; *yoginaù*—of a devotee; *vai*—certainly; *mat-ātmanaù*—whose mind is fixed in Me; *na*—not; *jī'ānam*—the cultivation of knowledge; *na*—nor; *ca*—also; *vairāgyam*—the cultivation of renunciation; *prāyaù*—generally; *çreyaù*—the means of achieving perfection; *bhavet*—may be; *iha*—in this world.

TRANSLATION

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.

PURPORT

A surrendered devotee of Lord Kāñëa does not seek perfection through the cultivation of knowledge and renunciation outside the loving service of the Lord. Devotional service to Lord Kāñëa, being itself the supreme transcendental process, never depends upon the secondary methods involving the cultivation of knowledge and renunciation. By chanting and hearing the glories of the Personality of Godhead a devotee automatically realizes all knowledge, and as the devotee's attachment to the Lord increases, he automatically gives up attachment for the inferior material nature. The Lord has explicitly declared in the previous verses that a devotee should not try to solve his lingering problems by means other than devotional service. Although a sincere devotee has surrendered heart and soul in loving service to the Lord, there may be lingering material attachments that prevent the devotee from perfectly realizing transcendental knowledge. Devotional service, however, will automatically eradicate such lingering attachments in due course of time. If the devotee tries to purify himself through cultivation of knowledge and renunciation, which fall outside the scope of devotional service, there is danger of his

being deviated from the Lord's lotus feet and falling down completely from the transcendental path. One who endeavors for purification outside the loving service of the Lord has not actually understood the transcendental potency of *bhakti-yoga* and does not appreciate the extent of Lord Kāñëa's mercy.

Within this world one's heart is bound by sex attraction, which disturbs one's meditation on the lotus feet of Lord Kāñëa. Intoxicated by contact with women, the conditioned soul becomes artificially proud and forgets his loving servitude to the Lord. Through determined cultivation of knowledge and detachment, a conditioned soul may try to purify himself without the mercy of Lord Kāñëa, but such false pride is to be given up, just as one must give up the false pride of material attraction. When pure devotional service to the Lord is available to a conditioned soul, attraction to other processes is certainly a deviation in his devotional career. Material desire stubbornly residing within the heart can be vanquished by taking full shelter of the Supreme Personality of Godhead. Without false confidence in one's own cultivation of knowledge and renunciation, one should depend fully on the mercy of Lord Kāñëa and at the same time strictly follow the rules and regulations of *bhakti-yoga*, as instructed by the Lord Himself.

TEXTS 32-33

yatk(maRiBayaRÔapas\$aA
ÁaAnavaEr"Agyataê yata,
yaAegAena d"AnaDamaeRNA
™aeyaAeiBair"tarE"r"ipa

s\$ava< maà"i·(yaAegAena
maà"·(Ae laBatae'Ãas\$aA
svagAARpavagA< maÜ"Ama
k(TaiÂaâid" vaAHC\$ita

*yat karmabhir yat tapasä
ji äna-vairägyataç ca yat
yogena dāna-dharmeëa*

çreyobhir itarair api
sarvaà mad-bhakti-yogena
mad-bhakto labhate 'i'jasä
svargäpavargaà mad-dhāma
kathai cid yadi väi chati

WORD-FOR-WORD MEANINGS

yat—that which is obtained; *karmabhiù*—by fruitive activities; *yat*—that which; *tapasä*—by penance; *jì āna*—by cultivation of knowledge; *vairägyataù*—by detachment; *ca*—also; *yat*—that which is achieved; *yogena*—by the mystic *yoga* system; *dāna*—by charity; *dharmeëa*—by religious duties; *çreyobhiù*—by processes for making life auspicious; *itaraiù*—by others; *api*—indeed; *sarvam*—all; *mat-bhakti-yogena*—by loving service unto Me; *mat-bhaktaù*—My devotee; *labhate*—achieves; *ai'jasä*—easily; *svarga*—promotion to heaven; *apavargam*—liberation from all misery; *mat-dhāma*—residence in My abode; *kathai'cit*—somehow or other; *yadi*—if; *vai chati*—he desires.

TRANSLATION

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic *yoga*, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

PURPORT

Lord Kāñëa here reveals the transcendental glories of devotional service to the Lord. Although pure devotees are desireless, desiring only the Lord's service, sometimes a great devotee may desire the Lord's benediction to facilitate his loving service. In the Sixth Canto of the *Bhāgavatam* we find that Çré Citraketu, a great devotee of the Lord, desired promotion to heaven

so that accompanied by the most attractive ladies of the Vidyādhara planet he could beautifully chant the glories of the Lord. Similarly, Çré Çukadeva Gosvāmé, the great narrator of *Çrémad-Bhāgavatam*, desiring to avoid entanglement in the illusory potency of the Lord, would not come out of his mother's womb. In other words, Çukadeva Gosvāmé desired *apavargam*, or liberation from *māyā*, so that his devotional service would not be disturbed. Lord Kāñëa personally sent the illusory energy far away so that Çukadeva Gosvāmé would come out of his mother's womb. Because of intense loving desire to serve the lotus feet of the Lord, a devotee may also desire promotion to the spiritual world.

According to Çréla Viçvanātha Cakravarté Öhäkura, a devotee, having given up the independent cultivation of knowledge and detachment, may have firm faith in the devotional service of the Lord and yet remain slightly attached to the fruits of such activities. By expert fruitive activities one gains residence in material heaven, and by cultivation of detachment one is relieved of all bodily distress. If Lord Kāñëa detects within a devotee's heart the desire for such benedictions, the Lord can easily award them to His devotee.

The word *itaraiù* in this verse indicates visiting holy places, accepting religious vows and so forth. Several auspicious processes of elevation are mentioned in the verse preceding this, but all the auspicious results of these processes are easily achieved by loving service to the Lord. Thus all devotees of the Lord, in whatever stage of advancement, should dedicate their energy exclusively to the Lord's service, as affirmed in the Second Canto of *Çrémad-Bhāgavatam* by Çré Çukadeva Gosvāmé:

*akāmaù sarva-kāmo vā
mokiā-kāma udāra-dhéù
tévreëa bhakti-yogena
yajeta puruñāè param*

"A person who has broader intelligence, whether he be full of all material desire, without any material desire or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (SB 2.3.10)

TEXT 34

na ik(iÂats\$aADavaAe Dalr"A
Ba·(A ÷ek(AintanaAe mama
vaAHC\$ntyaiPa mayaA d"ÔaM
kE(valyamapaunaBaRvama,

*na kii cit sâdhavo dhérâ
bhaktâ hy ekântino mama
väi chanty api mayä dattaà
kaivalyam apunar-bhavam*

WORD-FOR-WORD MEANINGS

na—never; *kii cit*—anything; *sâdhavaù*—saintly persons; *dhérâù*—with deep intelligence; *bhaktâù*—devotees; *hi*—certainly; *ekântinaù*—completely dedicated; *mama*—unto Me; *väi chanti*—desire; *api*—indeed; *mayä*—by Me; *dattam*—given; *kaivalyam*—liberation; *apunaù-bhavam*—freedom from birth and death.

TRANSLATION

Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

PURPORT

The words *ekântino mama* indicate that the pure devotees of the Lord, being saintly and most intelligent, dedicate themselves exclusively to the devotional service of the Personality of Godhead. Even when the Lord offers them personal liberation from birth and death, the devotees will not accept it. A pure devotee automatically gains an eternal life of bliss and knowledge in the Lord's personal abode and thus considers mere liberation

without the loving service of the Lord to be most abominable. One who chants Lord Kāñëa's holy name or superficially serves the Lord with the motive of achieving impersonal liberation or material sense gratification cannot be considered a transcendental devotee of the Lord. As long as one desires mundane religiosity, economic development, sense gratification or liberation, one cannot achieve the platform of *samādhi*, or perfect self-realization. Every living entity is actually the eternal servant of Lord Kāñëa and is constitutionally meant to engage in the loving service of the Lord without personal desire. This pure and supreme status of life is described in this verse by the Lord Himself.

TEXT 35

naEr"pae^oyaM parM" 'aAò"r,"
ina:™aeyas\$amanalpak(ma,
tasmaAi^aar"AizASaAe Bai·(r,"
inar"pae^oasya mae Bavaeta,

nairapekñyaà paraà prāhur
niùçreyasam analpakam
tasmān nirāçiño bhaktir
nirapekñasya me bhavet

WORD-FOR-WORD MEANINGS

nairapekñyam—not desiring anything except devotional service;
param—the best; *prāhuù*—it is said; *niùçreyasam*—highest stage of liberation; *analpakam*—great; *tasmāt*—therefore; *nirāçiñaù*—of one who does not seek personal rewards; *bhaktiù*—loving devotional service; *nirapekñasya*—of one who only sees Me; *me*—unto Me; *bhavet*—may arise.

TRANSLATION

It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal

rewards can achieve loving devotional service unto Me.

PURPORT

As stated in *Çrémad-Bhāgavatam* (2.3.10),

*akāmaṁ sarva-kāma vā
mokaṁ-kāma udāra-dhēu
tēvreṣa bhakti-yogena
yajeta puruṣaṁ param*

"A person who has broader intelligence, whether he be full of all material desire, without any material desire or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." In this statement by Çukadeva Gosvāmī, the words *tēvreṣa bhakti-yogena* are very significant. Çréla Prabhupāda remarks in this regard, "As the unmixed sun ray is very forceful and is therefore called *tēvra*, similarly, unmixed *bhakti-yoga* of hearing, chanting, etc., may be performed by one and all regardless of inner motive." Undoubtedly, in this age of Kali people are generally very fallen and polluted by material lust, greed, anger, lamentation and so forth. In this age most people are *sarva-kāma*, or full of material desires. Still we must understand that simply by taking shelter of Lord Kāṇḍa we will achieve everything in life. The living entity should not engage in any process except the loving service of the Lord. One must accept that Lord Kāṇḍa is the reservoir of all pleasure and that only Lord Kāṇḍa within our heart can fulfill our real desire. This simple faith that one will achieve everything by approaching Lord Kāṇḍa is the essence of all knowledge and carries even a fallen person over the painful hurdles of this difficult age.

TEXT 36

*na mayyaek(AntaBa-(AnaAM
gAuNAd"AeSaAeà"vaA gAuNAA:
s\$aADaUnaAM s\$amaicaÔaAnaAM*

bauÜe": par"maupaeyauSaAma,

*na mayy ekānta-bhaktānāà
guëa-doñodbhavä guëäù
sādhünāà sama-cittānāà
buddheù param upeyuñām*

WORD-FOR-WORD MEANINGS

na—not; *mayi*—in Me; *eka-anta*—unalloyed; *bhaktānām*—of the devotees; *guëa*—recommended as good; *doña*—forbidden as unfavorable; *udbhaväù*—arising from such things; *guëäù*—piety and sin; *sādhünām*—of those who are free from material hankering; *sama-cittānām*—who maintain steady spiritual consciousness in all circumstances; *buddheù*—that which can be conceived by material intelligence; *param*—beyond; *upeyuñām*—of those who have achieved.

TRANSLATION

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

PURPORT

The words *buddheù param* indicate that the material modes of nature cannot be found within a pure devotee absorbed in the transcendental qualities of the Lord. In the Second Chapter of *Bhagavad-gētā*, Lord Kāñëa clearly explains that a pure devotee is recognized by complete detachment from personal desire; therefore, a pure devotee constantly engaged in selfless service to Lord Kāñëa may not always observe the innumerable details of Vedic rituals and regulations. Such occasional negligence is not to be considered a transgression. Similarly, observance of ordinary material piety

does not constitute the ultimate qualification of a soul surrendered to God. Love of Kåñëa and absolute surrender to the Lord's will raise one immediately to the transcendental platform, where activities performed on the Lord's behalf are absolute, being an expression of God's will. Ordinary materialistic persons sometimes falsely claim this exalted status for their whimsical, immoral activities and cause a great disturbance in society. However, just as an ordinary person should not falsely claim the executive privileges of the personal assistants of a national leader, similarly, an ordinary conditioned soul may not foolishly claim that his immoral, whimsical or speculative activities are sheltered by divine right, being the will of God. One must actually be a pure devotee of the Lord, empowered by the Lord Himself and completely surrendered to the will of the Lord, before one may be accepted as transcendental to ordinary piety and sin.

There are cases of highly elevated devotees who momentarily fell down from the saintly platform of devotional service. The Lord instructs in *Bhagavad-gîtä* (9.30),

*api cet su-duräcäro
bhajate mäm ananya-bhäk
sädhur eva sa mantavyau
samyag vyavasito hi sau*

A momentary falldown by a sincere devotee of the Lord cannot change the Lord's feelings toward such a person. Even an ordinary father or mother quickly excuses a momentary transgression by their child. Just as children and parents enjoy mutual love, the Lord's surrendered servants enjoy a loving relationship with the Lord. An unpremeditated, accidental falldown is quickly excused by the Lord, and all members of society must share in the Lord's own feelings, excusing such a sincere devotee. An advanced devotee should not be branded as materialistic or sinful because of accidental falldown. A devotee immediately returns to the platform of saintly service and begs the Lord's forgiveness. However, one who permanently remains in a fallen condition can no longer be accepted as a highly elevated devotee of the Lord.

TEXT 37

WvamaetaAnmayaA id"í"Ana,
@nauitai"inta mae paTa:
°aemaM ivand"inta matsTaAnaM
yaä," "aö par"maM ivaäu":

*evam etän mayä diññān
anutiññhanti me pathaù
kñemam vīdanti mat-sthānam
yad brahma paramam viduù*

WORD-FOR-WORD MEANINGS

evam—thus; *etän*—these; *mayä*—by Me; *diññān*—instructed;
anutiññhanti—those who follow; *me*—Me; *pathaù*—the means of achieving;
kñemam—freedom from illusion; *vīdanti*—they achieve; *mat-sthānam*—My
personal abode; *yad*—that which; *brahma paramam*—the Absolute Truth;
viduù—they directly know.

TRANSLATION

**Persons who seriously follow these methods of achieving Me, which I
have personally taught, attain freedom from illusion, and upon reaching My
personal abode they perfectly understand the Absolute Truth.**

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twentieth Chapter,
of the Çrēmad-Bhāgavatam, entitled "Pure Devotional Service Surpasses
Knowledge and Detachment."*

21. Lord Kāñëa's Explanation of the Vedic Path

There are persons who are unfit for all three of the forms of *yoga-karma*, *jñāna* and *bhakti*. They are inimical to Lord Kāñëa, attached to sense gratification, and are dominated by fruitive activities aimed at fulfillment of material desires. This chapter describes their faults in terms of place, time, substance and beneficiary of actions.

For those who are perfect in knowledge and devotion to the Lord, there are no materially good qualities or faults. But for a candidate endeavoring on the platform of *karma* to achieve cessation of material life, execution of regular and special fruitive duties is good and the failure to execute such is evil. That which counteracts sinful reaction is also good for him.

For one on the platform of knowledge in the pure mode of goodness and for one on the platform of devotion, the proper actions are, respectively, cultivation of knowledge and practice of devotional service consisting of hearing, chanting and so forth. For both, everything detrimental to their proper actions is bad. But for persons who are not candidates for transcendental advancement or who are not perfected souls, namely those who are completely inimical to spiritual life and are devoted exclusively to fruitive work for fulfillment of lusty desires, there are numerous considerations of purity and impurity and auspiciousness and inauspiciousness. These are to be made in terms of one's body, the place of activity, the time, the objects utilized, the performer, the *mantras* chanted and the particular activity.

In actuality, virtue and fault are not absolute but are relative to one's particular platform of advancement. Remaining fixed in the type of discrimination suitable to one's level of advancement is good, and anything else is bad. This is the basic understanding of virtue and fault. Even among objects belonging to the same category, there are different considerations of

their purity or impurity in relation to performance of religious duties, worldly transactions, and the maintenance of one's life. These distinctions are described in various scriptures.

The doctrine of *varëāçrama* codifies precepts of bodily purity and impurity. With respect to place, purity and impurity are distinguished by such facts as the presence of black deer. In connection with time, there are distinctions of purity and impurity either in terms of the time itself or in terms of its specific relation with various objects. In connection with physical substances, distinctions of purity and impurity are made in terms of sanctification of objects and words and by such activities as bathing, giving charity, performing austere penances and remembering the Supreme Lord. There are also distinctions of the purity and impurity of the performers of actions. When one's knowledge of *mantras* is received from the lips of the bona fide spiritual master, one's *mantra* is considered pure, and one's work is purified by offering it unto the Supreme Personality of Godhead. If the six factors of place, time and so forth are purified, then there is *dharma*, or virtue, but otherwise there is *adharma*, or fault.

Ultimately, there is no substantial basis in distinctions of virtue and fault, because they transform according to place, time, beneficiary and so on. In regard to the execution of prescribed duties for sense gratification, the actual intent of all the scriptures is the subduing of materialistic propensities; such is the actual principle of religion that destroys sorrow, confusion and fear and bestows all good fortune. Work performed for sense gratification is not actually beneficial. The descriptions of such fruitive benefits offered in various *phala-çrutis* are actually meant to help one gradually cultivate a taste for the highest benefit. But persons of inferior intelligence take the flowery benedictory verses of the scriptures to be the actual purport of the *Vedas*; this opinion, however, is never held by those in factual knowledge of the truth of the *Vedas*. Persons whose minds are agitated by the flowery words of the *Vedas* have no attraction for hearing topics about Lord Hari. It should be understood that there is no inner purport to the *Vedas* apart from the original Personality of Godhead. The *Vedas* focus exclusively upon the Supreme Absolute Truth, the Personality of Godhead. Because this material world is simply the illusory energy of the

Supreme Lord, it is by refuting material existence that one gains disassociation from matter.

TEXT 1

™alBagAvaAnauvaAca
ya WtaAnmatpaTaAe ih"tvaA
Bai·(ÁaAnai,(yaAtmak(Ana,
°au"%o"Ana, k(AmaAMêlaE: 'aANAEr,"
jauSanta: s\$SaMs\$ar"inta tae

çré-bhagavān uvāca
ya etān mat-patho hitvā
bhakti-jī āna-kriyātmakān
kñudrān kāmāṇaḥ calaiu prāḇair
juñantaù saṇsaranti te

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *ye*—those who; *etān*—these; *mat-pathaù*—means for achieving Me; *hitvā*—giving up; *bhakti*—devotional service; *jī āna*—analytic philosophy; *kriyā*—regulated work; *ātmakān*—consisting of; *kñudrān*—insignificant; *kāmān*—sense gratification; *calaiu*—by the flickering; *prāḇaiu*—senses; *juñantaù*—cultivating; *saṇsaranti*—undergo material existence; *te*—they.

TRANSLATION

The Supreme Personality of Godhead said: Those who give up these methods for achieving Me, which consist of devotional service, analytic philosophy and regulated execution of prescribed duties, and instead, being moved by the material senses, cultivate insignificant sense gratification, certainly undergo the continual cycle of material existence.

PURPORT

As clearly explained by Lord Kāñëa in the previous chapters, philosophical analysis and also the performance of prescribed duties are ultimately meant for achieving Kāñëa consciousness, or pure love of God. Devotional service, based on hearing and chanting the glories of the Lord, directly engages the conditioned soul in the Lord's loving service and thus is the most efficient means of achieving the Lord. All three processes, however, share a common goal, Kāñëa consciousness. Now the Lord describes those who, being completely absorbed in material sense gratification, do not adopt any authorized means to achieve the Lord's mercy. Currently, hundreds of millions of unfortunate human beings fit squarely into this category and, as described here, perpetually suffer the bondage of material existence.

TEXT 2

svae svae'iDak(Are" yaA inai"A
s\$a gAuNA: pair"k(LitaRta:
ivapayaRyastau d"AeSa: syaAä,"
oBayaAere"Sa inaêya:

*sve sve 'dhikāre yā nīñhā
sa guëaù parikértitaù
viparyayas tu doñaù syād
ubhayor eña niçcayaù*

WORD-FOR-WORD MEANINGS

sve sve—each in his own; *adhikāre*—position; *yā*—such; *nīñhā*—steadiness; *saù*—this; *guëaù*—piety; *parikértitaù*—is declared to be; *viparyayaù*—the opposite; *tu*—indeed; *doñaù*—impiety; *syāt*—is; *ubhayaù*—of the two; *eñaù*—this; *niçcayaù*—the definite conclusion.

TRANSLATION

Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

PURPORT

In the previous verse Lord Kāñëa explained that the path of spiritual progress begins with working without fruitive desires, advances to the stage of realized spiritual knowledge, and culminates in direct engagement in the devotional service of the Lord. Here the Lord emphasizes that a conditioned soul should not artificially disrupt the natural evolution of his Kāñëa consciousness by deviating from those duties prescribed by the Lord Himself. In the lower stages of human life one is entangled in false identification with the gross material body and desires to execute material fruitive activities based on society, friendship and love. When such materialistic activities are offered in sacrifice to the Supreme Lord, one becomes situated in *karma-yoga*. By regulated sacrifice one gradually gives up the gross bodily concept of life and advances to the stage of realization of spiritual knowledge, whereby one understands oneself to be an eternal spirit soul completely different from the material body and mind. Feeling relief from the pangs of materialism one becomes very attached to one's spiritual knowledge, and thus one is situated in the stage of *jñāna-yoga*. As the candidate further advances on the spiritual path, he understands himself to be part and parcel of the Supreme Soul, the Personality of Godhead, Lord Kāñëa. He then sees that his conditional life as well as his spiritual knowledge was obtained from the Personality of Godhead, who awards the results of all types of activities, both pious and sinful. By directly engaging in the loving service of the Supreme Lord and understanding oneself to be the Lord's eternal servant, one's attachment evolves into pure love of Godhead. Thus one first gives up the lower stage of attachment to the material body and then subsequently gives up attachment to cultivation of spiritual knowledge. This relieves one of material life. Finally one recognizes

the Lord Himself as the resting place of one's eternal love and fully surrenders to God in full Kâñëa consciousness.

Lord Kâñëa explains in this verse that one who is still attached to the material body and mind cannot artificially give up the prescribed duties of *karma-yoga*. In the same way, one who is a spiritual neophyte, just beginning to realize the illusion of material life, should not artificially try to think of the Lord's intimate pastimes twenty-four hours a day, imitating the stage of *prema-bhakti*. Rather, he should cultivate analytic knowledge of the material world, by which one gives up attachment to the material body and mind. In *Çrémad-Bhāgavatam* we find many analytic descriptions of the material world, and they can free the conditioned soul from false identification with matter. One who has achieved the perfect stage of love of Godhead, however, being freed from all gross and subtle attachments to the material world, may give up the lower stages of *karma-yoga* and *jī āna-yoga* and engage directly in the Lord's loving service.

In Chapter Nineteen, verse 45, Lord Kâñëa states, *guëa-doña-dâçir doño guëas tûbhaya-varjitaù*. One should not see material good and evil within a devotee of the Lord. Indeed, one becomes pious by giving up such mundane conceptions. Çréla Viçvanātha Cakravarté Ōhākura points out that occasionally a neophyte devotee may be polluted by association with those enthusiastically executing fruitive activities and mental speculation. Such a devotee's religious activities may be affected by mundane tendencies. Similarly, an ordinary person who observes the exalted status of a pure devotee sometimes externally imitates the devotee's activities, considering himself to be on the same exalted platform of pure devotional service. These imperfect practitioners of *bhakti-yoga* are not exempt from criticism, since their fruitive activities, mental speculation and false prestige are material intrusions in the pure loving service of the Lord. A pure devotee engaged exclusively in the Lord's service should not be criticized, but a devotee whose devotional service is mixed with material qualities may be corrected so that he can rise to the platform of pure devotional service. Innocent persons should not be misled by the mixed devotional service of those not engaged exclusively in the *bhakti-yoga* system, but those unable to fully engage in Kâñëa consciousness should nevertheless not give up their regular

prescribed duties, declaring them to be illusion. For example, one unable to fully engage in pure Kāñëa consciousness should not give up his family, considering it an illusion, for by doing so he will fall into illicit sex life. Material piety and analytic knowledge of the material world must therefore be cultivated until one comes to the stage of directly practicing Kāñëa consciousness.

TEXT 3

zAuÜ"YazAuÜ"I ivaDalyaetae
s\$amaAnaeSvaipa vastauSau
%"vyasya ivaicaik(ts\$aATa<
gAuNAd"AeSaAE zAuBaAzAuBaAE
DamaARTa< vyavah"Ar"ATa<
yaAḥaATaRimaita caAnaGa

*çuddhy-açuddhé vidhéyete
samāneñv apī vastuñu
dravyasya vicikitsārthaà
guëa-doñau çubhāçubhau
dharmārthaà vyavahārārthaà
yātrārtham iti cānagha*

WORD-FOR-WORD MEANINGS

çuddhi—purity; *açuddhé*—and impurity; *vidhéyete*—are established; *samāneñu*—of the same category; *apī*—indeed; *vastuñu*—among objects; *dravyasya*—of a particular object; *vicikitsä*—evaluation; *artham*—for the purpose of; *guëa-doñau*—good and bad qualities; *çubha-açubhau*—auspicious and inauspicious; *dharma-artham*—for the purpose of religious activities; *vyavahāra-artham*—for the purpose of ordinary dealings; *yātrā-artham*—for one's physical survival; *iti*—thus; *ca*—also; *anagha*—O sinless one.

TRANSLATION

O sinless Uddhava, in order to understand what is proper in life one must evaluate a given object within its particular category. Thus, in analyzing religious principles one must consider purity and impurity. Similarly, in one's ordinary dealings one must distinguish between good and bad, and to insure one's physical survival one must recognize that which is auspicious and inauspicious.

PURPORT

In religious activities, ordinary dealings and personal survival one cannot avoid value judgements. Morality and religion are perennial necessities in civilized society; therefore distinctions between purity and impurity, piety and impiety, morality and immorality must somehow be ascertained. Similarly, in our ordinary, worldly activities we distinguish between palatable and tasteless food, good and bad business, high-class and low-class residences, good and bad friends, and so forth. And to insure our physical health and survival, we must constantly distinguish between what is safe and unsafe, healthy and unhealthy, profitable and unprofitable. Even a learned person must constantly distinguish between good and bad within the material world, but at the same time he must understand the transcendental position of Kāñëa consciousness. Despite one's careful calculation of that which is materially healthy and unhealthy, the physical body will collapse and die. Despite careful scrutiny of the socially favorable and unfavorable, one's entire social milieu will vanish with the passing of time. In the same way, great religions arise and disappear in the course of history. Thus mere religiosity, social and financial expertise or physical fitness cannot award the actual perfection of life. There is a transcendental good beyond the relative good of the material world. Any sane person accepts the practical and immediate necessity of material discrimination; yet one must come ultimately to the transcendental stage of Kāñëa consciousness, where life is eternal, full of bliss and knowledge. Lord Kāñëa, in His elaborate teachings to Çré Uddhava, is gradually clarifying the transcendental position of Kāñëa consciousness beyond the endless variety of material good and evil.

TEXT 4

d"izARtaAe'yaM mayaAcaAr"Ae
DamaRmauã"h"taAM Daur"ma,

*darçito 'yaà mayäcäro
dharmam udvahatäà dhuram*

WORD-FOR-WORD MEANINGS

darçitaù—revealed; *ayam*—this; *mayä*—by Me; *äcäraù*—way of life;
dharmam—religious principles; *udvahatäm*—for those who are bearing;
dhuram—the burden.

TRANSLATION

I have revealed this way of life for those bearing the burden of mundane religious principles.

PURPORT

Ordinary religious principles, prescribing innumerable rules, regulations and prohibitions, are undoubtedly a great burden for those bereft of Kåñëa consciousness. In the First Canto of *Çrémad-Bhägavatam* (1.1.11) it is stated, *bhüréëi bhüri-karmäëi çrotavyäni vibhägaçaù*: there are countless religious scriptures in the world prescribing countless religious duties. The authorized scriptures are those spoken by the Lord Himself or His representatives, as stated in this verse. In the last chapter of *Bhagavad-gétä* (18.66) Lord Kåñëa states, *sarva-dharmän parityajya mäm ekaà çaraëaà vraja*: [Bg. 18.66] one should give up the troublesome burden of mundane piety and directly take to the loving service of the Lord, in which everything is simplified. Lord Kåñëa also states in *Bhagavad-gétä* (9.2), *su-sukham kartum avyayam*: the *bhakti-yoga* process, which depends completely upon the mercy of the Lord, is very joyful and easily performed. Similarly, Locana däsä Öhäkura sings,

*parama karuëa, pahuì dui jana,
nitäi-gauracandra
saba avatära-, sära-çiromaëi,
kevala änananda-käëòa*

Çré Caitanya Mahäprabhu, who is Lord Kåñëa Himself, appeared five hundred years ago to distribute the sublime method of chanting the holy names of the Lord. In this way, rather than bearing the burden of artificial austerity, one can directly take to the Lord's service, cleansing one's heart and immediately experiencing transcendental bliss. Those who have taken to Caitanya Mahäprabhu's movement follow four basic principles: no illicit sex, no eating of meat, fish or eggs, no intoxication and no gambling. They rise early in the morning, chant Hare Kåñëa and spend the day happily engaged in the Lord's service. Those who follow the ritualistic *karma-käëòa* section of the *Vedas*, however, are burdened with innumerable regulations, rituals and ceremonies, which must be personally performed by the worshipers or performed on their behalf by qualified *brähmaëas*. At any moment there is danger of discrepancy resulting in the total loss of their accumulated piety. Similarly, those on the philosophical path must painstakingly define, refine and adjust philosophical categories, a process that generally ends in confusion and hopelessness. The practitioners of mystic *yoga* undergo grueling penances, subjecting themselves to severe heat and cold, near starvation and so on. All such materialistic persons have personal desires to fulfill, whereas the devotees of the Lord, who desire the Lord's pleasure, simply depend upon the Lord's mercy and go back home, back to Godhead. In the previous verse the Lord mentioned that in the material world there are endless distinctions and value judgements to be made in the course of one's life. A devotee, however, sees Kåñëa within everything and everything within Kåñëa, remaining humble, simple and blissful in the Lord's service. He does not perform elaborate religious ceremonies, nor does he become antisocial or immoral. The devotee simply chants the holy name of Kåñëa and easily achieves the highest perfection of life. Ordinary persons endeavor for bodily maintenance, but a devotee is automatically maintained by the Lord's mercy. A devotee's ordinary dealings

and religious activities are also all dedicated to the Personality of Godhead; thus there is nothing but Kāñëa in a devotee's life. Kāñëa gives all protection and maintenance, and the devotee gives everything to Kāñëa. This natural liberated situation is called Kāñëa consciousness. It is the ultimate absolute good, as explained by the Lord throughout this canto.

TEXT 5

BaUmyambvagnyainalaAk(AzAA
BaUtaAnaAM paÂaDaAtava:
@A“aôsTaAvar"Ad"lnaAM
zAAr"lr"A @Atmas\$aMyautaA:

bhümy-ambv-agny-aniläkäçä
bhütänäà pai ca-dhātavaù
ä-brahma-sthävarädénäà
çärérä ätma-saàyutäù

WORD-FOR-WORD MEANINGS

bhümi—earth; *ambu*—water; *agni*—fire; *anila*—air; *äkäçäù*—sky or ether; *bhütänäm*—of all conditioned souls; *pai ca*—the five; *dhātavaù*—basic elements; *ä*—*brahma*—from Lord Brahmä; *sthävara-ädénäm*—down to the nonmoving creatures; *çäréräù*—used for the construction of the material bodies; *ätma*—to the Supreme Soul; *saàyutäù*—equally related.

TRANSLATION

Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all conditioned souls, from Lord Brahmä himself down to the nonmoving creatures. These elements all emanate from the one Personality of Godhead.

PURPORT

All material bodies are composed of different proportions of the same five gross elements, which emanate from the one Personality of Godhead and cover the living entities, who are all in the *jéva* category.

The concepts of good and bad depend on the choice of the Supreme Lord and not on inherent qualitative differences in material objects. A Kāñëa conscious person ultimately sees all material phenomena as one. The devotee's good behavior, intelligent discrimination and artistic sense within the material world are all based on the will of God. The material elements, being emanations from the Supreme Lord, are ultimately all nondifferent. However, advocates of mundane piety fear that if the material duality of good and bad is minimized, people will become immoral or anarchistic. Certainly the impersonal and atheistic philosophy preached by modern scientists, in which material variety is reduced to mere mathematical descriptions of molecular and atomic particles, leads to immoral society. Although both material science and Vedic knowledge uncover the illusion of material variety and reveal the ultimate oneness of all material energy, only the devotees of Lord Kāñëa are surrendered to the supreme absolute piety of God's will. Thus they always act for the benefit of all living entities, accepting material variety in the Lord's service, according to the Lord's desire. Without Kāñëa consciousness, or God consciousness, people cannot understand the absolute position of spiritual goodness; instead they artificially try to construct a civilization based on interdependent self-interest on the material platform. Such a foolish arrangement easily collapses, as evidenced by widespread social conflict and chaos in the modern age. All members of a civilized society must accept the absolute authority of the Supreme Personality of Godhead, and then social peace and harmony will not rest on the flimsy relative platform of mundane piety and sin.

TEXT 6

vaede"na naAmaè&paAiNA
ivaSamaAiNA s\$amaeSvaipa
DaAtauSaUÜ"va k(lpyanta

WtaeSaAM svaATaRis\$aÜ"yae

vedena nāma-rüpāēi
viñamāēi sameñv api
dhātuñuddhava kalpyanta
eteñāà svārtha-siddhaye

WORD-FOR-WORD MEANINGS

vedena—by Vedic literature; *nāma*—names; *rüpāēi*—and forms; *viñamāēi*—different; *sameñu*—which are equal; *api*—indeed; *dhātuñu*—in (material bodies composed of) the five elements; *uddhava*—My dear Uddhava; *kalpyante*—are conceived of; *eteñām*—of them, the living entities; *sva-artha*—of self-interest; *siddhaye*—for the achievement.

TRANSLATION

My dear Uddhava, although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.

PURPORT

The words *nāma-rüpāēi viñamāēi* refer to the system of *varëāçrama-dharma*, in which members of human society are designated according to four social and four occupational divisions. Those dedicated to intellectual or religious perfection are called *brāhmaëas*, those dedicated to political perfection are called *kñatriyas*, those dedicated to financial perfection are called *vaiçyas*, and those dedicated to eating, sleeping, sex and honest work are called *çüdras*. Such propensities arise from the three modes of material nature (goodness, passion and ignorance), because the pure soul is not materially intellectual, ambitious for power, enterprising or servile. Rather, the pure soul is always absorbed in loving devotion to the Supreme Lord. If the various propensities of a conditioned soul are not engaged in the

varëäçrama system, they will certainly be misused, and thus that person will fall down from the standard of human life. The Vedic system is designed by the Lord so that conditioned souls may pursue their individual achievements and at the same time advance toward the ultimate goal of life, Kãñëa consciousness. Just as a doctor deals with a crazy man by speaking to him sympathetically in terms of his false conception of life, one who understands the Vedic literature engages the living entities according to their illusory identification with the elements of matter. Although all material bodies are composed of the same material elements and are thus qualitatively identical, as described here by the word *samëñu*, the Vedic social system, *varëäçrama*, is created to engage all human beings in Kãñëa consciousness according to their various degrees of material identification. The absolute good is the Supreme Lord Himself, and that which approaches the Supreme Lord becomes similarly good. Because the sun is the source of heat within this world, an object that approaches the sun becomes hotter and hotter until it merges into fire. In the same manner, as we approach the transcendental nature of the Personality of Godhead, we automatically become surcharged with absolute goodness. Although this knowledge is the real basis of the Vedic literature, mundane piety is enjoined and sin is prohibited so that one can gradually come to the platform of material goodness, whereupon spiritual knowledge becomes visible.

TEXT 7

de"zAk(AlaAid"BaAvaAnaAM
vastaUnaAM mama s\$aÔama
gAuNAd"AeSaAE ivaDalyaetae
inayamaATa< ih" k(maRNAAma,

deça-kälädi-bhävänäà
vastünäà mama sattama
guëa-doñau vidhéyete
niyamärthaà hi karmaëäm

WORD-FOR-WORD MEANINGS

deça—of space; *kāla*—time; *ādi*—and so on; *bhāvānām*—of such states of existence; *vastūnām*—of things; *mama*—by Me; *sat-tama*—O most saintly Uddhava; *guḍa-doṇau*—piety and sin; *vidhēyete*—are established; *niyama-artham*—for the restriction; *hi*—certainly; *karmaëām*—of fruitive activities.

TRANSLATION

O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space and all physical objects.

PURPORT

The word *niyamārtham* ("in order to restrict") is significant in this verse. A conditioned soul falsely identifies with his material senses and thus considers anything giving immediate satisfaction to the body to be good and anything inconvenient or disturbing to be bad. By higher intelligence, however, one recognizes long-term self-interest and danger. For example, medicine may be immediately bitter, but by calculating one's long-term interest one accepts the bitter medicine to cure a disease that is not immediately troublesome but ultimately fatal. Similarly, Vedic literature restricts the sinful propensities of human beings by establishing what is proper and what is improper among all the objects and activities of the material world. Because everyone must eat, the *Vedas* prescribe foods in the mode of goodness and not those which are sinful, such as meat, fish and eggs. Similarly, one is advised to live in a peaceful and pious community and not in association with sinful persons, nor in an unclean or turbulent environment. By designating and restricting the exploitation of the material world, Vedic knowledge gradually brings a conditioned soul to the platform of material goodness. At that stage one becomes eligible to serve the Supreme Personality of Godhead and enter the transcendental stage of life.

It should be remembered that such mere eligibility does not constitute actual qualification; without Kâñëa consciousness mere mundane piety can never qualify a conditioned soul to go back home, back to Godhead. Within this world we are all infected by false pride, which must be diminished through submission to the Vedic injunctions. One who is completely engaged in the loving service of the Lord need not adopt these preliminary methods, for he directly contacts the Personality of Godhead through the spontaneous process of surrender. In the previous verse the Lord explained why Vedic literatures assign different values to the bodies of different living entities, and here the Lord explains the Vedic value system in regard to the material objects that interact with these bodies.

TEXT 8

@k{(SNAs\$aAr"Ae de"zAAnaAma,
@“aöNyaAe's\$aauicaBaR"vaeta,
k{(SNAs\$aAr"Ae'pyas\$aAEvalr"-
k(Lk(q%As\$aMs\$k{(taeir"N Ama,

akâñëa-sāro deçānām
abrahmaëyo 'sucir bhavet
kâñëa-sāro 'py asauvéra-
kékaõäsaàskâteriëam

WORD-FOR-WORD MEANINGS

akâñëa-sāraù—without spotted antelopes; *deçānām*—among places; *abrahmaëyaù*—where there is no devotion to the *brāhmaëas*; *açuciù*—contaminated; *bhavet*—is; *kâñëa-sāraù*—possessing spotted antelopes; *api*—even; *asauvéra*—without saintly cultured men; *kékaõä*—(a place of low-class men, such as) the state of Gayä; *asaàskâta*—where people do not practice cleanliness or purificatory ceremonies; *ëraëam*—where the land is barren.

TRANSLATION

Among places, those bereft of the spotted antelope, those devoid of devotion to the *brähmaëas*, those possessing spotted antelopes but bereft of respectable men, provinces like Kékaöa and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands.

PURPORT

The word *kāñëa-sära* refers to the spotted antelope, whose hide is used by *brahmacārëś* while residing in the *āçrama* of the spiritual master. *Brahmacārëś* never hunt in the forest, but rather accept skins from those animals already deceased. The skin of the black or spotted antelope is also used as a garment by those receiving instruction in the execution of Vedic sacrifice. Therefore, since sacrifice cannot be properly performed in areas bereft of such creatures, these places are impure. Furthermore, although the inhabitants of a particular place may be expert in performing fruitive activities and ritualistic sacrifices, if they are inimical to the devotional service of the Lord, such a place is also polluted. Çréla Bhaktisiddhānta Sarasvatë Öhäkura explains that previously the provinces of Bihar and Bengal were bereft of devotional service to the Lord and were considered impure. Then great Vaiñëavas such as Jayadeva appeared in these territories, converting them into holy places.

The word *asauvéra* indicates those places without *suvéras*, respectable saintly persons. Ordinarily, a person who obeys the state laws is considered a respectable citizen. In the same way, one who strictly obeys the law of God is considered to be a cultured or decent man, *suvéra*. The place where such intelligent persons reside is called *sauvéram*. Kékaöa refers to the modern state of Bihar, which traditionally has been known as a territory of uncivilized men. Even in such provinces, however, any place where saintly persons gather is considered to be holy. On the other hand, a province of generally respectable persons is immediately polluted by the presence of sinful men. *Asaòskāta* indicates lack of external cleanliness, as well as the

absence of purificatory ceremonies for internal cleanliness. Çréla Madhvācārya quotes from the *Skanda Purāṇa* as follows: "Religious persons should reside within an eight-mile radius of rivers, oceans, mountains, hermitages, forests, spiritual cities or places where the *çālagrāma-çēlā* is found. All other places should be considered *kēkaṇḍa*, or contaminated. But if even in such contaminated places black and spotted antelopes are found, one may reside there as long as sinful persons are not also present. Even if sinful persons are present, if the civil power rests with respectable authorities, one may remain. Similarly, one may dwell wherever the Deity of Viñēu is duly installed and worshiped."

The Lord here elaborates upon the theme of piety and sin, which are based on purity and impurity. Thus pure and contaminated places of residence are described here.

TEXT 9

k(maRNyaAe gAuNAvaAna, k(AlaAe
 %"vyata: svata Wva vaA
 yataAe inavataRtae k(maR
 s\$a d"AeSaAe'k(maRk(: sma{ta:

*karmaëyo guëavān kālo
 dravyataù svata eva vā
 yato nivartate karma
 sa doño 'karmakaù smātaù*

WORD-FOR-WORD MEANINGS

karmaëyaù—suitable for executing one's prescribed duty; *guëavān*—pure; *kālaù*—time; *dravyataù*—by achievement of auspicious objects; *svataù*—by its own nature; *eva*—indeed; *vā*—or; *yataù*—due to which (time); *nivartate*—is impeded; *karma*—one's duty; *saù*—this (time); *doñaù*—impure; *akarmakaù*—inappropriate for working properly; *smātaù*—is considered.

TRANSLATION

A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

PURPORT

Having discussed pure and impure places, the Lord now discusses different qualities of time. Certain times, such as the *brāhma-muhūrta*, the last few hours before sunrise, are always auspicious for spiritual advancement. Other times, not auspicious in themselves, become so by achievement of material prosperity that facilitates one's mission in life.

Political, social or economic disturbances that obstruct the execution of one's religious duties are considered inauspicious times. Similarly, a woman is considered contaminated just after childbirth or during her menstrual period. She cannot perform ordinary religious activities at such times, which are therefore inauspicious and impure. Ćṛēla Bhaktisiddhānta Sarasvatē Ōhākura explains that the most auspicious of all times is the moment one achieves the mercy of the Supreme Personality of Godhead. If one neglects the loving service of the Lord, being carried away by sense gratification, he is certainly living in most inauspicious times. Therefore that moment in which one achieves the association of the Supreme Lord or the Lord's pure devotee is the most auspicious time, whereas the moment of losing such association is most inauspicious. In other words, the perfection of life is simply Kāñēa consciousness, by which one transcends the dualities of time and space caused by the three modes of material nature.

TEXT 10

% "vyasya zAuÜ"YazAuÜ"l ca
% "vyaeNA vacanaena ca
s\$ aMs\$ k(Are"NAATa k(Alaena

mah"tvaAlpatayaATa vaA

*dravyasya çuddhy-açuddhé ca
dravyeëa vacanena ca
saàskäreëaätha kälena
mahatvälpatayätha vä*

WORD-FOR-WORD MEANINGS

dravyasya—of an object; *çuddhi*—purity; *açuddhé*—or impurity; *ca*—and; *dravyeëa*—by another object; *vacanena*—by speech; *ca*—and; *saàskäreëa*—by ritual performance; *atha*—or else; *kälena*—by time; *mahatva-alpatayä*—by greatness or smallness; *atha vä*—or else.

TRANSLATION

An object's purity or impurity is established by application of another object, by words, by rituals, by the effects of time or according to relative magnitude.

PURPORT

Cloth is purified by application of clean water and contaminated by application of urine. The words of a saintly *brähmaëa* are pure, but the sound vibration of a materialistic person is contaminated by lust and envy. A saintly devotee explains actual purity to others, whereas a nondevotee makes false propaganda that leads innocent people to commit polluted, sinful activities. Pure rituals are those meant for the satisfaction of the Supreme Lord, while materialistic ceremonies are those that lead their followers into materialistic and demoniac activities. The word *saàskäreëa* also indicates that the purity or impurity of a particular object is ascertained according to the regulations of ritualistic performances. For example, a flower to be offered to the Deity must be purified with water. Flowers or food cannot be offered to the Deity, however, if they have been contaminated by being smelled or tasted before the offering. The word

kālena indicates that certain substances are purified by time and others contaminated by time. Rainwater, for example, is considered pure after ten days' time, and after three days in cases of emergency. On the other hand, certain foods decay in time and thus become impure. *Mahatva* indicates that great bodies of water do not become contaminated, and *alpatayā* means that a small amount of water can easily become polluted or stagnant. In the same way, a great soul is not polluted by occasional contact with materialistic persons, whereas one whose devotion to God is very small is easily carried away and put into doubt by bad association. In terms of combination with other substances, and in terms of speech, ritual, time and magnitude, the purity and impurity of all objects can be ascertained.

Çréla Viçvanātha Cakravarté Ōhākura remarks that impure or decayed food is certainly forbidden for normal persons but is permissible for those who have no other means of subsistence.

TEXT 11

zAftyaAzAftyaATa vaA bauÜ"YaA
s\$ama{Ü"YaA ca yad"Atmanae
@GaM ku(vaRinta ih" yaTaA
de"zAAvasTaAnaus\$aAr"ta:

*çaktyāçaktyātha vā buddhyā
samāddhyā ca yad ātmane
aghaṇ kurvanti hi yathā
deçāvasthānusāratau*

WORD-FOR-WORD MEANINGS

çaktyā—by relative potency; *açaktyā*—impotence; *atha vā*—or; *buddhyā*—in terms of understanding; *samāddhyā*—opulence; *ca*—and; *yat*—which; *ātmane*—to oneself; *agham*—sinful reaction; *kurvanti*—cause; *hi*—indeed; *yathā*—in actuality; *deça*—place; *avasthā*—or one's condition; *anusāratau*—in accordance with.

TRANSLATION

Impure things may or may not impose sinful reactions upon a person, depending on that person's strength or weakness, intelligence, wealth, location and physical condition.

PURPORT

The Lord has described the purity and impurity of different places, times and material objects. According to the laws of nature, that which is impure contaminates a particular person in accordance with that person's situation, as described here. For example, on certain occasions, such as a solar eclipse or just after childbirth, one must restrict the intake of food according to ritualistic injunctions. One who is physically weak, however, may eat without being considered impious. Ordinary persons consider the ten days following childbirth to be most auspicious, whereas one who is learned knows that this period is actually impure. Ignorance of the law does not save one from being punished, but one who consciously commits sinful activities is considered most fallen. Concerning opulence (*samāddhi*), worn-out, dirty clothing or a messy residence are considered impure for a rich man but acceptable for one who is poor. The word *deça* indicates that in a safe and peaceful place one is obligated to strictly perform religious rituals, whereas in a dangerous or chaotic situation one may be excused for occasional negligence of secondary principles. One who is physically healthy must offer obeisances to the Deities, attend religious functions and execute his prescribed duties, but a young child or sickly person may be excused from such activities, as indicated by the word *avasthā*. Ultimately, as Çrëla Rūpa Gosvāmë states,

*anyābhilāñitā-çünyaà
jī āna-karmādy-anāvātam
ānukūlyena kñēānu-
çēlanaà bhaktir uttamā
[Cc. Madhya 19.167]*

"One should render transcendental loving service to the Supreme Lord Kåñëa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (*Bhakti-rasāmāta-sindhu* 1.1.11) One should accept everything which is favorable for the devotional service of Lord Kåñëa and reject whatever is unfavorable. One must learn the process of serving God from the bona fide spiritual master and thus always maintain one's existence pure and free from anxiety. In general, however, when considering the relative purity and impurity of material things, all of the above-mentioned factors must be calculated.

TEXT 12

DaAnyad"AvaRisTatantaUnaAM
r"s\$ataEjas\$acamaRNAAma,
k(AlavaAyvaiçama{ÔaAeyaE:
paAiTaRvaAnaAM yautaAyautaE:

dhānya-dārv-asthi-tantūnāà
rasa-taijasa-carmaëäm
kāla-vāyv-agni-māt-toyaiù
pārthivānāà yutāyutaiù

WORD-FOR-WORD MEANINGS

dhānya—of grains; *dāru*—of wood (in the form of both ordinary objects and sacred utensils); *asthi*—bone (such as elephant tusks); *tantūnām*—and thread; *rasa*—of liquids (oil, ghee, etc.); *taijasa*—fiery objects (gold, etc.); *carmaëäm*—and skins; *kāla*—by time; *vāyu*—by air; *agni*—by fire; *māt*—by earth; *toyaiù*—and by water; *pārthivānām*—(also) of earthen objects (such as chariot wheels, mud, pots, bricks, etc.); *yuta*—in combination; *ayutaiù*—or separately.

TRANSLATION

Various objects such as grains, wooden utensils, things made of bone, thread, liquids, objects derived from fire, skins and earthy objects are all purified by time, by the wind, by fire, by earth and by water, either separately or in combination.

PURPORT

The word *kāla*, or "time," is mentioned here, since all purificatory processes take place within time.

TEXT 13

@maeDyailaæaM yaâena
gAnDalaepaM vyapaAeh"ita
Bajatae 'ak{(itaM tasya
tacC\$AEcaM taAvaïd"Syatae

*amedhya-liptaà yad yena
gandha-lepaà vyapohati
bhajate prakâtià tasya
tac chaucaà tävad iñyate*

WORD-FOR-WORD MEANINGS

amedhya—by something impure; *liptam*—touched; *yat*—that thing which; *yena*—by which; *gandha*—the bad smell; *lepam*—and the impure covering; *vyapohati*—gives up; *bhajate*—the contaminated object again assumes; *prakâtim*—its original nature; *tasya*—of that object; *tat*—that application; *çaucam*—purification; *tävat*—to that extent; *iñyate*—is considered.

TRANSLATION

A particular purifying agent is considered appropriate when its application removes the bad odor or dirty covering of some contaminated object and makes it resume its original nature.

PURPORT

Furniture, kitchen utensils, clothing and other objects are purified by application of abrasion, alkali, acid, water and so on. One thereby removes the bad fragrance or impure coating of such objects, restoring them to their original clean appearance.

TEXT 14

µaAnad"AnatapaAe'vasTaA-
valyaRs\$aMs\$k(Ar"k(maRiBa:
matsma{tyaA caAtmana: zAAEcaM
zAuÜ": k(maARcare"ä," iã"ja:

*snāna-dāna-tapo-'vasthā-
vérya-saàskāra-karmabhiù
mat-smātyā cātmanaù çaucaà
çuddhaù karmācared dvijaù*

WORD-FOR-WORD MEANINGS

snāna—by bathing; *dāna*—charity; *tapaù*—austerity; *avasthā*—by virtue of one's age; *vérya*—potency; *saàskāra*—execution of ritual purification; *karmabhiù*—and prescribed duties; *mat-smātyā*—by remembrance of Me; *ca*—also; *ātmanaù*—of the self; *çaucam*—cleanliness; *çuddhaù*—pure; *karma*—activity; *ācared*—he should perform; *dvijaù*—a twice-born man.

TRANSLATION

The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties and, above all, by remembrance of Me. The *brāhmaëa* and other twice-born men should be duly purified before performing their specific activities.

PURPORT

The word *avasthā* indicates that when boys and girls are young they are kept pure by youthful innocence and that as they grow up they are kept pure through proper education and engagement. By one's individual potency one should avoid sinful activities and the association of those inclined toward sense gratification. The word *karma* here refers to prescribed duties, such as worshiping the spiritual master and the Deity, chanting the *Gāyatrī mantra* three times daily and accepting spiritual initiation. The prescribed duties of the *varēācrama* system automatically purify one from the covering of false ego by dovetailing one's bodily designation in appropriate religious activities. There are specific duties for *brāhmaēas*, *kñātriyas*, *vaiçyas*, *çūdras*, *brahmacārēs*, *gāhasthas*, *vānaprasthas* and *sannyāsēs*, as described previously in this canto by the Lord Himself. The most significant word here is *mat-smātyā* ("by remembrance of Me"). Ultimately, one cannot avoid the infection of illusion through any process except Kāñēa consciousness. The three modes of nature perpetually interact, and one must sometimes fall into the mode of ignorance and sometimes rise to the mode of goodness, uselessly rotating within the kingdom of illusion. But by Kāñēa consciousness, remembrance of the Personality of Godhead, one can actually uproot one's tendency to act against the will of the Absolute Truth. Then one becomes freed from the clutches of *māyā* and goes back home, back to Godhead. As stated in the *Garuòà Purāēa*,

*apavitraù pavitro vā
sarvāvasthāà gato 'pi vā
yaù smaret puēòarékākñāà
sa bāhyābhyantare çuciù*

"Whether one is pure or contaminated, and regardless of one's external situation, simply by remembering the lotus-eyed Personality of Godhead one can internally and externally cleanse one's existence."

Lord Caitanya recommended that we constantly remember the Supreme Lord by chanting His holy names, Hare Kāñēa, Hare Kāñēa, Kāñēa Kāñēa,

Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This sublime process is essential for every human actually desirous of purifying his existence.

TEXT 15

manṭasya ca pair"ÁaAnaM
k(maRzAuiÜ"maRd"paRNAma,
DamaR: s\$ampaâtae SaiÑ"r,"
@DamaRstau ivapayaRya:

*mantrasya ca parijī ānaṁ
karma-çuddhir mad-arpaëam
dharmaù sampadyate ñaòbhir
adharmas tu viparyayaù*

WORD-FOR-WORD MEANINGS

mantrasya—(the purification) of a *mantra*; *ca*—and; *parijī ānam*—correct knowledge; *karma*—of work; *çuddhiù*—the purification; *mat-arpaëam*—offering unto Me; *dharmaù*—religiousness; *sampadyate*—is achieved; *ñaòbhiù*—by the six (purification of place, time, substance, the doer, the *mantras* and the work); *adharmaù*—irreligiosity; *tu*—but; *viparyayaù*—otherwise.

TRANSLATION

A *mantra* is purified when chanted with proper knowledge, and one's work is purified when offered to Me. Thus by purification of the place, time, substance, doer, *mantras* and work, one becomes religious, and by negligence of these six items one is considered irreligious.

PURPORT

One receives a *mantra* from the mouth of a bona fide spiritual master,

who instructs the disciple in the method, meaning and ultimate purpose of the *mantra*. The bona fide spiritual master in this age gives his disciple the *mahā-mantra*, or holy names of God, Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One who chants this *mantra*, considering himself to be the eternal servant of the Lord, gradually learns to chant offenselessly and by such purified chanting quickly achieves the highest perfection of life. The Lord here summarizes His discussion of purity and impurity, which manifest ultimately in religious and irreligious life.

TEXT 16

„(icaÖ"NAAe'ipa d"AeSa: syaAä,"
d"AeSaAe'ipa ivaiDanaA gAuNA:
gAuNAd"AeSaATaRinayamas\$a,
taià"d"Amaeva baADatae

*kvacit guëo 'pi doñaù syäd
doño 'pi vidhinä guëaù
guëa-doñārtha-niyamas
tat-bhidäm eva bād hate*

WORD-FOR-WORD MEANINGS

kvacit—sometimes; *guëaù*—piety; *api*—even; *doñaù*—sin; *syät*—becomes; *doñaù*—sin; *api*—also; *vidhinä*—on the strength of Vedic injunction; *guëaù*—piety; *guëa-doña*—to piety and sin; *ārtha*—regarding; *niyamaù*—restrictive regulation; *tat*—of them; *bhidäm*—the distinction; *eva*—actually; *bād hate*—undoes.

TRANSLATION

Sometimes piety becomes sin, and sometimes what is ordinarily sin becomes piety on the strength of Vedic injunctions. Such special rules in effect eradicate the clear distinction between piety and sin.

PURPORT

The Lord clearly explains here that material piety and sin are always relative considerations. For example, if a neighbor's house is on fire and one chops a hole in the roof so that the trapped family may escape, one is considered to be a pious hero because of the dangerous condition. In normal conditions, however, if one chops a hole in his neighbor's roof or breaks the neighbor's windows, he is considered a criminal. Similarly, one who abandons one's wife and children is certainly irresponsible and thoughtless. If one takes *sannyāsa*, however, and remains fixed on a higher spiritual platform, he is considered to be a most saintly person. Piety and sin therefore depend upon particular circumstances and are at times difficult to distinguish.

According to Çrëla Madhvācārya, persons above the age of fourteen are considered capable of distinguishing between good and bad and are thus responsible for their pious and sinful activities. Animals, on the other hand, being merged in ignorance, cannot be blamed for their offenses or praised for their so-called good qualities, which all arise ultimately from ignorance. Human beings who act like animals, with the idea that one should not feel any guilt but should do whatever one likes, will certainly take birth as animals absorbed in ignorance. And there are other foolish people who, observing the relativity of material piety and sin, conclude that there is no absolute good. It should be understood, however, that Kāñëa consciousness is absolutely good because it involves complete obedience to the Absolute Truth, the Supreme Personality of Godhead, whose goodness is eternal and absolute. Those who are inclined to study material piety and sin ultimately experience frustration due to the relativity and variability of the subject matter. One should therefore come to the transcendental platform of Kāñëa consciousness, which is valid and perfect in all circumstances.

TEXT 17

s\$amaAnak(maARcar"NAM

paitataAnaAM na paAtak(ma,
@AEtpaiÔak(Ae gAuNA: s\$aËÿAe
na zAyaAna: patatyDa:

samāna-karmācaraëaà
patitānāà na pātakam
autpattiko guëaù saì go
na çayānaù pataty adhaù

WORD-FOR-WORD MEANINGS

samāna—equal; *karma*—of work; *ācaraëam*—the performance;
patitānām—for those who are fallen; *na*—is not; *pātakam*—a cause of
falldown; *autpattikaù*—dictated by one's nature; *guëaù*—becomes a good
quality; *saì gaù*—material association; *na*—does not; *çayānaù*—one who is
lying down; *patati*—fall; *adhaù*—further down.

TRANSLATION

**The same activities that would degrade an elevated person do not cause
falldown for those who are already fallen. Indeed, one who is lying on the
ground cannot possibly fall further. The material association that is dictated
by one's own nature is considered a good quality.**

PURPORT

The Lord here further describes the ambiguity in ascertaining material piety and sin. Although intimate association with women is most abominable for a renounced *sannyäse*, the same association is pious for a householder, who is ordered by Vedic injunction to approach his wife at the suitable time for procreation. Similarly, a *brāhmaëa* who drinks liquor is considered to be committing a most abominable act, whereas a *çüdra*, a low-class man, who can moderate his drinking is considered to be self-controlled. Piety and sin on the material level are thus relative considerations. Any member of society, however, who receives *dëkñä*,

initiation into the chanting of the Lord's holy names, must strictly obey the four regulative principles: no eating of meat, fish or eggs, no illicit sex, no intoxication and no gambling. A spiritually initiated person neglecting these principles will certainly fall from his elevated position of liberation.

TEXT 18

yataAe yataAe inavataeRta
ivamaucyaeta tatastata:
WSa DamaAeR na{NAAM °aema:
zAAek(maAeh"BayaApah":

*yato yato nivarteta
vimucyeta tatas tataù
eña dharmo nãëää kñemaù
çoka-moha-bhayäpahaù*

WORD-FOR-WORD MEANINGS

yataù yataù—from whatever; *nivarteta*—one desists; *vimucyeta*—he becomes liberated; *tataù tataù*—from that; *eñaù*—this; *dharmàù*—the system of religion; *nãëäm*—for humans; *kñemaù*—the path of auspiciousness; *çoka*—suffering; *moha*—delusion; *bhaya*—and fear; *apahaù*—which takes away.

TRANSLATION

By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion and fear.

PURPORT

In *Caitanya-caritāmāta* (Antya 6.220) it is stated,

*mahāprabhura bhakta-gaëera vairāgya pradhāna
yāhā dekhi' prēta hana gaura-bhagavān*

"Renunciation is the basic principle sustaining the lives of Çré Caitanya Mahāprabhu's devotees. Seeing this renunciation, Çré Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied."

Because of false ego one considers oneself to be the proprietor and enjoyer of one's activities. Actually, Lord Kāñëa, the Personality of Godhead, is the proprietor and enjoyer of our activities; recognition of this fact in Kāñëa consciousness leads one to real renunciation. Every human being should perform his prescribed duty as an offering to the Supreme Lord. Then there will be no possibility of material entanglement. Lord Kāñëa clearly explains in *Bhagavad-gētā* that prescribed duties performed as an offering to the Lord award liberation from material bondage. Sinful activities cannot be offered to the Lord but must be given up altogether. In effect, the distinction between piety and sin is made so that the living entities will become pious and eligible to surrender to the Supreme Lord. As explained in *Bhagavad-gētā* (7.28),

*yeñāà tv anta-gataà pāpaà
janānāà puëya-karmaëām
te dvandva-moha-nirmuktā
bhajante mää dāòha-vratäù*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

By thorough piety one's life becomes auspicious and freed from lamentation, illusion and fear, and one can then take to the path of Kāñëa consciousness.

TEXT 19

ivaSayaeSau gAuNAADyaAs\$aAta,

pauMs\$a: s\$aËÿstataAe Bavaeta,
s\$aËÿAÔaṭa Bavaetk(Ama:
k(AmaAde"va k(ilana{RNAAma,

viñayeñu guëädhyäsät
puàsaù saì gas tato bhavet
saì gät tatra bhavet kâmaù
kämäd eva kalir nâëäm

WORD-FOR-WORD MEANINGS

viñayeñu—in material objects of sense gratification; *guëa-adhyäsät*—because of presuming them to be good; *puàsaù*—of a person; *saì gaù*—attachment; *tataù*—from that presumption; *bhavet*—comes into being; *saì gät*—from that material association; *tatra*—thus; *bhavet*—arises; *kâmaù*—lust; *kämät*—from lust; *eva*—also; *kaliù*—quarrel; *nâëäm*—among men.

TRANSLATION

One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men.

PURPORT

The actual goal of human life should not be material sense gratification, for it is the basis of conflict in human society. Although the Vedic literature sometimes sanctions sense gratification, the ultimate purpose of the *Vedas* is renunciation, since Vedic culture cannot possibly recommend anything that disturbs human life. A lusty person is easily angered and becomes inimical to anyone frustrating his lusty desires. Since his sex desire can never be satisfied, a lusty person ultimately becomes frustrated with his own sex partner, and thus a "love-hate" relationship develops. A lusty person considers himself to be the enjoyer of God's creation and is therefore full of pride and false prestige. The lusty, proud person will not be attracted to the

process of humble submission at the lotus feet of the bona fide spiritual master. Attraction to illicit sex is thus the direct enemy of Kāñëa consciousness, which depends upon humble submission to the representative of the Supreme Lord. Lord Kāñëa also states in *Bhagavad-gētā* that desire for illicit sex is the all-devouring, sinful enemy of this world.

Because modern society sanctions unrestricted mixing of men and women, its citizens cannot possibly achieve peace; rather, the regulation of conflict becomes the basis of social survival. This is the symptom of an ignorant society falsely accepting the material body as the highest good, as described here by the words *viñayeñu guëädhyäsät*. One who is too affectionate to his own body will inevitably be seized by sex desire.

TEXT 20

k(laeäuR"ivaRSah": ,(AeDas\$a,
tamastamanauvataRtae
tamas\$aA fasyatae pauMs\$aA,
caetanaA vyaAipanal âu"tama,

*kaler durviñahaù krodhas
tamas tam anuvartate
tamasä grasyate puàsaç
cetanä vyäpiné drutam*

WORD-FOR-WORD MEANINGS

kaleù—from quarrel; *durviñahaù*—intolerable; *krodhaù*—anger; *tamaù*—ignorance; *tam*—that anger; *anuvartate*—follows; *tamasä*—by ignorance; *grasyate*—is seized; *puàsaù*—of a man; *cetanä*—the consciousness; *vyäpiné*—broad; *drutam*—swiftly.

TRANSLATION

From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence.

PURPORT

The desire for material association arises from one's propensity to deny that everything is God's energy. Falsely imagining material sense objects to be separate from the Supreme Lord, one desires to enjoy them; such desire gives rise to conflict and quarrel in human society. This conflict inevitably gives rise to great anger, which makes human beings become foolish and destructive. Thus the actual goal of human life is quickly forgotten.

TEXT 21

tayaA ivar"ih"ta: s\$aADaAe
jantau: zAUnyaAya k(lpatae
tataAe'sya svaATaRiva"amzAAe
maUicCR\$tasya ma{tasya ca

*tayā virahitaù sādho
jantuù çünyāya kalpate
tato 'sya svārtha-vibhraàço
mürcchitasya mātasya ca*

WORD-FOR-WORD MEANINGS

tayā—of that intelligence; *virahitaù*—deprived; *sādho*—O saintly Uddhava; *jantuù*—a living creature; *çünyāya*—practically void; *kalpate*—becomes; *tataù*—consequently; *asya*—his; *sva-artha*—from the goals of life; *vibhraàçaù*—downfall; *mürcchitasya*—of him who has become like dull matter; *mātasya*—virtually dead; *ca*—and.

TRANSLATION

O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.

PURPORT

Kāñëa consciousness is so vital and essential that one who has deviated from this progressive path of self-realization is considered to be virtually unconscious, or like a dead person. Since every living entity is part and parcel of Kāñëa, anyone who falsely identifies with the external body is actually unconscious of his real position. Thus it is stated, *çünyäya kalpate*: pursuing that which has no factual existence, he is devoid of any tangible progress or benefit in life. One whose consciousness is absorbed in the nonexistent becomes himself practically nonexistent. In this way, the eternal living entities become fallen, lost in the ocean of material existence, and it is only by the special mercy of the pure devotees of the Lord that they can be rescued. The Lord's devotees therefore instruct the fallen people to chant Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By this process our real consciousness and life can be quickly revived.

TEXT 22

ivaSayaAiBainavaezAena
naAtmaAnaM vaed" naApar"ma,
va{°a jalivak(yaA jalvana,
vyaTa< Bañeva ya: is\$ana,

viñayaābhiniveçena
nātmānaā veda nāparam
vākñā jēvikayā jēvan
vyarthaā bhastreva yaù çvasan

WORD-FOR-WORD MEANINGS

viñaya—in sense gratification; *abhiniveçena*—by overabsorption; *na*—not; *ātmānam*—himself; *veda*—knows; *na*—nor; *aparam*—another; *vākñā*—of a tree; *jēvakayā*—by the life-style; *jēvan*—living; *vyartham*—in vain; *bhastrā*

iva—just like a bellows; *yaù*—who; *çvasan*—is breathing.

TRANSLATION

Because of absorption in sense gratification, one cannot recognize himself or others. Living uselessly in ignorance like a tree, one is merely breathing just like a bellows.

PURPORT

Just as trees, having no means of defending themselves, are always being cut down, similarly, the conditioned souls are constantly being cut down by the cruel laws of nature, which impose innumerable miseries culminating in sudden death. Although foolish people think they are helping themselves and others, they actually do not know their own identity, nor the identities of their so-called friends and relatives. Absorbed in gratifying the senses of the external body, they spend their lives uselessly, without spiritual profit. This useless life-style can be transformed into a perfect life simply by chanting the holy names of God in Kâñëa consciousness, as recommended by Çré Caitanya Mahäprabhu.

TEXT 23

P(laTMauitair"yaM na|NAAM
na TMaeyaAe r"AecanaM par"ma,
TMaeyaAeivava⁰ayaA 'aAe·M(
yaTaA BaESajyar"Aecanama,

*phala-çrutir iyaà nèëääà
na çreyo rocanaà param
çreyo-vivakñayä proktaà
yathä bhaiñajya-rocanam*

WORD-FOR-WORD MEANINGS

phala-çrutiù—the statements of scripture promising rewards; *iyam*—these; *nèëäm*—for men; *na*—are not; *çreyaù*—the highest good; *rocanam*—enticement; *param*—merely; *çreyaù*—the ultimate good; *vivakñayä*—with the idea of saying; *proktam*—spoken; *yathä*—just as; *bhaiñajya*—for taking medicine; *rocanam*—inducement.

TRANSLATION

Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men but are merely enticements for executing beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine.

PURPORT

In the previous verse Lord Kāñëa stated that persons absorbed in sense gratification certainly deviate from the real purpose of human life. But since the *Vedas* themselves promise heavenly sense gratification as the result of sacrifice and austerity, how can such promotion to heaven be considered a deviation from the goal of life? The Lord here explains that the fruitive rewards offered in religious scriptures are merely inducements, like candy that is used to induce a child to take medicine. It is actually the medicine that is beneficial, and not the candy. Similarly, in fruitive sacrifices it is the worship of Lord Viñëu that is beneficial, not the fruitive reward itself. According to *Bhagavad-gëtä*, those professing fruitive rewards to be the ultimate goal of religious scripture are certainly less intelligent fools inimical to the purpose of the Supreme Personality of Godhead. The Lord desires that all conditioned souls be purified and come back home, back to Godhead, for an eternal life of bliss and knowledge. One who opposes the Lord's purpose in the name of religiosity is certainly bewildered about the purpose of life.

TEXT 24

otpaÔyaEva ih" k(AmaeSau
'aANAeSau svajanaeSau ca
@As\$a·(manas\$aAe matyaAR
@AtmanaAe'naTaR\$he"tauSau

*utpattyaiva hi kämeñu
präëeñu sva-janeñu ca
āsakta-manaso martyä
ātmano 'nārtha-hetuñu*

WORD-FOR-WORD MEANINGS

utpattyä eva—simply by birth; *hi*—indeed; *kämeñu*—in objects of selfish desires; *präëeñu*—in vital functions (such as one's duration of life, sense activities, physical strength and sexual potency); *sva-janeñu*—in his family members; *ca*—and; *āsakta-manasaù*—having become attached within the mind; *martyäù*—mortal human beings; *ātmanaù*—of their real self; *anārtha*—of defeating the purpose; *hetuñu*—which are the causes.

TRANSLATION

Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest.

PURPORT

Our attachment to the material body and the bodies of family and friends inevitably leads to unbearable anxiety and suffering. The mind absorbed in the bodily concept of life cannot possibly advance in self-realization, and thus one's hope for an eternal life of bliss and knowledge is defeated by the objects of one's so-called affection. Activities performed in ignorance are beneficial neither for oneself nor others, just as the charitable activities one may perform in a dream bestow no tangible benefit on real people. The conditioned soul is dreaming of a world separate

from God, but any advancement experienced in this dream world is merely hallucination. The Lord states in *Bhagavad-gētā, sarva-loka-maheçvaram*: [Bg. 5.29] He is the supreme enjoyer and Lord of all planets and worlds. Only by Kâñëa consciousness, recognition of the supremacy of God, can one make actual progress in life.

TEXT 25

nataAnaivaäu"Sa: svaATa<
"aAmyataAe va{ijanaADvaina
k(TaM yauHjyaAtpaunastaeSau
taAMstamaAe ivazAtaAe bauDa:

*natān aviduñāu svārthaà
bhrāmyato vâjinādhvani
kathaà yui jyāt punas teñu
tāàs tamo viçato budhaù*

WORD-FOR-WORD MEANINGS

natān—submissive; *aviduñāu*—ignorant; *sva-artham*—of their own interest; *bhrāmyatau*—wandering; *vâjina*—of danger; *adhvani*—upon the path; *katham*—for what purpose; *yui jyāt*—would cause to engage; *punaù*—further; *teñu*—in those (modes of sense gratification); *tān*—them; *tamaù*—darkness; *viçatau*—who are entering; *budhaù*—the intelligent (Vedic authority).

TRANSLATION

Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the *Vedas* further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions?

PURPORT

Materialistic persons are not prepared to renounce society, friendship and love, which are all based on sex indulgence, to instead take to a life of renunciation and self-realization. In order to bring such foolish persons under the canopy of Vedic injunctions, the *Vedas* promise innumerable material rewards, even promotion to heavenly planets, to those who faithfully execute the Vedic injunctions. As explained by the Lord, such rewards are like the candy offered to a child, who then faithfully takes his medicine. Material enjoyment is certainly the cause of suffering, since all enjoyable objects are subject to destruction along with the so-called enjoyer. Material life is simply painful and full of anxiety, frustration and lamentation. We become agitated by seeing a so-called enjoyable object, such as the naked body of a woman, a beautiful residence, a sumptuous tray of food or the expansion of our own prestige, but actually such imagined happiness is simply the intense expectation of a satisfaction that never comes. One remains perpetually frustrated in material existence, and the more one tries to enjoy, the more one's frustration increases. Therefore, the Vedic knowledge, which aims at ultimate peace and happiness on the spiritual platform, cannot possibly authorize the materialistic way of life. Material rewards are employed by the *Vedas* merely as inducements for the conditioned soul to take the medicine, submission to the Supreme Lord, Viñëu, through various types of sacrifice. Those who are *veda-väda-rata* claim that religious scriptures are meant to facilitate sense gratification in the ignorance of conditioned life. The true goal of religion, however, is spiritual liberation, in which material sense gratification ceases to exist. The darkness of bodily attachment cannot exist in the effulgent light of spiritual knowledge. In the ocean of spiritual bliss, the anxiety-ridden apparent pleasure of this world vanishes completely. The true meaning of *veda*, or perfect knowledge, is to surrender to the Supreme Lord in full Kãñëa consciousness for an eternal life of bliss and knowledge as the Lord's faithful servant.

TEXT 26

WvaM vyavais\$ataM ke(icaä,"
@ivaÁaAya ku(bauÜ"ya:
P(la™auitaM ku(s\$auimataAM
na vaed"ÁaA vad"inta ih"

*evaà vyavasitaà kecid
avijì äya kubuddhayaù
phala-çrutià kusumitää
na veda-ji ä vadanti hi*

WORD-FOR-WORD MEANINGS

evam—in this way; *vyavasitam*—the actual conclusion; *kecit*—some people; *avijì äya*—not understanding; *ku-buddhayaù*—having perverted intelligence; *phala-çrutim*—the scriptural statements promising material rewards; *kusumitäm*—flowery; *na*—do not; *veda-ji äù*—those in full knowledge of the *Vedas*; *vadanti*—speak; *hi*—indeed.

TRANSLATION

Persons with perverted intelligence do not understand this actual purpose of Vedic knowledge and instead propagate as the highest Vedic truth the flowery statements of the *Vedas* that promise material rewards. Those in actual knowledge of the *Vedas* never speak in that way.

PURPORT

The followers of the *karma-mémäàsä* philosophy declare that there is no eternal kingdom of God beyond this universe and that one should therefore become a professional performer of Vedic rituals in order to keep oneself in a material heavenly planet. As explained by the Lord to Çré Uddhava in a previous chapter, there is no actual happiness in the material world, since one will inevitably rotate throughout the various planetary environments stretching from heaven to hell and thus always be disturbed within the

material atmosphere. Although the doctor may give a child candy-covered medicine, one who urges the child to eat the candy and throw away the medicine is certainly a great fool. In the same way, the flowery statements of the *Vedas* describing heavenly enjoyment do not award the real fruit of Vedic knowledge but merely supply decorative blossoms of sense gratification. As stated in the *Vedas* (*Āg Veda* 1.22.20), *tad viñēoṁ paramaṁ padaṁ sadā paçyanti sūrayaṁ*. Even the demigods, who are permanent residents of heaven, are always looking to the eternal abode of the Supreme Lord. Foolish people who admire the standard of living in material heaven should therefore note that the demigods themselves are devotees of the Supreme Lord. One should not become a bogus propagator of so-called Vedic knowledge but should take to Kāñēa consciousness and make a genuine solution to the problem of progressing in life.

TEXT 27

k(Aimana: k{(paNAA laubDaA:
pauSpaeSau P(labauÜ"ya:
@içamaugDaA DaUmataAntaA:
svaM laAekM(na ivad"inta tae

*kāminaṁ kāpaēṁ lubdhāṁ
puñpeṇu phala-buddhayaṁ
agni-mugdhā dhūma-tāntāṁ
svaṁ lokaṁ na vidanti te*

WORD-FOR-WORD MEANINGS

kāminaṁ—lusty persons; *kāpaēṁ*—miserly; *lubdhāṁ*—greedy;
puñpeṇu—flowers; *phala-buddhayaṁ*—thinking to be the ultimate fruits;
agni—by fire; *mugdhāṁ*—bewildered; *dhūma-tāntāṁ*—suffocating from
smoke; *svam*—their own; *lokaṁ*—identity; *na vidanti*—do not recognize;
te—they.

TRANSLATION

Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruit of life. Bewildered by the glare of fire and suffocated by its smoke, they cannot recognize their own true identity.

PURPORT

Those attached to female association become proud separatists; desiring everything for their personal gratification and that of their lady friends, they become greedy misers, full of anxiety and envy. Such unfortunate persons mistake the flowery statements of the *Vedas* to be the highest perfection of life. The word *agni-mugdhäù*, "bewildered by fire," indicates that such persons consider Vedic fire sacrifices awarding material benefit to be the highest religious truth, and thus they merge into ignorance. Fire produces smoke, which obscures one's vision. Similarly, the path of fruitive fire sacrifices is cloudy and obscure, without clear understanding of the spirit soul. The Lord here clearly states that fruitive religionists cannot understand their actual spiritual identity, nor do they realize the genuine shelter of the spirit soul in the kingdom of God.

Lord Kāñëa states in *Bhagavad-gētä* (15.15), *vedaiç ca sarvair aham eva vedyau:* all Vedic knowledge is actually meant to lead one to pure love of Godhead. Lord Kāñëa is certainly the Absolute Truth, and to love Him is the ultimate purpose of our existence. The Vedic knowledge patiently tries to bring the conditioned soul to this perfection of pure Kāñëa consciousness.

TEXT 28

na tae maAmaËÿ jaAnainta
ô\$ïd"sTaM ya wdM" yata:
ofTazAñA ÷s\$auta{paAe
yaTaA nalh"Ar"ca^oauSa:

na te mäm aì ga jänanti

*hâdi-sthaà ya idaà yataù
uktha-çasträ hy asu-tâpo
yathä nêhâra-cakñuñau*

WORD-FOR-WORD MEANINGS

na—do not; *te*—they; *mäm*—Me; *aì ga*—My dear Uddhava; *jänanti*—know; *hâdi-stham*—seated within the heart; *yaù*—who is; *idam*—this created universe; *yataù*—from whom it comes; *uktha-çasträù*—who consider Vedic ritual activities to be praiseworthy, or else, for whom their own ritualistic performances are like the weapon that kills the sacrificial animal; *hi*—indeed; *asu-tâpaù*—interested only in sense gratification; *yathä*—just as; *nêhâra*—in fog; *cakñuñau*—those whose eyes.

TRANSLATION

My dear Uddhava, persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from Me and emanates from Me. Indeed, they are just like persons whose eyes are covered by fog.

PURPORT

The word *uktha-çasträù* refers to the chanting of certain Vedic hymns, by which one obtains fruitive results in this world and the next. The word *çastra* also indicates a weapon, and thus *uktha-çastra* also means the weapon used in Vedic sacrifice to kill the sacrificial animal. Persons exploiting Vedic knowledge for bodily gratification are slaughtering themselves with the weapon of materialistic religious principles. They are also compared to those trying to see within a dense fog. The false bodily concept of life, in which one ignores the eternal soul within the body, is a dense fog of ignorance that blocks our vision of God. Lord Kâñëa therefore begins His instruction in *Bhagavad-gétä* by clearing away the dense ignorance of the bodily concept of life. Religion means the law of God. The Lord's final order, or law, is that

every conditioned soul surrender unto Him, learn to serve and love Him, and thus go back home, back to Godhead. This is the process of Kāñëa consciousness.

TEXTS 29-30

tae mae matamaivaÁaAya
par"Ae°aM ivaSayaAtmak(A:
ihM"s\$aAyaAM yaid" r"AgA: syaAä,"
yaÁa Wva na caAed"naA

ihM"s\$aAivah"Ar"A ÷AlabDaE:
pazAuiBa: svas\$auKaecC\$yaA
yajantae de"vataA yaÁaE:
ipata{BaUtapatalna, KalaA:

*te me matam avijī äya
parokñāà viñayātmakāu
hiàsäyāà yadi rāgaù syād
yajī a eva na codanā*

*hiàsä-vihārā hy ālabdhaiù
paçubhiù sva-sukhecchayā
yajante devatā yajī aiù
pitā-bhūta-patēn khalāu*

WORD-FOR-WORD MEANINGS

te—they; *me*—My; *matam*—conclusion; *avijī äya*—without understanding; *parokñām*—confidential; *viñaya-ātmakāu*—absorbed in sense gratification; *hiàsäyām*—to violence; *yadi*—if; *rāgaù*—attachment; *syāt*—may be; *yajī e*—in the sacrificial prescriptions; *eva*—certainly; *na*—there is not; *codanā*—encouragement; *hiàsä-vihārāu*—those who take pleasure in violence; *hi*—indeed; *ālabdhaiù*—which have been slaughtered; *paçubhiù*—by means of the animals; *sva-sukha*—for their own happiness; *icchayā*—with the desire; *yajante*—they worship; *devatāu*—the demigods;

yajī aiù—by sacrificial rituals; *pitā*—the forefathers; *bhūta-patēn*—and the leaders among the ghostly spirits; *khaläù*—cruel persons.

TRANSLATION

Those who are sworn to sense gratification cannot understand the confidential conclusion of Vedic knowledge as explained by Me. Taking pleasure in violence, they cruelly slaughter innocent animals in sacrifice for their own sense gratification and thus worship demigods, forefathers and leaders among ghostly creatures. Such passion for violence, however, is never encouraged within the process of Vedic sacrifice.

PURPORT

The Vedic scriptures sanction occasional animal sacrifice to satisfy cruel, low-class men who cannot live without the taste of flesh and blood. Such concessions, however, are restricted by rigorous obligatory rituals and are meant to gradually discourage animal-killing, just as the exorbitant cost of a liquor license restricts the number of retail outlets selling alcoholic beverages. But unscrupulous persons misconstrue such restrictive sanctions and declare that Vedic sacrifice is meant for killing animals in order to enjoy sense gratification. Being materialistic, they desire to attain the planets of the forefathers or demigods and thus worship such beings. Sometimes materialistic persons are attracted to the subtle life-style of ghosts and worship ghostly creatures. These methods constitute gross ignorance of the Supreme Personality of Godhead, who is the actual enjoyer of all sacrifice and austerity. The demons perform Vedic sacrifice but are inimical to Lord Nārāyaëa, for they consider the demigods, the forefathers or Lord Çiva to be equal to God. Although understanding the authority of Vedic rituals, they do not accept the ultimate Vedic conclusion and therefore never surrender to God. Thus false religious principles flourish in the demoniac societies of the animal-killers. Although in countries like America people outwardly profess to be followers of God alone, actual worship and glorification is offered to innumerable popular heroes such as entertainers, politicians, athletes and other equally insignificant persons.

Animal-killers, being grossly materialistic, are inevitably attracted to the extraordinary features of material illusion; they cannot understand the real platform of Kāñëa consciousness, or spiritual life.

TEXT 31

sva«aAepamamamauM laAek(ma,
@s\$antaM TMavaNAi'ayama,
@AizASaAe ô\$id" s\$aÆÿlpya
tyajantyaTaARna, yaTaA vaiNAk,(

*svapnopamam amuà lokam
asantaà çravaëa-priyam
äçiño hâdi saì kalpya
tyajanty arthän yathä vaëik*

WORD-FOR-WORD MEANINGS

svapna—a dream; *upamam*—equal to; *amum*—that; *lokam*—world (after death); *asantam*—unreal; *çravaëa-priyam*—only enchanting to hear about; *äçiñaù*—mundane achievements in this life; *hâdi*—in their hearts; *saì kalpya*—imagining; *tyajanti*—they give up; *arthän*—their wealth; *yathä*—like; *vaëik*—a businessman.

TRANSLATION

Just as a foolish businessman gives up his real wealth in useless business speculation, foolish persons give up all that is actually valuable in life and instead pursue promotion to material heaven, which although pleasing to hear about is actually unreal, like a dream. Such bewildered persons imagine within their hearts that they will achieve all material blessings.

PURPORT

All over the world people are working hard to achieve perfect sense

gratification in this life or the next. As eternal living beings, part and parcel of Lord Kāñëa, we are naturally endowed with all bliss and knowledge in the association of the Lord. But giving up this exalted position of spiritual bliss and knowledge, we foolishly waste our time pursuing the phantasmagoria of bodily happiness, just like a foolish businessman who squanders his real assets in imaginary business ventures that deliver no real profit.

TEXT 32

r"ja:s\$aÔvatamaAeinaï"A
r"ja:s\$aÔvatamaAejauSa:
opaAs\$aata wn%"mauKyaAna,
de"vaAd"l'a yaTaEva maAma,

rajaù-sattva-tamo-niñöhä
rajaù-sattva-tamo-juñaù
upäsata indra-mukhyän
devädén na yathaiva mäm

WORD-FOR-WORD MEANINGS

rajaù—in the mode of passion; *sattva*—goodness; *tamaù*—or ignorance; *niñöhäù*—established; *rajaù*—passion; *sattva*—goodness; *tamaù*—or ignorance; *juñaù*—who manifest; *upäsate*—they worship; *indra-mukhyän*—headed by Lord Indra; *deva-ädén*—the demigods and other deities; *na*—but not; *yathä eva*—in the proper way; *mäm*—Me.

TRANSLATION

Those established in material passion, goodness and ignorance worship the particular demigods and other deities, headed by Indra, who manifest the same modes of passion, goodness or ignorance. They fail, however, to properly worship Me.

PURPORT

Although the demigods are part and parcel of the Supreme Personality of Godhead, demigod worship fosters the false idea that the demigods exist apart from the Supreme Lord. Such worship is *avidhi-pūrvakam*, or an improper approach to the Absolute Truth. Çréla Madhvācārya quotes from the *Hari-vaṅṇa* that among those primarily in the mode of ignorance there are sometimes manifestations of passion and goodness. Ignorant persons possessing a tendency toward goodness may go to hell but are also allowed a little heavenly pleasure. Thus it can be seen that a man suffering in miserable financial or political conditions sometimes enjoys the company of a beautiful wife, though his general condition is hellish. Those in ignorance mixed slightly with passion simply go to hell, and those purely in the mode of ignorance glide down to the darkest region of hell. Those devoid of devotion to the Supreme Lord are in ignorance in these three categories. Sometimes persons situated in the mode of goodness accept the supremacy of the Supreme Lord but are more attracted to the demigods, believing that through Vedic rituals they can achieve the same standard of living as the demigods. This proud tendency is certainly an obstacle in the loving service of the Supreme Lord and ultimately causes falldown.

TEXTS 33-34

wîe" h" de"vataA yaÁaEr,"
gAtvaA rM"syaAmahe" id"iva
tasyaAnta wh" BaUyaAsma
mah"AzAAlaA mah"Aku(laA:

WvaM pauiSpatayaA vaAcaA
vyaAi°aæamanas\$aAM na{NAAma,
maAinanaAM caAitalaubDaAnaAM
maã"AtaARipa na r"Aecatae

īñōveha devatā yajī air

*gatvā raṅsyāmahe divi
tasyānta iha bhūyāsma
mahā-çälā mahā-kulāu*

*evaṁ puṇpitayā vācā
vyākṛipta-manasāṁ nāḥm
mānināṁ cāti-lubdhānām
mad-vārtāpi na rocate*

WORD-FOR-WORD MEANINGS

iṅvā—offering sacrifice; *iha*—in this world; *devatāu*—to the demigods; *yajī aiu*—by our sacrifices; *gatvā*—going; *raṅsyāmahe*—we shall enjoy; *divi*—in heaven; *tasya*—of that enjoyment; *ante*—at the end; *iha*—on this earth; *bhūyāsmau*—we shall become; *mahā-çälāu*—great householders; *mahā-kulāu*—members of aristocratic families; *evam*—thus; *puṇpitayā*—by the flowery; *vācā*—words; *vyākṛipta-manasām*—for those whose minds are bewildered; *nāḥm*—men; *māninām*—very proud; *ca*—and; *ati-lubdhānām*—extremely greedy; *mad-vārtā*—topics about Me; *api*—even; *na rocate*—have no attraction.

TRANSLATION

The worshipers of demigods think, "We shall worship the demigods in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families." Being excessively proud and greedy, such persons are bewildered by the flowery words of the *Vedas*. They are not attracted to topics about Me, the Supreme Lord.

PURPORT

Real pleasure is found in the transcendental form of the Lord, who is the supreme Cupid, engaging in pastimes of love in the spiritual world. Neglecting the eternal bliss of the Lord's pastimes, the foolish worshipers of the demigods dream of becoming like the Lord, but they achieve exactly the

opposite result. In other words, they continue perpetually in the cycle of birth and death.

TEXT 35

vaed"A "aöAtmaivaSayaAs\$a,
iṭak(ANx"ivaSayaA wmae
par"Ae^oavaAd"A [%Saya:
par"Ae^oaM mama ca i'ayama,

*vedā brahmātma-viñayās
tri-kāëò-a-viñayā ime
parokñā-vādā āñayaù
parokñāà mama ca priyam*

WORD-FOR-WORD MEANINGS

vedäù—the *Vedas*; *brahma-ätma*—the understanding that the soul is pure spirit; *viñayäù*—having as their subject matter; *tri-käëò-a-viñayäù*—divided into three sections (which represent fruitive work, worship of demigods and realization of the Absolute Truth); *ime*—these; *parokñā-vädäù*—speaking esoterically; *āñayaù*—the Vedic authorities; *parokñam*—indirect explanation; *mama*—to Me; *ca*—also; *priyam*—dear.

TRANSLATION

The *Vedas*, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras*, however, deal in esoteric terms, and I also am pleased by such confidential descriptions.

PURPORT

In the previous verses Lord Kāñëa clearly refuted the concept that Vedic knowledge is meant for material enjoyment, and here the Lord summarizes the actual purpose of Vedic literature: self-realization. Although the

conditioned souls are struggling in the network of material energy, their actual existence is transcendental freedom in the kingdom of God. The *Vedas* gradually lift the conditioned soul out of the darkness of illusion and establish him in the eternal loving service of the Lord. As stated in the *Vedānta-sūtra* (4.4.23), *anāvāttiū çabdāt*: "One who properly hears Vedic knowledge does not have to return to the cycle of birth and death."

One may ask why the Lord Himself as well as the Lord's representatives, the Vedic seers and *mantras*, speak in esoteric or indirect terms. As the Lord states in *Bhagavad-gētā*, *nāham prakāçaū sarvasya*: [Bg. 7.25] the Supreme Lord does not allow Himself to be taken cheaply, and thus He is not manifest to superficial or inimical people. Those who are polluted by the material atmosphere are induced to purify themselves through Vedic rituals that offer fruitive results, just as a child is induced to take medicine by the offer of a candy reward. Because of the confidential nature of Vedic exposition, less intelligent persons cannot appreciate the ultimate transcendental purpose of the *Vedas*, and consequently they fall down to the platform of sense gratification.

The term *brahmātma* ("spirit soul") ultimately indicates the Supreme Personality of Godhead, who states in *Bhagavad-gētā* that knowledge of Him is *rāja-guhyam*, the most confidential of all secrets. One who depends upon material sense perception remains in gross ignorance of the Absolute Truth. One who depends upon mental and intellectual speculation may get a clue that the eternal soul and Supersoul are both within the material body. But one who depends upon the Lord Himself, faithfully hearing the Lord's own message in *Bhagavad-gētā*, perfectly understands the entire situation and goes back home, back to Godhead, having fulfilled the true purpose of Vedic knowledge.

TEXT 36

zAbd""aö s\$auäu"baAeRDaM
'aANAein%"yamanaAemayama,
@nantapaArM" gAmBaIrM"

äü"ivaRgAA÷M s\$amau"%o"vata,

çabda-brahma su-durbodhaà
präëendriya-mano-mayam
ananta-päraà gambhëraà
durvigähyaà samudra-vat

WORD-FOR-WORD MEANINGS

çabda-brahma—the transcendental sound of the *Vedas*; *su-durbodham*—extremely difficult to comprehend; *präëa*—of the vital air; *indriya*—senses; *manaù*—and mind; *mayam*—manifesting on the different levels; *ananta-päram*—without limit; *gambhëram*—deep; *durvigähyam*—unfathomable; *samudra-vat*—like the ocean.

TRANSLATION

The transcendental sound of the *Vedas* is very difficult to comprehend and manifests on different levels within the *präëa*, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.

PURPORT

According to Vedic knowledge, the Vedic sound is divided into four phases, which can be understood only by the most intelligent *brähmaëas*. This is because three of the divisions are internally situated within the living entity and only the fourth division is externally manifested, as speech. Even this fourth phase of Vedic sound, called *vaikharé*, is very difficult to understand for ordinary human beings. Çréla Viçvanätha Cakravarté Öhäkura explains these divisions as follows. The *präëa* phase of Vedic sound, known as *parä*, is situated in the *ädhära-cakra*; the mental phase, known as *paçyanté*, is situated in the area of the navel, on the *maëipüraka-cakra*; the intellectual phase, known as *madhyamä*, is situated in the heart area, in the *anähata-cakra*. Finally, the manifest sensory phase of Vedic sound is called *vaikharé*.

Such Vedic sound is *ananta-pāra* because it comprehends all vital energies within the universe and beyond and is thus undivided by time or space. Actually, Vedic sound vibration is so subtle, unfathomable and deep that only the Lord Himself and His empowered followers such as Vyāsa and Nārada can understand its actual form and meaning. Ordinary human beings cannot comprehend all of the intricacies and subtleties of Vedic sound, but if one takes to Kāñḍea consciousness one can immediately understand the conclusion of all Vedic knowledge, namely Lord Kāñḍea Himself, the original source of Vedic knowledge. Foolish persons devote their vital air, senses and mind to sense gratification and thus do not understand the transcendental value of the holy name of God. Ultimately, the essence of all Vedic sound is the holy name of the Supreme Lord, which is not different from the Lord Himself. Since the Lord is unlimited, His holy name is equally unlimited. No one can understand the transcendental glories of the Lord without the Lord's direct mercy. By offenselessly chanting the holy names Hare Kāñḍea, Hare Kāñḍea, Kāñḍea Kāñḍea, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can enter into the transcendental mysteries of Vedic sound. Otherwise the knowledge of the *Vedas* will remain *durvigāhyam*, or impossible to penetrate.

TEXT 37

mayaAepaba{Mih"taM BaU°aA
 “aöNAAnantazAi·(naA
 BaUtaeSau GaAeSaè&paeNA
 ivas\$aeSaUNAeRva la°yatae

*mayopabâḥhitaḥ bhūmnā
 brahmaëānanta-çaktinā
 bhūteṇu ghoṇa-rūpeëa
 viseṇürëeva lakṇyate*

WORD-FOR-WORD MEANINGS

mayā—by Me; *upabâḥhitam*—established; *bhūmnā*—by the unlimited;

brahmaëä—the changeless Absolute; *ananta-çaktinä*—whose potencies have no end; *bhüteñu*—within the living beings; *ghoña-rüpeëa*—in the form of subtle sound, the *oàkära*; *viseñu*—in the subtle fibrous covering of a lotus stalk; *ürëä*—one thread; *iva*—as; *lakñyate*—appears.

TRANSLATION

As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings, I personally establish the Vedic sound vibration in the form of *oàkära* within all living entities. It is thus perceived subtly, just like a single strand of fiber on a lotus stalk.

PURPORT

The Supreme Personality of Godhead personally resides within the heart of every living entity, and from this verse we can understand that the seed of all Vedic knowledge is also situated within all living beings. In this way, the process of awakening Vedic knowledge, and thereby awakening one's eternal relationship with God, is natural and necessary for everyone. All perfection is found within the heart of the living being; as soon as the heart is purified by chanting the holy names of God, that perfection, Kãñëa consciousness, immediately awakens.

TEXTS 38-40

yaTaAeNARnaAiBaôR\$d"yaAä,"
ONAARmauã"matae mauKaAta,
@Ak(AzAAÛ"AeSavaAna, 'aANAAe
manas\$aA s\$pazARè&ipaNAA

C\$nd"AemayaAe'ma{tamaya:
s\$ah"›apad"val%M 'aBau:
Vk(Ar"Aã"YaiÃatas\$pazAR-
svar"AeSmaAntasTaBaUiSataAma,

ivaicaṭaBaASaAivatataAM
C\$nd"AeiBaêtauç&ÔarE":
@nantapaAr"AM ba{h"tal%M
s\$afjatyaAi°apatae svayama,

*yathorëanābhir hādayād
ürëām udvamate mukhāt
ākāçād ghoṇavān prāëo
manasā sparça-rüpiëä*

*chando-mayo 'māta-mayaù
sahasra-padavéà prabhuù
oàkārād vyai jita-sparça-
svaroṇmāntastha-bhūñitām*

*vicitra-bhāñā-vitatäà
chandobhiç catur-uttaraiù
ananta-päräà bâhatéà
sâjaty ākñipate svayam*

WORD-FOR-WORD MEANINGS

yathä—just as; *ürëa-nābhiù*—a spider; *hādayāt*—from its heart; *ürëām*—its web; *udvamate*—emits; *mukhāt*—through its mouth; *ākāçāt*—from the ether; *ghoṇa-vān*—manifesting sound vibration; *prāëaù*—the Lord in the form of the original life air; *manasā*—by means of the primeval mind; *sparça-rüpiëä*—which exhibits the forms of the different phonemes of the alphabet, beginning with the *sparça* letters; *chandaù-mayaù*—comprising all the sacred Vedic meters; *amāta-mayaù*—full of transcendental pleasure; *sahasra-padavém*—which branches out in thousands of directions; *prabhuù*—the Supreme Personality of Godhead; *oàkārāt*—from the subtle vibration *oàkāra*; *vyai jita*—expanded; *sparça*—with the consonant stops; *svara*—vowels; *uñma*—sibilants; *anta-stha*—and semivowels; *bhūñitām*—decorated; *vicitra*—variegated; *bhāñā*—by verbal expressions; *vitatām*—elaborated; *chandobhiù*—along with the metrical arrangements; *catuù-uttaraiù*—each having four syllables more than the previous;

ananta-päräm—limitless; *bâhatêm*—the great expanse of Vedic literature; *sâjati*—He creates; *âkñipate*—and withdraws; *svayam*—Himself.

TRANSLATION

Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Personality of Godhead manifests Himself as the reverberating primeval vital air, comprising all sacred Vedic meters and full of transcendental pleasure. Thus the Lord, from the ethereal sky of His heart, creates the great and limitless Vedic sound by the agency of His mind, which conceives of variegated sounds such as the *sparças*. The Vedic sound branches out in thousands of directions, adorned with the different letters expanded from the syllable *oâ*: the consonants, vowels, sibilants and semivowels. The *Veda* is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.

PURPORT

Çréla Çrédhara Svämé has given an elaborate technical explanation of these three verses, the understanding of which requires extensive linguistic knowledge of the Sanskrit language. The essential point is that transcendental knowledge is expressed through Vedic sound vibration, which is itself a manifestation of the Absolute Truth, the Personality of Godhead. Vedic sound emanates from the Supreme Lord and is vibrated to glorify and understand Him. The conclusion of all Vedic sound vibration is found in *Bhagavad-gétâ*, wherein the Lord states, *vedaïç ca sarvair aham eva vedyau*: [Bg. 15.15] all Vedic knowledge is simply meant to teach us to know and love God. One who always thinks of Lord Kânëa, who becomes the Lord's devotee and who bows down to and worships the Lord with faith and devotion, chanting His holy name, has certainly achieved a perfect understanding of all that is indicated by the word *veda* ("knowledge").

TEXT 41

gAAyaṭyauiSNAgAnauī]pca
ba{h"tal paiĒÿre"va ca
iṭaī]"bjagAtyaitacC\$nd"Ae
÷tyaī"YaitajagAiā"r"Aq%.

*gāyatrī uñēik anuñōup ca
bāhaté paī ktir eva ca
triñōub jagaty aticchando
hy atyañōi-atijagad-virāo*

WORD-FOR-WORD MEANINGS

gāyatré uñēik anuñōup ca—known as Gāyatré, Uñēik and Anuñōup; *bāhaté paī ktiū*—Bāhaté and Paī kti; *eva ca*—also; *triñōub jagaté aticchandaū*—Triñōup, Jagaté and Aticchanda; *hi*—indeed; *atyañōi-atijagat-virāo*—Atyañōi, Atijagaté and Aktivirāo.

TRANSLATION

The Vedic meters are Gāyatré, Uñēik, Anuñōup, Bāhaté, Paī kti, Triñōup, Jagaté, Aticchanda, Atyañōi, Atijagaté and Aktivirāo.

PURPORT

The Gāyatré meter has twenty-four syllables, the Uñēik twenty-eight, the Anuñōup thirty-two, and so on, each meter having four more syllables than the previous one. Vedic sound is called *bāhaté*, or most expansive, and thus it is not possible for ordinary living entities to understand all the technical details in this matter.

TEXT 42

ikM(ivaDaÔae ik(maAcaíe"
ik(manaUâ ivak(lpayaeta,

wtasyaA ô\$d"yaM laAeke(
naAnyAe maãe"d" k(êna

kià vidhatte kim äcañõe
kim anüdyä vikalpayet
ity asyä hâdayaà loke
nänyo mad veda kaçcana

WORD-FOR-WORD MEANINGS

kim—what; *vidhatte*—enjoins (in the ritualistic *karma-käëòa*); *kim*—what; *äcañõe*—indicates (as the object of worship in the *devatä-käëòa*); *kim*—what; *anüdyä*—describing in different aspects; *vikalpayet*—raises the possibility of alternatives (in the *jñäna-käëòa*); *iti*—thus; *asyä*—of Vedic literature; *hâdayam*—the heart, or confidential purpose; *loke*—in this world; *na*—does not; *anya*—other; *mat*—than Me; *veda*—know; *kaçcana*—anyone.

TRANSLATION

In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the *Vedas* are actually prescribing in the ritualistic injunctions of *karma-käëòa*, or what object is actually being indicated in the formulas of worship found in the *upäsanä-käëòa*, or that which is elaborately discussed through various hypotheses in the *jñäna-käëòa* section of the *Vedas*.

PURPORT

The Supreme Personality of Godhead is the Absolute Truth, Lord Çré Kāñëa. Since the Lord is the source, maintainer and ultimate goal of Vedic knowledge, He is *veda-vit*, or the only true knower of Vedic knowledge. So-called philosophers, either Vedic scholars or ordinary men, may give their sectarian opinion, but it is the Lord Himself who knows the confidential purpose of the *Vedas*. The Lord is the only actual shelter and

lovable object for all living entities. As He states in the Tenth Chapter of *Bhagavad-gētā* (10.41):

*yad yad vibhūtimat sattvaà
çrémad ūrjitam eva vā
tad tad evāvagaccha tvaà
mama tejo-'àça-sambhavam*

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." All beautiful, extraordinary and powerful manifestations are insignificant displays of the Lord's own opulences. Although ordinary people may quarrel over the purpose of religion, the actual purpose is one, Kāñëa consciousness, or pure love of Godhead. All Vedic formulas are understood to be preliminary stages leading to the perfect stage of Kāñëa consciousness, in which one fully surrenders to the devotional service of the Lord. The pure devotees of the Lord represent Him within this world and never speak anything which is not authorized by the Lord. Because they are repeating the Lord's own words, they are also to be understood as true knowers of the *Veda*.

TEXT 43

*maAM ivaDaÔae'iBaDaÔae maAM
ivak(lpyaApaAe÷tae tvah"ma,
WtaAvaAna, s\$avaR"vaed"ATaR:
zAbd" @AsTaAya maAM iBad"Ama,
maAyaAmaAṭamanaUâAntae
'aitaiSaDya 'as\$ald"ita*

*māà vidhatte 'bhidhatte māà
vikalpyāpohyate tv aham
etāvan sarva-vedārthau
çabda āsthāya māà bhidām
māyā-mātram anūdyānte
pratiñidhya prasēdati*

WORD-FOR-WORD MEANINGS

mām—Me; *vidhatte*—enjoins in sacrifice; *abhidhatte*—designates as the object of worship; *mām*—Me; *vikalpā*—presented as alternate hypothesis; *apohyate*—am refuted; *tu*—also; *aham*—I; *etāvān*—thus; *sarva-veda*—of all the *Vedas*; *arthaù*—the meaning; *ṣabdaù*—the transcendental sound vibration; *āsthāya*—establishing; *mām*—Me; *bhidām*—material duality; *māyā-mātram*—as simply illusion; *anūdyā*—describing elaborately in different aspects; *ante*—ultimately; *pratiñidhya*—negating; *prasēdati*—becomes satisfied.

TRANSLATION

I am the ritualistic sacrifice enjoined by the *Vedas*, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The *Vedas*, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.

PURPORT

The Lord declared in the previous verse that He alone knows the ultimate purpose of the *Vedas*, and now the Lord reveals that He alone is the ultimate basis and purpose of all Vedic knowledge. The *karma-kāēōa* section of the *Vedas* prescribes ritualistic sacrifices for promotion to heaven. Such sacrifices are the Lord Himself. Similarly, the *upāsanā-kāēōa* section of the *Vedas* designates different demigods as objects of ritualistic worship, and these deities are not different from the Lord Himself, being expansions of the Lord's body. In the *jīāna-kāēōa* section of the *Vedas* different philosophical methods of analysis are presented and refuted. Such knowledge, which analyzes the potency of the Supreme Lord, is not different from Him. Ultimately Lord Kāñēa is everything, because

everything is part and parcel of the Lord's multipotencies. Although Vedic literature entices those absorbed in material duality to begin the Vedic way of life by offering them materially desirable rewards, the *Vedas* eventually refute all material duality by bringing one to the stage of God consciousness, wherein there is nothing different from the Supreme Lord.

Within the Vedic literature there are various injunctions stating that at a particular stage of life one should give up fruitive rituals and take to the path of knowledge. Similarly, other injunctions declare that a self-realized soul should give up the path of speculative knowledge and take directly to the shelter of the Absolute Truth, the Personality of Godhead. But nowhere is there an injunction recommending that one give up the loving service of the Lord, because that is the eternal constitutional position of every living entity. Different philosophical theses are presented and rejected in the *Vedas*, since one who is progressing must give up each previous stage in the advancement of knowledge. For example, one who is addicted to sex enjoyment is taught to accept religious marriage and enjoy sex pleasure with his wife. Such ritualistic knowledge is to be given up when one attains the stage of detachment, whereupon one is recommended to take the renounced order of life. In that stage of life one is forbidden to see or speak with women. When, however, one reaches the perfection of Kâñëa consciousness, wherein the Lord is manifest everywhere, one may engage all living entities, including women, in the loving service of the Lord without danger of spiritual falldown. Thus different injunctions based on progressive stages of spiritual vision are presented and refuted in Vedic literature. Since all such injunctions and processes are ultimately meant for the achievement of Kâñëa consciousness, the loving service of the Lord, they are not different from Lord Kâñëa Himself. The conditioned soul, therefore, should not prematurely stop his progressive march back home, back to Godhead, by foolishly mistaking an intermediate or preliminary stage of advancement as the actual goal of life. One must understand that the Supreme Personality of Godhead, Çré Kâñëa, is the source, maintenance and resting place of everything, and that every living entity is the Lord's eternal servant. In this way one should continue on the Vedic path all the way back home, back to Godhead, for eternal life of bliss and knowledge.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-first Chapter, of the Śrēmad-Bhāgavatam, entitled "Lord Kāñēa's Explanation of the Vedic Path."

22. Enumeration of the Elements of Material Creation

This chapter enumerates and categorizes the natural elements, explains the difference between the male and female natures and describes birth and death.

There are many opinions concerning the number of material elements. But this difference of opinions, brought about by the influence of the illusory energy, is not illogical. All the elements of nature exist everywhere; so authorities who have accepted the illusory potency of the Supreme Personality may propose a variety of theories. The insurmountable illusory energy of God is the root cause of their mutually contradictory arguments.

There is no difference between the ultimate enjoyer and the supreme controller. To presuppose any distinction between them is senseless. Ordinary knowledge is simply a quality of material nature, not of the soul proper. The raw substance of material nature is designated according to its different phases. In the mode of goodness, it is known as knowledge, in the mode of passion as activity, and in the mode of darkness as ignorance. Time is another name of the Supreme Personality of Godhead, and another name for material propensity is *sūtra* or *mahat-tattva*. The twenty-five elements of nature are the Lord, nature, the *mahat*, false ego, ether, air, fire, water, earth, the eyes, the ears, the nose, the tongue, the skin, speech, the hands, the feet, the genitals, the anus, the mind, sound, touch, form, taste and smell.

The unmanifest Supreme Personality merely glances at nature. Material nature, which is under the control of the Supreme Lord, then assumes the forms of causes and effects and carries out the creation, maintenance and destruction of the material world. Even though the *puruṇa* and *prakāṭi* appear nondifferent to superficial vision, there is an ultimate difference between the two. Material creation is produced from the modes of *prakāṭi*, and its quality is transformation. The living entities who are inimical to the Supreme Personality of Godhead take on and give up various kinds of material bodies through the agency of their own material work. But those who are ignorant of the self, because of being bewildered by illusion, do not understand this. The mind, which is filled with ideas of fruitive work, simply takes the senses with it from one body to another, while the soul follows along. Nevertheless, on account of being totally absorbed in sense gratification, one cannot remember his past existence.

The body undergoes nine stages of manifestation, which are brought about by association with the qualities of material nature. These are impregnation, gestation, birth, childhood, youth, maturity, middle age, old age and death. From the death of one's father and the birth of one's son, a person can easily comprehend the rise and fall of his own body. The soul, who is the perceiver, is different from this body. But when there is no knowledge of the true facts, the living entity, confused by the objects of sense gratification, achieves his destinations within the cycle of material existence. Thus the living entity continuously wanders under the spell of material work, taking birth as a sage or a demigod when he is predominated by the mode of goodness, among the demons or human beings when he is predominantly influenced by the mode of passion, and in the species of ghosts, spirits or animals when he is predominated by the mode of ignorance. The spirit soul does not engage in the enjoyment of sense objects; rather, it is the senses that perform this activity. Therefore the living being has no actual need for sense gratificatory pleasures. With the exception of those peaceful personalities who have taken shelter of the lotus feet of the Supreme Personality of Godhead and are dedicated to the divine duty of His service, everyone, including so-called learned scholars, is inevitably overcome by the all-powerful material nature.

TEXTS 1-3

™aloÜ"va ovaAca
k(ita taÔvaAina ivaiezA
s\$aÊÿYaAtaAnyaiSaiBa: 'aBaAe
navaEk(Ad"zA paÂa ‡aINya,
@AtTa tvaimah" zAu™auma

ke(icatSaiÔM"zAitaM 'aAò"r,"
@pare" paÂaivaMzAitaM
s\$aæaEke(nava Saq%. ke(icaca,
catvaAyaerK(Ad"zAApare"
ke(icats\$aæad"zA 'aAò":
SaAex"zAEke(‡ayaAed"zA

WtaAvaÔvaM ih" s\$aÊÿYaAnaAma,
[%SayaAe yaiã"va°ayaA
gAAyainta pa{TagAAyauSmaªa,
wdM" naAe va·u(mahR"is\$a

çré-uddhava uvāca
kati tattvāni viçveça
saì khyātāny āñibhiù prabho
navaikādaça paì ca tréëy
āttha tvam iha çuçruma

kecit ñaò-viàçatià prāhur
apare paì ca-viàçatià
saptaike nava ñaō kecic
catvāry ekādaçāpare
kecit saptadaça prāhuù
ñodaçaike trayodaça

etāvattvaà hi saì khyānām
āñayo yad-vivakñayā
gāyanti pāthag āyuñmann

idaà no vaktum arhasi

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *kati*—how many; *tattväni*—basic elements of creation; *viçva-éça*—O Lord of the universe; *saì khyätäni*—have been enumerated; *āñibhiù*—by great authorities; *prabho*—O my master; *nava*—nine (God, the individual soul, the *mahat-tattva*, false ego and the five gross elements); *ekākaça*—plus eleven (the ten knowledge-acquiring and working senses together with the mind); *pañca*—plus five (the subtle forms of the sense objects); *tréi*—plus three (the modes of goodness, passion and ignorance, making altogether a total of twenty-eight); *ättha*—have stated; *tvam*—You; *iha*—during Your appearance in this world; *çuçruma*—so I have heard; *kecit*—some; *ñāō-viàçatim*—twenty-six; *prāhuù*—they say; *apare*—others; *pañca-viàçatim*—twenty-five; *sapta*—seven; *eke*—some; *nava*—nine; *ñāō*—six; *kecit*—some; *catväri*—four; *ekādaça*—eleven; *apare*—still others; *kecit*—some; *saptadaça*—seventeen; *prāhuù*—say; *ñōdaça*—sixteen; *eke*—some; *trayodaça*—thirteen; *etāvattvam*—such calculations; *hi*—indeed; *saì khyänām*—of the different ways of counting the elements; *āñayaù*—the sages; *yat vivakñayā*—with the intention of expressing what ideas; *gāyanti*—they have declared; *pāthak*—in various manners; *āyuù-man*—O supreme eternal; *idam*—this; *naù*—to us; *vaktum*—to explain; *arhasi*—You should please.

TRANSLATION

Uddhava inquired: My dear Lord, O master of the universe, how many different elements of creation have been enumerated by the great sages? I have heard You personally describe a total of twenty-eight—God, the jéva soul, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen. What did each of these sages have in mind when he calculated the creative elements in such different ways? O

supreme eternal, kindly explain this to me.

PURPORT

Lord Kāñëa thoroughly explained in the previous chapter that Vedic knowledge is not meant for sense gratification but for liberation from material bondage. Now Uddhava presents some intermediate questions that must be answered so the path of liberation will be clear. Different philosophers have historically disagreed over the exact number of material elements, about the existence and nonexistence of particular external objects and about the existence of the soul itself. The *jī'āna-käëòa* section of the *Vedas* aims at liberation through analytic understanding of the material world and of the spirit soul as a transcendental element beyond matter. Ultimately the Supreme Lord Himself stands above all elements and maintains them by His personal potency. Uddhava mentions in numerical terms different methodologies of various sages, citing first the Lord's own opinion. The word *āyūñman*, or "possessing eternal form," is significant in this regard. Since Lord Kāñëa is eternal, He possesses all knowledge of past, present and future and is thus the original and supreme philosopher.

According to Çréla Viçvanātha Cakravarté Öhäkura, the different analytic approaches mentioned by Çré Uddhava are actually not contradictory, since they are different methods of categorizing the same reality. Atheistic speculation on reality does not recognize the existence of God; consequently it is a worthless attempt to explain the truth. The Lord Himself empowers different living entities to speculate and speak on reality in different ways. The actual reality, however, is the Lord Himself, who will now speak to Çré Uddhava.

TEXT 4

™alBagAvaAnauvaAca
yau·M(ca s\$ainta s\$avaRṭa
BaASantae "aAöNAA yaTaA
maAyaAM mad"lyaAmauä,"gA{÷

vad"taAM ikM(nau äu"GARq%ma,

*çré-bhagavän uväca
yuktaà ca santi sarvatra
bhäñante brähmaëä yathä
mäyää madéyam udgähya
vadatää kià nu durghaäm*

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said;
yuktam—reasonably; *ca*—even; *santi*—they are present;
sarvatra—everywhere; *bhäñante*—they speak; *brähmaëä*—*brähmaëas*;
yathä—how; *mäyäm*—the mystic energy; *madéyam*—My;
udgähya—resorting to; *vadatäm*—of those who speak; *kim*—what; *nu*—after
all; *durghaäm*—will be impossible.

TRANSLATION

Lord Kåñëa replied: Because all material elements are present everywhere, it is reasonable that different learned brähmaëas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.

PURPORT

The words *santi sarvatra* in this verse indicate that all material elements are found within each other in gross and subtle forms. In this way there are innumerable ways to categorically describe them. The material world is ultimately illusory, undergoing constant transformation. It may be measured in different ways, just as the mirage of an oasis may be described in different ways, but the Lord's own analysis of twenty-eight elements is perfect and should be accepted. Çréla Jëva Gosvämé states that the word *mäyä* in this verse does not refer to *mahä-mäyä*, or the potency of ignorance, but to the Lord's inconceivable mystic power, which shelters the learned followers of

Vedic knowledge. Each of the philosophers mentioned here reveals a particular aspect of truth, and their theories are not contradictory, since they are simply describing the same phenomena with different categorical systems. Such philosophical disagreement is endless within the material world; thus everyone should unite on the platform of the Lord's own opinion, as stated in this verse. Similarly, in *Bhagavad-gētā* Lord Kāñëa requests all conditioned souls to give up their various forms of worship and surrender unto Him in full Kāñëa consciousness, becoming His devotees. Thus the whole universe can be united in love of Godhead by chanting Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By the Lord's revealing Himself to a sincere devotee, the controversy of analytic philosophy is ended.

TEXT 5

naEtade"vaM yaTaAtTa tvaM
yad"hM" vaicma taÔaTaA
WvaM ivavad"taAM he"tauM
zA·(yaAe mae äu"r"tyayaA:

*naitad evaà yathättha tvaà
yad ahaà vacmi tat tathä
evaà vivadatäà hetuà
çaktayo me duratyayäù*

WORD-FOR-WORD MEANINGS

na—it is not; *etat*—this; *evam*—so; *yathä*—as; *ättha*—say; *tvam*—you; *yat*—which; *aham*—I; *vacmi*—am saying; *tat*—that; *tathä*—thus; *evam*—in this way; *vivadatäm*—for those who argue; *hetum*—over logical reasons; *çaktayaù*—the energies (are impelling); *me*—My; *duratyayäù*—unsurpassable.

TRANSLATION

When philosophers argue, "I don't choose to analyze this particular case in the same way that you have," it is simply My own insurmountable energies that are motivating their analytic disagreements.

PURPORT

Because of the material potencies of the Supreme Lord, mundane philosophers are perpetually arguing about which came first, the chicken or the egg. By the influence of the modes of goodness, passion and ignorance, different philosophers are attracted to different views; and by the influence of the material atmosphere created by the Lord, these philosophers perpetually disagree with one another. The Supreme Lord Himself, however, has given the clear explanation. As stated in *Çrémad-Bhāgavatam* (6.4.31),

*yac-chaktayo vadatāà vādināà vai
vivāda-saàvāda-bhuvo bhavanti
kurvanti caiñāà muhur ātma-mohaà
tasmai namo 'nanta-guēāya bhūmne*

"Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He caused them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my respectful obeisances unto Him."

TEXT 6

*yaAs\$aAM vyaitak(r"Ad"As\$alä,"
ivak(lpaAe vad"taAM pad"ma,
'aAæae zAmad"mae'pyaeita
vaAd"stamanau zAAmyaita*

yäsāà vyatīkarād āséd

*vikalpo vadatäà padam
präpte çama-dame 'pyeti
vādas tam anu çämyati*

WORD-FOR-WORD MEANINGS

yäsām—of which (energies of Mine); *vyatīkarāt*—by the interaction; *āsēt*—has arisen; *vikalpau*—difference of opinion; *vadatām*—of those arguing; *padam*—the subject of discussion; *prāpte*—when one has achieved; *çama*—the ability to fix his intelligence on Me; *dame*—and control of his external senses; *apyeti*—disappears (that difference of opinion); *vādau*—the argument itself; *tam anu*—consequently; *çämyati*—subsides.

TRANSLATION

By interaction of My energies different opinions arise. But for those who have fixed their intelligence on Me and controlled their senses, differences of perception disappear, and consequently the very cause for argument is removed.

PURPORT

Conflicting varieties of perception are created by the interaction of the Lord's material energies in the minds of different philosophers, who staunchly defend their opinions, stating, "This may be the case or perhaps that or the other; or this may not be the case, or perhaps that is not the case." Such logical or rational proposing, doubting, counter-proposing, counteracting, etc., take thousands of different forms and become the basis of argument. Actually, the Supreme Personality of Godhead, Lord Kāñëa, is the basis of all existence, since everything emanates from the Lord, is maintained by the Lord and at the end is merged to rest within the Lord. Lord Kāñëa is *para-tattva*, the highest truth underlying all other dependent truths. In a society of learned persons who have understood the Personality of Godhead to be everything, there is no further cause of philosophical quarrel. Such unity of opinion is not based on the absence of philosophical

inquiry, nor on the stifling of rational discussion, but is the natural result of spiritual enlightenment. So-called philosophers proudly boast that they are searching and researching for the Absolute Truth, yet they somehow consider one who has found the Absolute Truth to be less intelligent than one who has not found it but is searching. Because Lord Kāñëa is the Absolute Truth, one who fully surrenders to the Lord becomes the most learned person.

TEXT 7

par"s\$par"Anau'avaezAAta,
taÔvaAnaAM pauç&SaSaRBa
paAEvaARpayaR'as\$aÊÿYaAnaM
yaTaA va·u(ivaRvai°atama,

parasparānupraveçāt
tattvānāà puruṇārñabha
paurvāparya-prasaṇ khyānaà
yathā vaktur vivakñitam

WORD-FOR-WORD MEANINGS

paraspara—mutual; *anupraveçāt*—because of the entrance (as subtle causes within gross manifestations, and vice versa); *tattvānām*—of the various elements; *puruṇa-āñabha*—O best among men (Uddhava); *paurva*—in terms of prior causes; *aparya*—or of resultant products; *prasaṇ khyānam*—enumeration; *yathā*—however; *vaktuù*—the speaker; *vivakñitam*—wants to describe.

TRANSLATION

O best among men, because subtle and gross elements mutually enter into one another, philosophers may calculate the number of basic material elements in different ways, according to their personal desire.

PURPORT

Material creation takes place as a chain reaction in which subtle elements expand and transform into progressively denser elements. Since a cause is in a sense present within its effect, and the effect is subtly present within the cause, all subtle and gross elements have entered within one another. Thus one may categorize basic material elements in many different ways, assigning various numbers and names according to one's methodology. Although material philosophers proudly assume their individual theories to be supreme, they are all speculating according to their personal proclivities, as described in this and the following verse.

TEXT 8

Wk(isma^aaipa ä{"zyantae
'aivai"Analtar"AiNA ca
paUvaRismana, vaA par"ismana, vaA
taÔvae taÔvaAina s\$avaRzA:

*ekasminn api dācyante
praviññānētarāēi ca
pūrvasmin vā parasmin vā
tattve tattvāni sarvaçaù*

WORD-FOR-WORD MEANINGS

ekasmin—in one (element); *api*—even; *dācyante*—there are seen; *praviññāni*—entered within; *itarāēi*—others; *ca*—also; *pūrvasmin*—in a prior (subtle causal element, such as the dormant presence of ether within its cause, sound); *vā*—either; *parasmin*—or in a later (produced element, such as the subtle presence of sound within its further product, air); *vā*—or; *tattve*—in some element; *tattvāni*—other elements; *sarvaçaù*—in the cases of each of the different enumerations.

TRANSLATION

All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes, since material creation takes place by progressive manifestation of elements from subtle to gross. Thus we can find all material elements within any single element.

PURPORT

Since material elements are present within each other, there are innumerable ways to construe and categorize the material creation of God. Ultimately, however, the significant element is God Himself, who is the basis of all the transformations and permutations of the material cosmos. The creation of the material world takes place by a progression from subtle to gross elements, as explained in the *sāi khyā-yoga* system of Lord Kapila. The example may be given that we find the dormant existence of an earthen pot within mud and also the existence of mud within the earthen pot. Similarly, one element is present within another, and ultimately all elements rest within the Supreme Personality of Godhead, who is simultaneously within everything. By such explanations, Kāñëa consciousness constitutes the ultimate scientific methodology for factually understanding this universe.

TEXT 9

paAEvaARpayaRmataAe'maISaAM
'as\$aÊÿYaAnamaBalps\$aataAma,
yaTaA ivaiva·M(yaã"f†aM
gA{õ"ImaAe yaui·(s\$amBavaAta,

*paurvāparyam ato 'méñäà
prasaì khyānam abhépsatām
yathā viviktaà yad-vaktraà*

gāhēemo yukti-sambhavāt

WORD-FOR-WORD MEANINGS

paurva—considering causal elements to include their manifest products; *aparyam*—or assuming elements to include their subtle causes; *ataù*—therefore; *amēñām*—of these thinkers; *prasaì khyānam*—the counting; *abhépsatām*—who are intending; *yathā*—how; *viviktam*—ascertained; *yat-vaktram*—from whose mouth; *gāhēemaù*—We accept it; *yukti*—of reason; *sambhavāt*—because of the possibility.

TRANSLATION

Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.

PURPORT

Although innumerable philosophers may rationally describe the material creation from different points of view, one cannot perfect one's knowledge without Kāñëa consciousness. An intellectual person should therefore not be falsely proud simply because he has ascertained a particular truth within the material world. The Lord here states that one who follows the Vedic way of analysis will undoubtedly have many insights concerning the material creation. Ultimately, however, one must become a devotee of the Supreme Lord and perfect one's knowledge in Kāñëa consciousness.

TEXT 10

@naAâivaâAyau·(sya
pauç&SasyaAtmavaed"nama,
svataAe na s\$amBavaAd"nyas\$a,

taÔvaÁaAe ÁaAnad"Ae Bavaeta,

*anädy-avidyā-yuktasya
puruñasyātma-vedanam
svato na sambhavād anyas
tattva-jī o jī āna-do bhavet*

WORD-FOR-WORD MEANINGS

anädi—without beginning; *avidyā*—with ignorance; *yuktasya*—who is joined; *puruñasya*—of a person; *ātma-vedanam*—the process of self-realization; *svataù*—by his own ability; *na sambhavāt*—because it cannot occur; *anyaù*—another person; *tattva-jī aù*—the knower of transcendental reality; *jī āna-daù*—the bestower of real knowledge; *bhavet*—must be.

TRANSLATION

Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him.

PURPORT

Although the Lord tolerates different methods of calculating material causes within their effects and material effects within their causes, there cannot be any speculation regarding the two spiritual elements found in this universe, namely the individual soul and the Supersoul. Lord Kāñëa clearly states in this verse that the living entity is incapable of effecting his own enlightenment. The Supreme Lord is *tattva-jī a*, omniscient, and *jī āna-da*, the spiritual master of the entire universe. Çré Uddhava mentioned that some philosophers describe twenty-five elements and others twenty-six. The difference is that the twenty-six elements include a separate category for the individual soul and the Supreme Soul, Lord Kāñëa, whereas the

proponents of twenty-five elements artificially merge the two transcendental categories of *jéva-tattva* and *viñëu-tattva*, hiding the eternal supremacy of the Personality of Godhead.

Knowledge based on the three modes of material nature cannot rise to the transcendental platform, where the Personality of Godhead exists as the supreme enjoyer of eternal spiritual varieties of form, color, flavor, musical sounds and loving affairs. Mundane philosophers simply bounce back and forth between material enjoyment and material renunciation. Being victims of Mâyävâda (impersonal) perception of the Absolute Truth, they cannot achieve the shelter of the Personality of Godhead and thus cannot understand Him. Because foolish, impersonal philosophers consider themselves supreme, they are unable to appreciate that loving service exists on the spiritual platform. Stubbornly rejecting subservience to the Personality of Godhead, the impersonalists are eventually overwhelmed by the illusory potency of the Lord and undergo the miseries of material existence. The Vaiñëavas, on the other hand, are not envious of the Personality of Godhead. They gladly accept His shelter and supremacy, and thus the Lord personally takes charge of His devotees and enlightens them, filling them with His own transcendental bliss. Spiritual service to the Supreme Lord is in this way free from the disappointment and repression of material service.

TEXT 11

pauç&Saeir"yaAer"ḥa
na vaEla°aNyamaNvaipa
tad"nyak(IpanaApaATaAR
ÁaAnaM ca 'ak{(taegAuRNA:

*puruñeçvarayor atra
na vailakñäëyam aëv api
tad-anyakalpanäpärthä
ji änaà ca prakâter guëaü*

WORD-FOR-WORD MEANINGS

puruṇā—between the enjoyer; *ēçvarayoù*—and the supreme controller; *atra*—herein; *na*—there is no; *vailakṇāëyam*—dissimilarity; *aëu*—minute; *api*—even; *tat*—of them; *anya*—as being completely different; *kalpanā*—the imagined idea; *apārthā*—useless; *jī ānam*—knowledge; *ca*—and; *prakāteu*—of material nature; *guëaù*—a quality.

TRANSLATION

According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation.

PURPORT

According to certain philosophers there are twenty-five elements, among which a single category is stipulated for both the individual living entity and the Supreme Lord. Such impersonal knowledge is declared by the Lord to be material: *jī ānaà ca prakāter guëaù*. Such knowledge can, however, be accepted to establish the qualitative identity of the Supreme Lord and the living entities who expand from Him. Materialistic persons sometimes believe that there is a supreme spirit in heaven but also think that human beings are identical with their material bodies and thus qualitatively and perpetually separated from the Supreme Lord. Knowledge of the Lord's qualitative oneness with the living entity, as described in this verse, refutes the materialistic concept of life and partially establishes the Absolute Truth. Çré Caitanya Mahāprabhu described the actual situation as *acintya-bhedābheda-tattva*(96): the supreme controller and the controlled living entities are simultaneously one and different. In the material mode of goodness the oneness is perceived. As one proceeds further, to the stage of *viçuddha-sattva*, or purified spiritual goodness, one finds spiritual variety within the qualitative oneness, completing one's knowledge of the Absolute Truth. The words *na vailakṇāëyam aëv api* boldly affirm that the individual

living entity is indisputably part and parcel of the Supreme Lord and qualitatively one with Him. Any philosophical attempt to separate the living entity from the Supreme Lord and deny his eternal servitude to the Lord is thus refuted. Speculation arriving at the conclusion that the living entity has independent existence separate from the Lord is described here as *apārthā*, useless. Nevertheless, the theory of twenty-five elements is acceptable to the Lord as a preliminary phase in the evolution of spiritual knowledge.

TEXT 12

‘ak{(itagAuRNAs\$aAmyaM vaE
‘ak{(taenaARtmanaAe gAuNAA:
s\$aÔvaM r"jastama wita
isTatyautpaÔyantahe"tava:

*prakâtir guëa-sämyaà vai
prakâter nâtmano guëäù
sattvaà rajas tama iti
sthity-utpatty-anta-hetavaù*

WORD-FOR-WORD MEANINGS

prakâtiù—material nature; *guëa*—of the three modes; *sämyam*—the original equilibrium; *vai*—indeed; *prakâteù*—of nature; *na âtmanaù*—not of the spirit soul; *guëäù*—these modes; *sattvam*—goodness; *rajaù*—passion; *tamaù*—ignorance; *iti*—thus called; *sthiti*—of the maintenance of universal creation; *utpatti*—its production; *anta*—and its annihilation; *hetavaù*—the causes.

TRANSLATION

Nature exists originally as the equilibrium of the three material modes, which pertain only to nature, not to the transcendental spirit soul. These modes—goodness, passion and ignorance—are the effective causes of the

creation, maintenance and destruction of this universe.

PURPORT

In *Bhagavad-gētā* (3.27) it is stated,

*prakāteu kriyamäëäni
guëaiu karmäëi sarvaçaù
ahaì kära-vimüòhätmä
kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature."

The three modes of nature, in their original state of equilibrium, as well as the subsequent creation generated from the modes, are vastly more powerful than the tiny living entity who is controlled by them. The living entity thus cannot be accepted as the actual doer or creator within the material world. The mode of goodness is symptomized by the experience of knowledge, the mode of passion by the experience of work, and the mode of ignorance by the experience of darkness. These modes of material knowledge, work and darkness have no real relation with the transcendental spirit soul, who exhibits his own qualities of eternality, bliss and knowledge (the *sandhiné*, *saàvit* and *hlādiné* potencies of the Supreme Lord). The material modes have no access within the kingdom of God, in the unbounded atmosphere of which the eternal living entity is meant to live.

TEXT 13

*s\$aÔvaM ÁaAnaM r"ja: k(maR
tamaAe'ÁaAnaimah"Aecyatae
gAuNAvyaitak(r": k(Ala:
svaBaAva: s\$aU†amaeva ca*

sattvaà ji'ānaà rajaù karma

*tamo 'ji ānam ihocyate
guëa-vyatikaraù kālaù
svabhāvaù sūtram eva ca*

WORD-FOR-WORD MEANINGS

sattvam—the mode of goodness; *ji ānam*—knowledge; *rajaù*—the mode of passion; *karma*—fruitive work; *tamaù*—the mode of ignorance; *aji ānam*—foolishness; *iha*—in this world; *ucyate*—is called; *guëa*—of the modes; *vyatikaraù*—the agitated transformation; *kālaù*—time; *svabhāvaù*—innate tendency, nature; *sūtram*—the *mahat-tattva*; *eva*—indeed; *ca*—also.

TRANSLATION

In this world the mode of goodness is recognized as knowledge, the mode of passion as fruitive work, and the mode of darkness as ignorance. Time is perceived as the agitated interaction of the material modes, and the totality of functional propensity is embodied by the primeval *sūtra*, or *mahat-tattva*.

PURPORT

The impetus for the interaction of the material elements is the forward movement of time. Because time is passing, the embryo grows within the womb, gradually comes out, grows up, produces by-products, dwindles and dies. All of this is due to the pushing of time. In the absence of the time factor, the material elements do not interact but remain inert in the form of *pradhāna*. Lord Kāñëa is establishing the basic categories of the material world so that human beings can conceive of the Lord's creation. Were the categories not condensed, analysis and conceptualization would be impossible, since the Lord's potencies are infinite. Although there are numerous divisions of material elements within the basic divisions, the spirit soul is always to be understood as a distinct transcendental element, meant for residence in the kingdom of God.

TEXT 14

pauç&Sa: 'ak{(itavyaR·(ma,
@h"ÆÿAr"Ae naBaAe'inala:
jyaAeitar"Apa: i^oaitair"ita
taÔvaAnyau·(Aina mae nava

*puruṇaù prakâtiṛ vyaktam
ahaì kâro nabho 'nilaù
jyotiṛ äpaù kñitiṛ iti
tattväny uktäni me nava*

WORD-FOR-WORD MEANINGS

puruṇaù—the enjoyer; *prakâtiù*—nature; *vyaktam*—the primeval manifestation of matter; *ahaì kâraù*—false ego; *nabhaù*—ether; *anilaù*—air; *jyotiù*—fire; *äpaù*—water; *kñitiù*—earth; *iti*—thus; *tattväni*—the elements of creation; *uktäni*—have been described; *me*—by Me; *nava*—nine.

TRANSLATION

I have described the nine basic elements as the enjoying soul, nature, nature's primeval manifestation of the *mahat-tattva*, false ego, ether, air, fire, water and earth.

PURPORT

Prakâti, or nature, is originally unmanifest and later becomes manifest as the *mahat-tattva*. Although the living entity is *puruṇa*, an enjoyer, the real process by which he can enjoy is by satisfying the transcendental senses of the Lord, just as the hand eats by supplying food to the stomach. Within material nature the living entity becomes a false enjoyer, forgetting his subservience to the Lord. The material elements as well as the living entity and the Supersoul are thus systematically analyzed to demonstrate to the conditioned soul his actual constitutional position beyond material nature.

TEXT 15

™aAeḥaM tvagd"zARnaM „aANAAe
ijaùe"ita ÁaAnazA·(ya:
vaAfpaNyaupasTapaAyvax.~i,,a:
k(maARNyaËÿAeBayaM mana:

*çrotraà tvag darçanaà ghräëo
jihveti ji' äna-çaktayaù
vāk-päëy-upastha-päyv-aì ghriù
karmäëy aì gobhayaà manaù*

WORD-FOR-WORD MEANINGS

çrotram—the sense of hearing; *tvak*—the sense of touch, experienced upon the skin; *darçanam*—sight; *ghräääù*—smell; *jihvā*—the sense of taste, experienced upon the tongue; *iti*—thus; *ji' äna-çaktayaù*—the knowledge-acquiring senses; *vāk*—speech; *päëi*—the hands; *upastha*—the genitals; *päyu*—the anus; *aì ghriù*—and the legs; *karmäëi*—the working senses; *aì ga*—My dear Uddhava; *ubhayam*—belonging to both these categories; *manaù*—the mind.

TRANSLATION

Hearing, touch, sight, smell and taste are the five knowledge acquiring senses, My dear Uddhava, and speech, the hands, the genitals, the anus and the legs constitute the five working senses. The mind belongs to both these categories.

PURPORT

Eleven elements are mentioned in this verse.

TEXT 16

zAbd": s\$ pazAAeR r"s\$aAe gAnDaAe
è&paM caetyaTaRjaAtaya:
gAtyauftyauts\$agARizAlpaAina
k(maARyatanaïs\$aÜ"ya:

*çabdaù sparço raso gandho
rüpaà cety artha-jätayaù
gaty-ukty-utsarga-çilpäni
karmäyatana-siddhayaù*

WORD-FOR-WORD MEANINGS

çabdaù—sound; *sparçaù*—touch; *rasaù*—taste; *gandhaù*—fragrance;
rüpam—form; *ca*—and; *iti*—thus; *artha*—of sense objects; *jätayaù*—the
categories; *gati*—movement; *ukti*—speech; *utsarga*—excretion (by both the
genitals and anus); *çilpäni*—and manufacture; *karma-äyatana*—by the
above-mentioned working senses; *siddhayaù*—accomplished.

TRANSLATION

**Sound, touch, taste, smell and form are the objects of the
knowledge-acquiring senses, and movement, speech, excretion and
manufacture are functions of the working senses.**

PURPORT

Here the word *utsarga* refers to evacuation by the genitals and anus, and
thus constitutes two elements. In this way ten elements are listed here in
two sets of five.

TEXT 17

s\$agAARd"AE 'ak{(ita÷Rsya
k(AyaRk(Ar"NAè&ipaNAl
s\$aÔvaAid"iBagAuRNAEDaRÔae

pauç&SaAe'vya·(wR⁰atae

*sargādau prakâtir hy asya
kārya-kāraëa-rüpiëë
sattvādibhir guëair dhatte
puruño 'vyakta êkñate*

WORD-FOR-WORD MEANINGS

sarga—of creation; *ādau*—in the beginning; *prakātiù*—the material nature; *hi*—indeed; *asya*—of this universe; *kārya*—the manifest products; *kāraëa*—and subtle causes; *rüpiëë*—embodying; *sattva-ādibhiù*—by means of goodness, passion and ignorance; *guëaiù*—the modes; *dhatte*—assumes its position; *puruñau*—the Supreme Lord; *avyaktaù*—not involved in material manifestation; *êkñate*—witnesses.

TRANSLATION

In the beginning of creation nature assumes, by the modes of goodness, passion and ignorance, its form as the embodiment of all subtle causes and gross manifestations within the universe. The Supreme Personality of Godhead does not enter the interaction of material manifestation but merely glances upon nature.

PURPORT

The Personality of Godhead is not subject to transformation like the subtle and gross material elements. Thus the Lord is *avyakta*, or not materially manifest at any stage of cosmic evolution. Regardless of the specific method of cataloging the material elements, the Lord remains the ultimate creator, maintainer and annihilator of the total cosmic situation.

TEXT 18

vya·(Ad"AyaAe ivaku(vaARNAA

DaAtava: pauç&Sae^oayaA
labDavalayaAR: s\$a{jantyaNxM"
s\$aMh"taA: 'ak{(taebaRlaAta,

vyaktädäyo vikurväää
dhätavaù puruñekñayä
labdha-véryäù sājanty aëòaa
saèhataù prakâter balät

WORD-FOR-WORD MEANINGS

vyakta-ädayaù—the *mahat-tattva* and so on; *vikurväääù*—undergoing transformation; *dhätavaù*—the elements; *puruña*—of the Lord; *ekñayä*—by the glance; *labdha*—having attained; *véryäù*—their potencies; *sājanti*—they create; *aëòam*—the egg of the universe; *saèhataù*—amalgamated; *prakâteù*—of nature; *balät*—by the power.

TRANSLATION

As the material elements, headed by the *mahat-tattva*, are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated by the power of nature, they create the universal egg.

TEXT 19

s\$aæaEva DaAtava wita
taṭaATaAR: paÂa KaAd"ya:
ÁaAnamaAtmaAeBayaADaAr"s\$a,
tataAe de"he"in%"yaAs\$ava:

saptaiva dhätava iti
taträrthäù pai ca khādayaù
jī ānam ātmobhayādhāras
tato dehendriyāsavaù

WORD-FOR-WORD MEANINGS

sapta—seven; *eva*—indeed; *dhātavaù*—elements; *iti*—thus saying; *tatra*—therein; *arthäù*—the physical elements; *pañca*—five; *kha-ādayaù*—beginning with ether; *jī ānam*—the spirit soul, who is the possessor of knowledge; *ātmā*—the Supreme Soul; *ubhaya*—of both (the seen nature and the *jēva* who is its seer); *ādhāraù*—the fundamental basis; *tataù*—from these; *deha*—the body; *indriya*—senses; *asavaù*—and vital airs.

TRANSLATION

According to some philosophers there are seven elements, namely earth, water, fire, air and ether, along with the conscious spirit soul and the Supreme Soul, who is the basis of both the material elements and the ordinary spirit soul. According to this theory, the body, senses, life air and all material phenomena are produced from these seven elements.

PURPORT

Having explained His own viewpoint, the Lord now summarizes various other analytic methodologies.

TEXT 20

Saix"tyaṭaAipa BaUtaAina
paĀa Sai": par": paumaAna,
taEyauRwta @Atmas\$amBaUtaE:
s\$a{"îe"dM" s\$amapaAivazAta,

*ñāò ity atrāpi bhūtāni
pañ ca ñāñhaù paraù pumān
tair yuita ātma-sambhūtaiù
sāñvedaà samapāviṣat*

WORD-FOR-WORD MEANINGS

ñai—six; *iti*—thus; *atra*—in this theory; *api*—also; *bhütāni*—the elements; *pañca*—five; *ñaiṇha*—the sixth; *para*—the transcendental; *pumān*—Supreme Personality; *tai*—with those (five gross elements); *yukta*—conjoined; *ātma*—from Himself; *sambhūtai*—created; *sāñvā*—sending forth; *idam*—this creation; *samupāviṣat*—He entered within it.

TRANSLATION

Other philosophers state that there are six elements—the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Personality of Godhead. That Supreme Lord, endowed with the elements that He has brought forth from Himself, creates this universe and then personally enters within it.

PURPORT

Çréla Çrédhara Svāmé states that according to this philosophy, the ordinary living entity is included within the category of the Supersoul. This theory thus accepts only the Supreme Personality of Godhead and the five physical elements.

TEXT 21

catvaAyaR"vaeita taṭaAipa
taeja @ApaAe'aamaAtmana:
jaAtaAina taEir"dM" jaAtaM
janmaAvayaivana: Kalau

*catvāry eveti tatrāpi
teja āpo 'nnam ātmana
jātāni tair idaṁ jātaṁ*

janmävayavinaù khalu

WORD-FOR-WORD MEANINGS

catväri—four; *eva*—also; *iti*—thus; *tatra*—in that case; *api*—even; *tejaù*—fire; *äpaù*—water; *annam*—earth; *ätmanaù*—from the Self; *jätäni*—all arising; *taiù*—by them; *idam*—this cosmos; *jätam*—has come about; *janma*—the birth; *avayavinaù*—of the manifest product; *khalu*—indeed.

TRANSLATION

Some philosophers propose the existence of four basic elements, of which three—fire, water and earth—emanate from the fourth, the Self. Once existing, these elements produce the cosmic manifestation, in which all material creation takes place.

TEXT 22

s\$aÊÿYaAnae s\$aæad"zAke(
BaUtamaA†aein%"yaAiNA ca
paÂa paÂaEk(manas\$aA
@AtmaA s\$aæad"zA: sma{ta:

saì khyäne saptadaçake
bhüta-mätrendriyäëi ca
paì ca paì caika-manasä
ätmä saptadaçaù smâtaù

WORD-FOR-WORD MEANINGS

saì khyäne—in the enumeration; *saptadaçake*—in terms of seventeen elements; *bhüta*—the five gross elements; *mättra*—the five subtle perceptions pertaining to each; *indriyäëi*—and the five corresponding senses; *ca*—also; *paì ca paì ca*—in groups of five; *eka-manasä*—along with the one mind; *ätmä*—the soul; *saptadaçaù*—as the seventeenth; *smâtaù*—is

so considered.

TRANSLATION

Some calculate the existence of seventeen basic elements, namely the five gross elements, the five objects of perception, the five sensory organs, the mind, and the soul as the seventeenth element.

TEXT 23

taã"tSaAex"zAs\$aÊÿYaAnae
@AtmaEva mana ocyatae
BaUtaein%"yaAiNA paÂaEva
mana @AtmaA ‡ayaAed"zA

*tadvat ñòàça-saì khyāne
ätmaiva mana ucyate
bhütendriyāëi paī caiva
mana ätmā trayodaça*

WORD-FOR-WORD MEANINGS

tadvat—similarly; *ñòàça-saì khyāne*—in counting sixteen; *ätmā*—the soul; *eva*—indeed; *manaù*—as the mind; *ucyate*—is identified; *bhüta*—the five gross elements; *indriyāëi*—the senses; *paī ca*—five; *eva*—certainly; *manaù*—the mind; *ätmā*—the soul (both the individual soul and the Supersoul); *trayodaça*—thirteen.

TRANSLATION

According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

PURPORT

According to the theory of thirteen elements, the sense objects—aroma, taste, form, touch and sound—are considered by-products of the interaction of the senses and physical matter.

TEXT 24

Wk(Ad"zAtva @AtmaAs\$aAE
mah"ABaUtaein%"yaAiNA ca
@í"AE 'ak{(tayaêEva
pauç&Saê navaetyaTa

*ekādaçatva ātmāsau
mahā-bhütendriyāëi ca
aññau prakātayaç caiva
puruñaç ca navety atha*

WORD-FOR-WORD MEANINGS

ekādaçatve—in the consideration of eleven; *ātmā*—the soul; *asau*—this; *mahā-bhüta*—the gross elements; *indriyāëi*—the senses; *ca*—and; *aññau*—eight; *prakātayaù*—natural elements (earth, water, fire, air, ether, mind, intelligence and false ego); *ca*—also; *eva*—certainly; *puruñaù*—the Supreme Lord; *ca*—and; *nava*—nine; *iti*—thus; *atha*—furthermore.

TRANSLATION

Counting eleven, there are the soul, the gross elements and the senses.
Eight gross and subtle elements plus the Supreme Lord would make nine.

TEXT 25

wita naAnaA'as\$aÊÿYaAnaM
taÔvaAnaAma{iSaiBa: k{(tama,

s\$ava< nyaAyyaM yauī-(maÔvaAä,"
ivaäu"SaAM ik(mazAAeBanama,

*iti nānā-prasaī khyānaà
tattvānām āñibhiù kātam
sarvaà nyāyyaà yuktimattvād
viduñāà kim açobhanam*

WORD-FOR-WORD MEANINGS

iti—in these ways; *nānā*—various; *prasaī khyānam*—enumeration; *tattvānām*—of the elements; *āñibhiù*—by the sages; *kātam*—has been done; *sarvam*—all this; *nyāyyam*—logical; *yukti-mattvāt*—because of the presentation of rational arguments; *viduñām*—of those who are learned; *kim*—what; *açobhanam*—lack of brilliance.

TRANSLATION

Thus great philosophers have analyzed the material elements in many different ways. All of their proposals are reasonable, since they are all presented with ample logic. Indeed, such philosophical brilliance is expected of the truly learned.

PURPORT

The material world has been analyzed in innumerable ways by innumerable brilliant philosophers, but the conclusion is always one—the Supreme Personality of Godhead, Vāsudeva. Aspiring philosophers need not waste their precious time showing off their intellectual brilliance, because there is little left to analyze on the material platform. One should simply surrender to the Absolute Truth, the supreme element, Lord Çré Kāñëa, and uncover one's eternal consciousness of God.

TEXT 26

™aloÜ"va ovaAca
'ak{(ita: pauç&SaêAeBaAE
yaâpyaAtmaivala°aNAAE
@nyaAenyaApaA™ayaAtk{(SNA
ä{"zyatae na iBad"A tayaAe:
'ak{(taAE la°yatae ÷AtmaA
'ak{(itaê taTaAtmaina

çré-uddhava uvāca
prakātiù puruṇaḥ cobhau
yadi apy ātma-vilakṣaṇau
anyonyāpāçrayāt kṣaṇa
dāçyate na bhidā tayoḥ
prakātau lakṣyate hy ātmā
prakātiḥ ca tathātmani

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; prakātiù—nature; puruṇaù—the enjoyer, or living entity; ca—and; ubhau—both; yadi api—although; ātma—constitutionally; vilakṣaṇau—distinct; anyonya—mutual; apāçrayāt—because of shelter; kṣaṇa—O Lord Kṣaṇa; dāçyate na—it does not appear; bhidā—any difference; tayoḥ—between them; prakātau—within nature; lakṣyate—is apparently seen; hi—indeed; ātmā—the soul; prakātiù—nature; ca—and; tathā—also; ātmani—in the soul.

TRANSLATION

Çré Uddhava inquired: Although nature and the living entity are constitutionally distinct, O Lord Kṣaṇa, there appears to be no difference between them, because they are found residing within one another. Thus the soul appears to be within nature and nature within the soul.

PURPORT

Çré Uddhava here expresses the doubt that arises in the heart of an

ordinary conditioned soul. Although the Vedic scriptures declare that the material body is a temporary fabrication of the material modes of nature, the conscious living entity within the body is actually an eternal spirit soul. In *Bhagavad-gētā* Lord Kāñëa has declared the material elements constituting the body to be His separated, inferior energy, whereas the living entity is the superior, conscious energy of the Lord. Still, in conditioned life the material body and conditioned soul appear inseparable and thus nondifferent. Because the living entity enters the womb of a mother and gradually comes out in a developed body, the soul appears to have entered deeply within material nature. Similarly, by the soul's identification with the material body, the body appears to enter deeply within the consciousness of the soul. What is more, the body cannot exist without the presence of the soul. By this apparent mutual dependence, the difference between the body and soul is obscured. Çré Uddhava therefore questions the Lord in order to clarify this issue.

TEXT 27

WvaM mae pauNx"r"lk(A°a
mah"AntaM s\$aMzAyaM ô\$id"
Ce\$ÔaumahR"is\$a s\$avaRÁa
vacaAeiBanaRyanaEpauNAE:

evaà me puëòaréka-kñā
mahāntaà saàçayaà hādi
chettum arhasi sarva-ji a
vacobhir naya-naipuëaiù

WORD-FOR-WORD MEANINGS

evam—thus; *me*—my; *puëòaréka-akñā*—O lotus-eyed Lord; *mahāntam*—great; *saàçayam*—doubt; *hādi*—within my heart; *chettum*—cut; *arhasi*—You should please; *sarva-ji a*—O omniscient one; *vacobhiù*—with Your words; *naya*—in reasoning; *naipuëaiù*—very expert.

TRANSLATION

O lotus-eyed Kāñëa, O omniscient Lord, kindly cut this great doubt out of my heart with Your own words, which exhibit Your great skill in reasoning.

PURPORT

Çré Uddhava requests Lord Kāñëa to clearly demonstrate the difference between the material body and the spirit soul.

TEXT 28

tvaÔaAe ÁaAnaM ih" jalvaAnaAM
'amaAeSastae'ṭa zAi·(ta:
tvamaeva ÷AtmamaAyaAyaA
gAitaM vaetTa na caApar":

*tvatto ji' ānaà hi jēvānāà
pramoñas te 'tra çaktitaù
tvam eva hy ātma-māyāyā
gatià vettha na cāparaù*

WORD-FOR-WORD MEANINGS

tvattaù—from You; *ji' ānam*—knowledge; *hi*—indeed; *jēvānām*—of the living beings; *pramoñāù*—stealing away; *te*—Your; *atra*—in this knowledge; *çaktitaù*—by the potency; *tvam*—You; *eva*—alone; *hi*—indeed; *ātma*—Your own; *māyāyāù*—of the illusory potency; *gatiṁ*—the real nature; *vettha*—You know; *na*—not; *ca*—and; *aparaù*—any other person.

TRANSLATION

From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.

PURPORT

As stated in *Bhagavad-gétä*, *mattaù smâtir jî änam apohanaà ca*: [Bg. 15.15] "From Me come remembrance, knowledge and forgetfulness." By the Lord's causeless mercy one is enlightened with knowledge, and by the Lord's illusory potency that knowledge vanishes and one is merged into ignorance. Those bewildered by *mâyä* cannot understand the difference between the material body and the spirit soul and thus should hear from the Lord Himself to remove this illusory covering.

TEXT 29

™aIBagAvaAnauvaAca
'ak{(ita: pauç&Saêeita
ivak(lpa: pauç&SaSaRBa
WSa vaEk(Air"k(: s\$agAAeR
gAuNAvyaitak(r"Atmak(:

çré-bhagavän uväca
prakâtiù puruñaç ceti
vikalpaù puruñarñabha
eña vaikärikaù sargo
guëa-vyatikarätmakaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said;
prakâtiù—nature; *puruñaù*—the enjoyer, living entity; *ca*—and; *iti*—thus;
vikalpaù—complete distinction; *puruña-âñabha*—O best among men;
eñaù—this; *vaikärikaù*—subject to transformation; *sargaù*—creation;
guëa—of the modes of nature; *vyatikara*—the agitation; *ätmakaù*—based upon.

TRANSLATION

The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of the modes of nature.

PURPORT

The word *puruṣa* indicates the living entity and also the Supreme Lord, who is the supreme living entity. Material nature, subject to transformation, is full of duality, whereas the Lord is one and absolute. Material nature is dependent on its creator, maintainer and annihilator; the Lord, however, is completely self-reliant and independent. In the same way, material nature is unconscious and dull, lacking self-awareness, whereas the Supreme Lord is self-sufficient omniscience. The individual living entity shares the eternality, bliss and knowledge of the Personality of Godhead and is also completely distinct from material nature.

The word *sarga* here refers to the material amalgamation of the body, which covers the living entity. The material body undergoes constant transformation and is thus clearly different from the living entity, who is eternally the same. In the transcendental kingdom of God there is no conflict or agitation caused by creation, maintenance and destruction as exhibited in the material world. There all variety is resolved in the transcendental loving experience of Kāñṛea consciousness, the natural constitutional position of the soul.

TEXT 30

mamaAËÿ maAyaA gAuNAmayyanaek(DaA
ivak(lpabauÜ"lê gAuNAEivaRDaÔae
vaEk(Air"k(iñivaDaAe'DyaAtmamaek(ma,
@TaAiDadE"vamaiDaBaUtamanyata,

*mamāi ga māyā guëa-mayy anekadhā
vikalpa-buddhéc ca guëair vidhatte*

*vaikārikas tri-vidho 'dhyātmam ekam
athādhidaivam adhibhūtam anyat*

WORD-FOR-WORD MEANINGS

mama—My; *aī ga*—My dear Uddhava; *māyā*—material energy; *guëa-mayē*—consisting of the three modes; *anekadhā*—manifold; *vikalpa*—different manifestations; *buddhēu*—and perceptions of these differences; *ca*—and; *guëaiū*—by the modes; *vidhatte*—establishes; *vaikārikaū*—the full-blown manifestation of transformations; *tri-vidhaū*—having three aspects; *adhyātmam*—called *adhyātma*; *ekam*—one; *atha*—and; *adhidaivam*—*adhidaiva*; *adhibhūtam*—*adhibhūta*; *anyat*—another.

TRANSLATION

My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: *adhyātmic*, *adhidaivic* and *adhibhautic*.

PURPORT

The word *vikalpa-buddhēu* indicates that consciousness within various material bodies reveals different aspects of the Lord's creation. Birds such as seagulls glide on the ocean breezes, experiencing the Lord's creation of wind and altitude. The fish experience life within the water, and other creatures intimately experience life within trees or within the earth. Human society affords its own varieties of awareness, and similarly in heaven and hell different experiences are available. All types of material consciousness are transformations of the three modes of material nature, the expansions of the Lord's illusory energy.

TEXT 31

ä{"faUpamaAk<(vapaur"ṭa r"n'ae
par"s\$parM" is\$aDyaita ya: svata: Kae
@AtmaA yade"SaAmapar"Ae ya @Aâ:
svayaAnauBaUtyaAiKalais\$aÜ"is\$aiÜ":

*dāk rūpam ārkāṇ vāpura atra randhre
parasparaṇ sidhyati yau svataṇ khe
ātmā yad eṇām aparō ya ādyaṇ
svayānubhūtyākhila-siddha-siddhiṇ*

WORD-FOR-WORD MEANINGS

dāk—the function of sight (as *adhyātma*); *rūpam*—visible form (as *adhibhūta*); *ārkam*—of the sun; *vapuṇ*—the partial image (as *adhidaiva*); *atra*—in this; *randhre*—aperture (of the eyeball); *parasparam*—mutually; *sidhyati*—cause the manifestation of each other; *yau*—which; *svataṇ*—by its own power; *khe*—in the sky; *ātmā*—the Supersoul; *yat*—which; *eṇām*—of these (three features); *aparaṇ*—separate; *yau*—who; *ādyaṇ*—the original cause; *svayā*—by His own; *anubhūtyā*—transcendental experience; *akhila*—of all; *siddha*—manifest phenomena; *siddhiṇ*—the source of manifestation.

TRANSLATION

Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

PURPORT

Form is recognized by the function of the eye, and the eye's function is understood by the presence of perceivable form. This interaction of sight and form further depends on the presence of light provided by the

demigods, whose service of universal management depends on the presence of those who are to be managed, namely the living entities experiencing form with their eyes. Thus the three factors-*adhyātma*, represented by the senses such as the eye; *adhibhūta*, the sense objects such as form; and *adhidaiva*, the influence of the controlling deities—*exist in an interdependent relationship*.

The sun globe itself is said to be self-manifest, self-luminous and self-experiencing; it does not share the interdependence of the senses and sense objects although facilitating their function. Similarly, the Supreme Personality of Godhead facilitates the interdependent experiences of all living entities. For example, newspapers, radio and television reveal world events to the mass of people. Parents reveal facts about life to their children, teachers to their students, friends to friends, and so on. The government manifests its will to the people and the people to their government. The sun and moon reveal the visual forms of all objects, and the perception of sound reveals audible form. The vibrations of particular types of music or rhetoric reveal the inner feelings of other living beings, and other types of knowledge are revealed by aroma, touch and taste. In this way, through the interaction of the senses and mind with innumerable sense objects, different types of knowledge are acquired. All such informative interactions, however, depend upon the supreme illuminating power of the Personality of Godhead. As stated in *Brahma-saṅhitā* (5.52), *yac-cakñur eña savitā sakala-grahāḥ*: "Among all the planets the sun is considered the eye of the Supreme Lord." The Personality of Godhead is eternally omniscient by His own transcendental potency, and thus no one can reveal anything to the Lord about anything. Still, Lord Kāñḍa humbly accepts our prayers offered in Kāñḍa consciousness. In conclusion, Lord Kāñḍa clearly explains here that His sublime characteristics are completely different from those of the manifest universe. The Lord is therefore the supreme transcendental entity, free from all material influence.

TEXT 32

WvaM tvagAAid" T^mavaNAAid" ca⁰aur,"

ijaù"Aid" naAs\$aAid" ca icaÔayau.(ma,

*evaà tvag-ädi çravaëädi cakñur
jihvädi näsädi ca citta-yuktam*

WORD-FOR-WORD MEANINGS

evam—in the same way; *tvak-ädi*—the skin, the sensation of touch and the demigod of the wind, Väyu; *çravaëa-ädi*—the ears, the sensation of sound and the demigods of the directions; *cakñuù*—the eyes (described in the previous verse); *jihvä-adi*—the tongue, the sensation of taste and the god of water, Varuëa; *näsa-ädi*—the nose, the sensation of smell and the Açviné-kumāras; *ca*—also; *citta-yuktam*—along with consciousness (implying not only conditioned consciousness together with the object of that consciousness and the presiding Deity Vāsudeva, but also the mind together with the object of thought and the moon-god Candra, intelligence with the object of intelligence and Lord Brahmā, and false ego together with the identification of false ego and Lord Rudra).

TRANSLATION

Similarly, the sense organs, namely the skin, ears, eyes, tongue and nose—as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego—can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

PURPORT

The individual soul has no permanent relationship with the inter dependent material functions of the senses, sense objects and controlling deities. The living entity is originally pure spirit soul and is meant to depend on the Personality of Godhead in the spiritual world. It is useless to try to analyze matter and spirit within the same categories, since they belong to different potencies of the Supreme Lord. Thus the act of spiritually perceiving the Supreme Lord, His abode and one's own self is an entirely

anti-material process realized within pure Kāñëa consciousness.

TEXT 33

yaAe's\$aAE gAuNA°aAeBak{(taAe ivak(Ar":
'aDaAnamaUlaAnmah"ta: 'as\$aUta:
@hM" iṭava{nmaAeh"ivak(lpahe"taur,"
vaEk(Air"k(staAmas\$a Wein%"yaê

*yo 'sau guëa-kñobha-kâto vikâraù
pradhâna-mülân mahataù prasûtaù
ahaà tri-vân moha-vikalpa-hetur
vaikârikas tãmasa aindriyaç ca*

WORD-FOR-WORD MEANINGS

yaù asau—this; *guëa*—of the modes of nature; *kñobha*—by the agitation; *kâtaù*—caused; *vikâraù*—transformation; *pradhâna-mülât*—which is generated from the *pradhâna*, the unmanifest form of the total material nature; *mahataù*—from the *mahat-tattva*; *prasûtaù*—generated; *aham*—false ego; *tri-vât*—in three phases; *moha*—of bewilderment; *vikalpa*—and material variety; *hetuù*—the cause; *vaikârikaù*—in the mode of goodness; *tãmasaù*—in the mode of ignorance; *aindriyaù*—in the mode of passion; *ca*—and.

TRANSLATION

When the three modes of nature are agitated, the resultant transformation appears as the element false ego in three phases—goodness, passion and ignorance. Generated from the *mahat-tattva*, which is itself produced from the unmanifest *pradhâna*, this false ego becomes the cause of all material illusion and duality.

PURPORT

By giving up one's false ego of identification with the three modes of nature, one can achieve Kāñëa consciousness, the pure, original state of existence. The word *moha-vikalpa-hetuù* indicates that because of false ego one considers himself to be the enjoyer of nature and thus develops a false sense of material duality in terms of material happiness and distress. False ego is removed by identifying oneself as the Lord's eternal servitor in full Kāñëa consciousness.

TEXT 34

@AtmaApair"ÁaAnamayaAe ivavaAd"Ae
 ÷stalita naAstalita iBad"ATaRinaï":
 vyaTaAeR'ipa naEvaAepar"maeta pauMs\$aAM
 maÔa: par"Ava{ÔaiDayaAM svalaAek(Ata,

*ätmäparijī āna-mayo vivādo
 hy astēti nāstēti bhidārtha-niñōhaù
 vyartha 'pi naivoparameta puàsāà
 mattaù parāvātta-dhiyāà sva-lokāt*

WORD-FOR-WORD MEANINGS

ätma—of the Supreme Soul; *aparijī āna-mayaù*—based on lack of full knowledge; *vivādaù*—speculative argument; *hi*—indeed; *asti*—(this world) is real; *iti*—thus saying; *na asti*—it is not real; *iti*—thus saying; *bhidā*—material differences; *artha-niñōhaù*—having as its focus of discussion; *vyarthaù*—worthless; *api*—although; *na*—does not; *eva*—certainly; *uparameta*—cease; *puàsām*—for persons; *mattaù*—from Me; *parāvātta*—who have turned; *dhiyām*—their attention; *sva-lokāt*—who am nondifferent from them.

TRANSLATION

The speculative argument of philosophers—"This world is real," "No, it is not real"—is based upon incomplete knowledge of the Supreme Soul and is

simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

PURPORT

If one doubts the existence of the Supreme Personality of Godhead, one will inevitably doubt the reality of the Lord's creation. Thus, without understanding Lord Kāñëa, mere argument and debate over the reality and nonreality of the material world are useless. The material world is real specifically because it emanates from the supreme reality, Lord Kāñëa. Without understanding the reality of Lord Kāñëa one can never definitely ascertain the reality of His creation; one will always wonder if he is actually seeing something or merely thinking that he is seeing it. This kind of speculation can never be resolved without taking shelter of the Supreme Lord and is therefore useless. The devotees of the Lord are not inclined to such argument, because they are factually advancing in spiritual enlightenment and are fully satisfied with their progressively more beautiful experience of Kāñëa consciousness.

TEXTS 35-36

™aloÜ"va ovaAca
tvaÔa: par"Ava{ÔaiDaya:
svak{(taE: k(maRiBa: 'aBaAe
o»aAvacaAna, yaTaA de"h"Ana,
gA{õ"inta ivas\$a{jainta ca

tanmamaAKyaAih" gAAeivand"
äu"ivaRBaAvyamanaAtmaiBa:
na ÷etat'aAyazAAe laAeke(
ivaã"AMs\$a: s\$ainta vaiÂataA:

çré-uddhava uvāca
tvattaù parāvātta-dhiyaù

*sva-kātaiù karmabhiù prabho
uccāvacān yathā dehān
gāhēanti visājanti ca

tan mamākhyāhi govinda
durvibhāvyam anātmabhiù
na hy etat prāyaṣo loke
vidvāṇsaù santi vai citāù*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *tvattaù*—from You; *parāvāta*—diverted; *dhiyaù*—whose minds; *sva-kātaiù*—done by them; *karmabhiù*—by the fruitive activities; *prabho*—O supreme master; *ucca-avacān*—higher and lower; *yathā*—in which way; *dehān*—material bodies; *gāhēanti*—they accept; *visājanti*—give up; *ca*—and; *tat*—that; *mama*—to me; *ākhyāhi*—please explain; *govinda*—O Govinda; *durvibhāvyam*—impossible to understand; *anātmabhiù*—by those who are not intelligent; *na*—not; *hi*—indeed; *etat*—about this; *prāyaṣaù*—for the most part; *loke*—in this world; *vidvāṇsaù*—knowledgeable; *santi*—they are; *vai citāù*—who are cheated (by material illusion).

TRANSLATION

Çré Uddhava said: O supreme master, the intelligence of those dedicated to fruitive activities is certainly deviated from You. Please explain to me how such persons accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Being cheated by illusion in this world, they generally do not become aware of these facts.

PURPORT

No one can be considered intelligent without understanding the science of God, which includes a description of the negative results of those who have forgotten their eternal relationship with Him. There are many

so-called wise men in the world, but although considering themselves to be most intelligent, they generally do not surrender to the supreme intelligence of the Lord. Thus they concoct varieties of philosophies according to their positions within the modes of nature. However, one cannot escape the influence of material nature through philosophy generated from that same illusory nature. Liberation is achieved by perfect knowledge coming from the spiritual platform, the kingdom of God. By faithfully hearing from Lord Kāñëa and His authorized representatives one can easily achieve liberation and go back home, back to Godhead.

TEXT 37

™a|BagAvaAnauvaAca
mana: k(maRmayaM NA|NAAma,
win%"yaE: paÂaiBayauRtama,
laAek(AéaAekM('ayaAtyanya
@AtmaA tad"nauvataRtae

çré-bhagavān uvāca
manaù karma-mayaà èèëām
indriyaiù pai cabhir yutam
lokāl lokaà prayāty anya
ātmā tad anuvartate

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *manaù*—the mind; *karma-maya*—shaped by fruitive work; *nèëām*—of persons; *indriyaiù*—along with the senses; *pai cabhiù*—five; *yutam*—conjoined; *lokāt*—from one world; *lokam*—to another world; *prayāti*—travels; *anyau*—separate; *ātmā*—the soul; *tad*—that mind; *anuvartate*—follows.

TRANSLATION

Lord Kāñëa said: The material mind of men is shaped by the reactions of

fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

TEXT 38

DyaAyanmanaAe'nau ivaSayaAna,
ä{"í"Ana, vaAnau™autaAnaTa
oâts\$ald"tk(maRtanṭaM
sma{itastad"nau zAAmyaita

*dhyāyan mano 'nu viñayān
dāññān vānuçrutān atha
udyat sédat karma-tantraà
smâtis tad anu çāmyati*

WORD-FOR-WORD MEANINGS

dhyāyat—meditating; *manau*—the mind; *anu*—regularly; *viñayān*—on the sense objects; *dāññān*—seen; *vā*—or; *anuçrutān*—heard from Vedic authority; *atha*—subsequently; *udyat*—rising; *sédat*—dissolving; *karma-tantram*—bound to the reactions of fruitive work; *smātiu*—remembrance; *tat anu*—after that; *çāmyati*—is destroyed.

TRANSLATION

The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of perception, and thus its ability to distinguish past and future is lost.

PURPORT

One may ask how the subtle body, or mind, gives up its connection with one physical body and enters another. Such entering and leaving of physical

bodies is called birth and death by conditioned souls. One utilizes his present senses to meditate on the visible objects of this world—beautiful women, palatial estates, and so on—and similarly one daydreams about the heavenly planets described in the *Vedas*. As death occurs, the mind is pulled away from the objects of its immediate experience and enters another body to experience a new set of sense objects. As the mind undergoes total reorientation there is the apparent loss of one's previous mentality and creation of a new mind, though actually the same mind is experiencing, but in a different way.

The conditioned soul is overwhelmed by the constant flow of material experience consisting of direct perception and abstract contemplation of the objects of this world. One thereby loses his transcendental memory of his relationship with God. As soon as one identifies with this world he forgets his eternal identity and surrenders to the false ego created by *māyā*.

TEXT 39

ivaSayaAiBainavaezAena
naAtmaAnaM yatsmare"tpauna:
jantaAevaE= k(syaicaÜe"taAer,"
ma{tyaur"tyantaivasma{ita:

viñayaābhiniveçena
nātmānaā yat smaret punaū
jantor vai kasyacid dhetor
mātyur atyanta-vismātiū

WORD-FOR-WORD MEANINGS

viñaya—in (new) objects of perception; *abhiniveçena*—because of absorption; *na*—not; *ātmānam*—his previous self; *yat*—the situation in which; *smaret*—remembers; *punaū*—any more; *jantoū*—of the living entity; *vai*—indeed; *kasyacid hetoū*—for any reason or other; *mātyuū*—known as death; *atyanta*—total; *vismātiū*—forgetfulness.

TRANSLATION

When the living entity passes from the present body to the next body, which is created by his own *karma*, he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.

PURPORT

Depending on one's *karma*, or fruitive activities, one may achieve a beautiful, wealthy or powerful body or be degraded to an abominable condition of life. Taking birth in heaven or in hell, the living entity learns to completely identify his ego with the new body and thus becomes absorbed in the pleasure, fear, opulence or suffering of the new body, completely forgetting the experiences of the previous body. Death occurs when the specific *karma* allotted to a physical body is finished. Since that particular body's *karma* is used up, it can no longer act upon one's mind; in that way one forgets the previous body. The new body is created by nature so that one can experience the *karma* currently in effect. Consequently one's entire consciousness becomes absorbed in one's current body in order that one can fully experience the results of his previous activities. Because the living entity falsely identifies himself as the body, bodily death is experienced as death of the soul. Actually, however, the soul is eternal and is never subject to creation or annihilation. This analytic knowledge of self-realization is easily understood in Kåñëa consciousness.

TEXT 40

janma tvaAtmatayaA pauMs\$a:
s\$avaRBaAvaena BaUir"d"
ivaSayasvalk{(itaM 'aAò"r,"
yaTaA sva«amanaAer"Ta:

*janma tv ätmatayä puàsaù
sarva-bhävena bhüri-da
viñaya-svékâtià prähur
yathä svapna-manorathaù*

WORD-FOR-WORD MEANINGS

janma—birth; *tu*—and; *ätmatayä*—by identification with oneself; *puàsaù*—of a person; *sarva-bhävena*—completely; *bhüri-da*—O most charitable Uddhava; *viñaya*—of the body; *své-kâtim*—the acceptance; *prähur*—is called; *yathä*—just as; *svapna*—a dream; *manaù-rathaù*—or a mental fantasy.

TRANSLATION

O most charitable Uddhava, what is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

PURPORT

Identification with one's material body surpasses the mere affection and attachment one feels for the bodies of relatives or friends. The word *sarva-bhävena* here shows that one totally accepts the material body to be oneself, just as one completely accepts the experience of a dream as real. Mere imagination without practical action is called a daydream; the mental concoction that occurs in a sleeping state is called a dream. Our identification with our own body and our blind acceptance of bodily relationships as permanent constitute a prolonged form of dreaming or fantasy in which one imagines oneself to be separate from the Supreme Personality of Godhead. The term birth, therefore, does not refer to the generation of a new entity but to the blind acceptance by the spirit soul of a new material body.

TEXT 41

sva«aM manaAer"TaM caetTaM
'aA·(naM na smar"tyas\$aAE
taṭa paUvaRimavaAtmaAnama,
@paUvaRmcaAnaupazyaita

*svapnaà manorathaà cetthaà
prāktanaà na smaraty asau
tatra pūrvam ivātmānam
apūrvam cānupaçyati*

WORD-FOR-WORD MEANINGS

svapnam—a dream; *manaù-ratham*—a daydream; *ca*—and; *ittham*—thus; *prāktanam*—previous; *na smarati*—does not remember; *asau*—he; *tatra*—in that (present body); *pūrvam*—the previous; *iva*—as if; *ātmānam*—himself; *apūrvam*—having no past; *ca*—and; *anupaçyati*—he views.

TRANSLATION

Just as a person experiencing a dream or daydream does not remember his previous dreams or daydreams, a person situated in his present body, although having existed prior to it, thinks that he has only recently come into being.

PURPORT

The objection may be raised that sometimes when experiencing a dream one actually remembers a previous dream. Çréla Viçvanātha Cakravarté Ōhākura replies that by the mystic power of *jāti-smara* one can remember one's previous body, and as is well known, "The exception establishes the rule." Normally, conditioned souls do not perceive their past existence; they think, "I am six years old" or "I am thirty years old," and "previous to this birth I did not exist." In such material ignorance one cannot understand the actual situation of the soul.

TEXT 42

win%o"yaAyanas\$a{í"YaedM"
‡aEivaDyaM BaAita vastauina
baih"r"ntaiBaRd"Ahe"taur,"
janaAe's\$aÀanak{(âTaA

*indriyāyana-sāñōyedaà
trai-vidhyaà bhāti vastuni
bahir-antar-bhidā-hetur
jano 'saj-jana-kād yathā*

WORD-FOR-WORD MEANINGS

indriya-ayana—by the resting place of the senses (the mind);
sāñōyā—because of the creation (of identification with a new body);
idam—this; *trai-vidhyam*—threefold variety (of high, middle and low class);
bhāti—appears; *vastuni*—in the reality (the soul); *bahiù*—external;
antaù—and internal; *bhidā*—of the differences; *hetuù*—the cause; *janaù*—a
person; *asat-jana*—of a bad person; *kāt*—the progenitor; *yathā*—as.

TRANSLATION

Because the mind, which is the resting place of the senses, has created the identification with a new body, the threefold material variety of high, middle and low class appears as if present within the reality of the soul. Thus the self creates external and internal duality, just as a man might give birth to a bad son.

PURPORT

The wealth, beauty, strength, intelligence, fame and detachment of different bodies are considered to be excellent, normal or inferior according to the material situation. The spirit soul acquires a particular body and thus judges himself and others to be high, middle or low class according to their

material situation. Actually, the eternal soul exists beyond material duality but falsely mistakes the material situation to be his own. The words *asaj-jana-kād yathā* are significant. A father may by nature be peaceful, but because his bad son gets into trouble the father is forced to defend his son and consider his son's enemies to be enemies of the entire family. Thus the bad son implicates the father in troublesome conflicts. Similarly, the spirit soul has no intrinsic problems, but by creating a false identification with the material body the soul becomes involved in the happiness and distress of the body. With this verse the Lord summarizes His discussion of the difference between the body and the soul.

TEXT 43

inatyad"A ÷Ëÿ BaUtaAina
Bavainta na Bavainta ca
k(AlaenaAla°yavaegAena
s\$aU°matvaAÔa°a ä{"zyatae

*nityadā hy aī ga bhūtāni
bhavanti na bhavanti ca
kālenālakṇya-vegena
sūkṣmatvāt tat na dāṣyate*

WORD-FOR-WORD MEANINGS

nityadā—constantly; *hi*—indeed; *aī ga*—My dear Uddhava; *bhūtāni*—created bodies; *bhavanti*—come into being; *na bhavanti*—go out of being; *ca*—and; *kālena*—by time; *alakṇya*—imperceptible; *vegena*—whose speed; *sūkṣmatvāt*—because of being very subtle; *tat*—that; *na dāṣyate*—is not seen.

TRANSLATION

My dear Uddhava, material bodies are constantly undergoing creation and destruction by the force of time, whose swiftness is imperceptible. But

because of the subtle nature of time, no one sees this.

TEXT 44

yaTaAicaRSaAM ›aAetas\$aAM ca
P(laAnaAM vaA vanas\$patae:
taTaEva s\$avaRBaUtaAnaAM
vayaAe'vasTaAd"ya: k{(taA:

*yathārciṇāḥ srotasāḥ ca
phalānāḥ vā vanaspateḥ
tathaiva sarva-bhūtānāḥ
vayo- 'vasthādayaḥ kâtāḥ*

WORD-FOR-WORD MEANINGS

yathā—as; *arciṇām*—of the flames of a candle; *srotasām*—of the currents of a river; *ca*—and; *phalānām*—of fruits; *vā*—or; *vanaspateḥ*—of a tree; *tathā*—thus; *eva*—certainly; *sarva-bhūtānām*—of all material bodies; *vayaḥ*—of different ages; *avasthā*—situations; *ādayaḥ*—and so on; *kâtāḥ*—are created.

TRANSLATION

The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

PURPORT

The wavering flame of a candle sometimes waxes brightly and again becomes weak. Finally it vanishes altogether. The waves of a flowing river rise and fall, creating innumerable shapes and patterns. The fruits of a tree gradually take birth, grow, ripen, sweeten and eventually rot and die. Similarly, one can easily understand that one's own body is undergoing constant transformation, and that the body is certainly subject to old age,

disease and death. At different times of life the body exhibits degrees of sexual potency, physical strength, desire, wisdom and so on. As the body grows old, physical strength diminishes, but one's knowledge may increase even as the body undergoes such transformation.

Material birth and death occur within the realm of segmented time. The birth, creation or production of a material object immediately connects it with a segmented sequence of subtle time within the material world. Thus its destruction or death is inevitable. The irresistible force of time moves so subtly that only the most intelligent can perceive it. Just as the candle flame gradually diminishes, as the flowing currents move within the river or as fruits gradually ripen on a tree, the material body is steadily moving toward inevitable death. The temporary body should therefore never be confused with the eternal, unchanging spirit soul.

TEXT 45

s\$aAe'yaM d"lpaAe'icaRSaAM yaã"ta,
 ›aAetas\$aAM taid"dM" jalama,
 s\$aAe'yaM paumaAinaita na{NAAM
 ma{SaA gAIDal=ma{RSaAyaSaAma,

*so 'yaà dépo 'rciñää yadvat
 srotasää tad idaà jalam
 so 'yaà pumän iti nääää
 mãñä gér dhér mãñäyuñäm*

WORD-FOR-WORD MEANINGS

saù—this; *ayam*—the same; *dépaù*—light; *arciñäm*—of the radiation of a lamp; *yadvat*—just as; *srotasäm*—of the currents flowing in a river; *tat*—that; *idam*—the same; *jalam*—water; *saù*—this; *ayam*—the same; *pumän*—person; *iti*—thus; *näääm*—of men; *mãñä*—false; *gèù*—statement; *dhèù*—thought; *mãñä-äyuñäm*—of those who are wasting their life.

TRANSLATION

Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is *the* light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is *the* water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity

PURPORT

Although one may say, "This is *the* light of the lamp," there are innumerable rays of light being created, transformed and destroyed at every moment; and although one may speak of *the* water of the river, there is an ever-new supply of different water molecules passing by. Similarly, when one meets a young child, one accepts that particular transitory phase of the body as the actual identity of the person, considering him to be a child. One also considers an old body to be an old person. In fact, however, the material body of a human being, just like the waves of a river or the radiation of a lamp, is merely a transformation of the three modes of material nature, the potency of the Supreme Lord. The real identity of a person is spirit soul, part and parcel of Lord Kāñëa, but as Lord Kāñëa proves in this verse, a conditioned soul is incapable of observing or understanding the subtle movements of time. With the gross vision of material consciousness one cannot ascertain the subtle segments of material manifestation, which are impelled by the Lord Himself as time. The word *māñäyuiñäm* in this verse indicates those who are uselessly wasting their time in ignorance without understanding the instructions of the Lord. Such persons gullibly accept any particular phase of the body to be the actual identity of the spirit soul within the body. Because the spirit soul is not subject to material transformation,

when he engages himself in the eternal variegated pleasure of Kāñëa consciousness, loving service to the Supreme Lord, he will experience no further ignorance and suffering.

TEXT 46

maA svasya k(maRbaljaena
jaAyatae s\$aAe'pyayaM paumaAna,
i•ayatae vaAmar"Ae "aAntyaA
yaTaAiçad"ARç&s\$aMyauta:

*mā svasya karma-bējena
jāyate so 'py ayaà pumān
mriyate vāmaro bhrāntyā
yathāgnir dāru-saàyutaù*

WORD-FOR-WORD MEANINGS

mā—does not; *svasya*—of the self; *karma-bējena*—by the seed of his activities; *jāyate*—take birth; *saù*—he; *api*—indeed; *ayam*—this; *pumān*—personality; *mriyate*—dies; *vā*—or; *amaraù*—immortal; *bhrāntyā*—because of illusion; *yathā*—as; *agniù*—fire; *dāru*—with wood; *saàyutaù*—joined.

TRANSLATION

A person does not actually take birth out of the seed of past activities, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist.

PURPORT

The element fire exists perpetually within the material creation, but in connection with a particular piece of wood fire apparently comes into

existence and ceases to exist. Similarly, the living entity is eternal, but in connection with a particular body apparently takes birth and dies. The reactions of *karma* thus impose an illusory suffering or enjoyment upon the living entity, but they do not cause the entity himself to change his eternal nature. In other words, *karma* represents a cycle of illusion in which each illusory activity produces another. Kāñëa consciousness stops this cycle of *karma* by engaging the living being in spiritual activities in the loving service of the Lord. By such Kāñëa consciousness one can escape the illusory chain of fruitive reactions.

TEXT 47

inaSaek(gABaRjanmaAina
baAlyak(AEmaAr"yaAEvanama,
vayaAemaDyaM jar"A ma{tyaur,"
wtyavasTaAstanaAenaRva

niñeka-garbha-janmäni
bälya-kaumära-yauvanam
vayo-madhyaà jarä mâtyur
ity avasthäs tanor nava

WORD-FOR-WORD MEANINGS

niñeka—impregnation; *garbha*—gestation; *janmäni*—and birth;
bälya—infancy; *kaumära*—childhood; *yauvanam*—and youth;
vayaù-madhyam—middle age; *jarä*—old age; *mâtyuù*—death; *iti*—thus;
avasthäu—ages; *tanoù*—of the body; *nava*—nine.

TRANSLATION

Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.

TEXT 48

WtaA manaAer"TamayaIr,"
h"AnyasyaAe»aAvacaAstanaU:
gAuNAs\$aËÿAäu"paAd"Ôae
,(icatK(iêÀah"Aita ca

*etä manoratha-mayér
hänyasyoccävacäs tanüü
guëa-saì gäd upädatte
kvacit kaçcij jahäti ca*

WORD-FOR-WORD MEANINGS

etäü—these; *manaü-rathaü-mayëü*—achieved by meditation of the mind;
ha—certainly; *anyasya*—of the body (who is separate from the self);
ucca—greater; *avacäü*—and lesser; *tanüü*—bodily conditions;
guëa-saì gät—because of associating with the modes of nature; *upädatte*—he
accepts; *kvacit*—sometimes; *kaçcit*—someone; *jahäti*—gives up; *ca*—and.

TRANSLATION

Although the material body is different from the self, because of the ignorance due to material association one falsely identifies oneself with the superior and inferior bodily conditions. Sometimes a fortunate person is able to give up such mental concoction.

PURPORT

One who has received the special mercy of the Supreme Lord is able to give up the mental concoction of bodily identification. Thus there is always a chance of escaping the cycle of birth and death.

TEXT 49

@Atmana: ipata{pauṭaAByaAma,

@naumaeyaAE BavaApyayaAE
na BavaApyayavastaUnaAma,
@iBaÁaAe ã"yala°aNA:

*ātmanaù pitā-putrābhyām
anumeyau bhavāpyayau
na bhavāpyaya-vastūnām
abhijī o dvaya-lakṣaṇa*

WORD-FOR-WORD MEANINGS

ātmanaù—one's own; *pitā*—from the father or ancestors; *putrābhyām*—and the son; *anumeyau*—can be surmised; *bhava*—birth; *apyayau*—and death; *na*—is no longer; *bhava-apyaya-vastūnām*—of all that is subject to generation and destruction; *abhijī aù*—one who is in proper knowledge; *dvaya*—by these dualities; *lakṣaṇa*—characterized.

TRANSLATION

By the death of one's father or grandfather one can surmise one's own death, and by the birth of one's son one can understand the condition of one's own birth. A person who thus realistically understands the creation and destruction of material bodies is no longer subject to these dualities.

PURPORT

The Lord has described the nine stages of the material body, beginning with impregnation, gestation and birth. One may argue that a living entity cannot remember his presence in the mother's womb nor his birth and early infancy. The Lord therefore states here that one can experience these phases of bodily existence by studying one's own child. Similarly, although one may hope to live forever, by experiencing the death of one's father, grandfather or great-grandfather, one has definite proof that the material body will die. A sober person, knowing the soul to be eternal, therefore gives up false identification with the temporary, unreliable body and takes shelter

of the devotional service of the Lord. By this process one can escape the artificial imposition of birth and death.

TEXT 50

tar"Aebal=jaivapaAk(AByaAM
yaAe ivaã"AÃanmas\$aMyamaAE
tar"AeivaRla°aNAAe %o"í"A
WvaM %o"í"A tanaAe: pa{Tak,(

taror béja-vipākābhyā̀
yo vidvāi janma-sàyamau
taror vilakñāëo drañöä
evà drañöä tanoù pāthak

WORD-FOR-WORD MEANINGS

tarou—of a tree; *béja*—(birth from) its seed; *vipākābhyām*—(destruction subsequent to) maturity; *ya*—one who; *vidvān*—in knowledge; *janma*—of birth; *sàyamau*—and death; *tarou*—from the tree; *vilakñāëaù*—distinct; *drañöä*—the witness; *evam*—in the same way; *drañöä*—the witness; *tanoù*—of the material body; *pāthak*—is separate.

TRANSLATION

One who observes the birth of a tree from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

PURPORT

As a reference to trees, *vipāka* indicates the final transformation called death. In reference to other types of plants such as rice, *vipāka* indicates the stage of maturity, in which death also occurs. Thus by common observation

one can understand the actual position of one's material body and one's own position as the transcendental observer.

TEXT 51

‘ak{(taere"vamaAtmaAnama,
@ivaivacyaAbauDa: paumaAna,
taÔvaena s\$pazARs\$ammaUX#:
s\$aMs\$aArM" ‘aitapaâtae

*prakâter evam âtmānam
avivicyābudhaù pumān
tattvena sparṇa-sammūḥaù
saàsāraà pratipadyate*

WORD-FOR-WORD MEANINGS

prakâteù—from material nature; *evam*—in this way; *âtmānam*—the self; *avivicya*—failing to distinguish; *abudhaù*—the unintelligent; *pumān*—person; *tattvena*—because of thinking (material things) to be real; *sparṇa*—by material contact; *sammūḥaù*—completely bewildered; *saàsāram*—the cycle of material existence; *pratipadyate*—attains.

TRANSLATION

An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.

PURPORT

A similar verse is found in *Çrémad-Bhāgavatam* (1.7.5):

*yayā sammohito jēva
âtmānaà tri-guëâtmakam
paro 'pi manute 'narthāà*

tat-kātaà cābhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

TEXT 52

s\$aÔvas\$aËyAä{"SaInde"vaAna,
r"jas\$aAs\$aaur"maAnauSaAna,
tamas\$aA BaUtaitayaRftvaM
"aAimataAe yaAita k(maRiBa:

*sattva-sai gād āñēn devān
rajasāsura-mānuñān
tamasā bhūta-tiryaktvaà
bhrāmito yāti karmabhiù*

WORD-FOR-WORD MEANINGS

sattva-sai gāt—by association with the mode of goodness; *āñēn*—to the sages; *devān*—to the demigods; *rajasā*—by the mode of passion; *asura*—to the demons; *mānuñān*—and to human beings; *tamasā*—by the mode of ignorance; *bhūta*—to the ghostly spirits; *tiryaktvam*—or the animal kingdom; *bhrāmitaù*—made to wander; *yāti*—he goes; *karmabhiù*—because of his fruitive activities.

TRANSLATION

Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

PURPORT

The word *tiryaktvam* means "the status of an animal," which includes all lower forms of life, such as beasts, birds, insects, fish and plants.

TEXT 53

na{tyataAe gAAyata: pazyana,
yaTaEvaAnauk(r"Aeita taAna,
WvaM baiiÜ"gAuNAAna, pazyaa,
@nalh"Ae'pyanauk(AyaRtae

*nātyato gāyatau paçyan
yathaivānukaroti tñ
evaà buddhi-guëän paçyann
anēho 'py anukāryate*

WORD-FOR-WORD MEANINGS

nātyatau—persons who are dancing; *gāyatau*—and singing; *paçyan*—observing; *yathā*—just as; *eva*—indeed; *anukaroti*—imitates; *tñ*—them; *evam*—thus; *buddhi*—of the material intelligence; *guëän*—the acquired qualities; *paçyan*—seeing; *anēhaù*—although not himself engaged in activity; *api*—nevertheless; *anukāryate*—is made to imitate.

TRANSLATION

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.

PURPORT

Sometimes people are captivated by professional singers and dancers and imitate within their minds the musical rhythms and melodies of the

performers along with their romantic, humorous or heroic emotions. People sing songs heard on the radio and imitate dances and dramatic performances seen on television or in movies and theaters, entering into the emotions and art of the performer. The conditioned soul is similarly captivated by the concoctions of the material mind and intelligence, which convince him that he can become the enjoyer of the material world. Although different from the material body and never the actual performer of its activities, the conditioned soul is induced to engage his body in material activities, which entangle him in the cycle of birth and death. One should not accept the illicit propositions of material intelligence, but rather should engage himself fully in the service of the Lord in Kāñëa consciousness.

TEXTS 54-55

yaTaAmBas\$aA 'acalataA
tar"vaAe'ipa calaA wva
ca^oaus\$aA "aAmyamaANAena
ä{"zyatae "amatalva BaU:

yaTaA manaAer"TaiDayaAe
ivaSaySaAnauBavaAe ma{SaA
sva«aä{"í" Aê d"AzAAhR"
taTaA s\$aMs\$aAr" @Atmana:

*yathāmbhasā pracalatā
taravo 'pi calā iva
cakñusā bhrāmyamāëena
dāçyate bhramatéva bhüù*

*yathā manoratha-dhiyo
viñayñānubhavo māñā
svapna-dāñōāç ca dāçārha
tathā saàsära ātmanaù*

WORD-FOR-WORD MEANINGS

yathā—as; *ambhasā*—by water; *pracalatā*—moving, agitated; *taravaù*—trees; *api*—indeed; *calāù*—moving; *iva*—as if; *cakñuñā*—by the eyes; *bhrāmyamāëëna*—which are being turned about; *dāçyate*—appears; *bhramatē*—moving; *iva*—as if; *bhūù*—the earth; *yathā*—as; *manaù-ratha*—of a mental fantasy; *dhiyaù*—the ideas; *viñaya*—of sense gratification; *anubhavaù*—the experience; *māñā*—false; *svapna-dāññaù*—things seen in a dream; *ca*—and; *dāçārha*—O descendant of Daçārha; *tathā*—thus; *saàsāraù*—the material life; *ātmanaù*—of the soul.

TRANSLATION

The soul's material life, his experience of sense gratification, is actually false, O descendant of Daçārha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or like the world of a fantasy or dream.

PURPORT

Trees appear to be swaying when reflected in agitated water, and similarly, when one is sitting on a moving boat the trees on the shore appear to be moving. When the wind whips up the water, creating waves, the water appears to have movement of its own, although it is actually being moved by the wind. The conditioned soul in material life does not perform any activities, but rather the material body, with the consent of the illusioned living entity, is being moved by the modes of nature. One imposes this external movement upon oneself, considering oneself to be dancing, singing, running, dying, conquering and so on, although these are merely interactions of the external body with the modes of nature.

TEXT 56

@TaeR ÷ivaâmaAnae'ipa
s\$amS\$a{itanaR inavataRtae
DyaAyataAe ivaSayaAnasya
sva«ae'naTaARgAmaAe yaTaA

*arthe hy avidyamäne 'pi
saàsâtir na nivartate
dhyâyato viñayän asya
svapne 'narthägamo yathä*

WORD-FOR-WORD MEANINGS

arthe—in truth; *hi*—certainly; *avidyamäne*—not existing; *api*—even though; *saàsâtü*—material existence; *na nivartate*—does not stop; *dhyâyataù*—who is meditating; *viñayän*—on the objects of sense gratification; *asya*—for him; *svapne*—in a dream; *anartha*—of unwanted things; *ägamaù*—the coming; *yathä*—just as.

TRANSLATION

For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.

PURPORT

One may object that if Lord Kāñëa insists that material life is false, then why should one endeavor to stop it? The Lord therefore explains here that although not factual, material life stubbornly continues for one addicted to sense gratification, just as a frightening dream continues for one merged in sleep. The word *avidyamäna*, "not existing," means that material life is based on mental concoction, in which one thinks, "I am a man," "I am a woman," "I am a doctor," "I am a senator," "I am a street sweeper" and so on. A conditioned soul enthusiastically performs his activities based on the imaginary identification with the body. Thus although the spirit soul exists and the body exists, the false identification with the body does not exist.

Material life, based on a false idea, has no factual existence.

After one awakens from a dream, the dim reflection of the dream may linger in one's memory. Similarly, one engaging in the devotional service of the Lord may be troubled sometimes by the dim reflection of sinful life. One should therefore become strong in Kāñëa consciousness by hearing the Lord's instructions to Çré Uddhava.

TEXT 57

tasmaAäu"Ü"va maA Baux.~^ova
ivaSayaAnas\$aid"in%"yaE:
@AtmaAfah"NAinaBaARtaM
pazyavaEk(ilpakM("amama,

*tasmäd uddhava mä bhuì kīva
viñayān asad-indriyaiù
ātmāgrahaëa-nirbhātaà
paçya vaikalpikaà bhramam*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *uddhava*—My dear Uddhava; *mä bhuì kīva*—do not enjoy; *viñayān*—the objects of sense gratification; *asad*—impure; *indriyaiù*—with senses; *ātma*—of the self; *agrahaëa*—inability to realize; *nirbhātam*—in which is manifest; *paçya*—see it; *vaikalpikam*—based on material duality; *bhramam*—the illusion.

TRANSLATION

Therefore, O Uddhava, do not try to enjoy sense gratification with the material senses. See how illusion based on material dualities prevents one from realizing the self.

PURPORT

Everything that exists is the potency and property of the Supreme Lord, meant to be used in His loving service. Seeing material objects as separate from the Lord and thus meant to be possessed and enjoyed by oneself is called *vaikalpikaà bhramam*, the illusion of material duality. When selecting one's personal object of enjoyment, such as food, clothing, residence or vehicle, one considers the relative quality of the object to be acquired. Consequently, in material life one is in constant anxiety, trying to acquire the most excellent sense gratification for one's personal pleasure. If one realizes everything as the property of the Lord, however, he will see everything as meant for the Lord's pleasure. He will feel no personal anxiety, because he is satisfied simply to be engaged in the Lord's loving service. It is not possible to exploit the property of the Lord and at the same time advance in self-realization.

TEXTS 58-59

i^oaæaAe'vamaAinataAe's\$aià":
'alabDaAe's\$aUiyataAe'Ta vaA
taAix"ta: s\$ai^aaç&Ü"Ae vaA
va{ÔyaA vaA pair"h"Aipata:

inaï"YautaAe maUiṭataAe vaAÁaEr,"
baò"DaEvaM 'ak(impata:
™aeyas\$k(Ama: k{(cC)\$gAta
@AtmanaAtmaAnamauÜ"re"ta,

*kñipto 'vamānito 'sadbhiù
pralabdho 'süyito 'tha vä
täòitaù sanniruddho vä
våttyä vä parihäpitaù*

*niñhyuto mütrito väji air
bahudhaivaà prakampitaù
çreyas-kämaù kâcchra-gata
ätmanätmänam uddharet*

WORD-FOR-WORD MEANINGS

kñiptaù—insulted; *avamānitaù*—neglected; *asadbhiù*—by bad men; *pralabdhaù*—ridiculed; *asüyitaù*—envied; *atha vä*—or else; *täòitaù*—chastised; *sanniruddhaù*—tied up; *vä*—or; *vättyä*—of his means of livelihood; *vä*—or; *parihäpitaù*—deprived; *niñöhyutaù*—spat upon; *mütritaù*—polluted with urine; *vä*—or; *aji aiù*—by foolish men; *bahudhä*—repeatedly; *evam*—thus; *prakampitaù*—agitated; *çreyaù-kāmaù*—one who desires the highest goal in life; *kācchra-gataù*—experiencing difficulty; *ātmanā*—by his intelligence; *ātmānam*—himself; *uddharet*—should save.

TRANSLATION

Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.

PURPORT

Throughout history many of the above-mentioned inconveniences have been experienced by devotees of the Lord. One who is advanced in God consciousness does not allow himself to become obsessed with the material body even in such conditions, but rather keeps the mind fixed on the spiritual platform through proper intelligence.

TEXT 60

™aloÜ"va ovaAca
yaTaEvamanaubauDyaeyaM
vad" naAe vad"taAM var"

*çré-uddhava uvāca
yathaivam anubudhyeyaà
vada no vadatāà vara*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *yathā*—how; *evam*—thus; *anubudhyeyam*—I may properly understand; *vada*—please speak; *naù*—to us; *vadatām*—of all speakers; *vara*—O You who are the best.

TRANSLATION

Çré Uddhava said: O best of all speakers, please explain to me how I may properly understand this.

TEXT 61

*s\$auäu":Sah"imamaM manya
@Atmanyas\$ad"ita,(mama,
ivaäu"SaAmaipa ivaìAtmana,
'ak{(itaihR" balalyas\$al
[%tae tvaÜ"maRinar"taAna,
zAAntaAMstae car"NAAlayaAna,*

*su-duññaham imaà manya
ätmany asad-atikramam
viduññām api viçvātman
prakâtir hi baléyasé
âte tvad-dharma-niratān
çäntāàs te caraëälayān*

WORD-FOR-WORD MEANINGS

su-duùsaham—most difficult to tolerate; *imam*—this; *manye*—I consider; *ätmani*—upon oneself; *asad*—by ignorant people; *atikramam*—the attacks; *viduññām*—for those who are learned; *api*—even; *viçva-ätman*—O soul of the

universe; *prakâti*—one's conditioned personality; *hi*—certainly; *baléyasé*—very strong; *âte*—except for; *tvat-dharma*—in Your devotional service; *niratān*—those who are fixed; *çāntān*—peaceful; *te*—Your; *caraëa-ālayān*—who reside at the lotus feet.

TRANSLATION

O soul of the universe, the conditioning of one's personality in material life is very strong, and therefore it is very difficult even for learned men to tolerate the offenses committed against them by ignorant people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing at Your lotus feet, are able to tolerate such offenses.

PURPORT

Unless one becomes advanced in the process of hearing and chanting the glories of the Supreme Lord, theoretical learning cannot make one actually saintly. One's conditioned personality, the result of long material association, is very difficult to overcome. Therefore we should humbly take shelter of the lotus feet of the Supreme Lord, who has so wonderfully explained to Çré Uddhava the real meaning of knowledge.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-second Chapter, of the Çrémad-Bhāgavatam, entitled "Enumeration of the Elements of Material Creation."

23. The Song of the Avanté Brāhmaëa.

This chapter tells the story of a mendicant *sannyāsé* from the Avanté

country as an example of how one should tolerate the disturbances and offenses created by evil persons.

The harsh words of uncouth persons pierce the heart even more severely than arrows. Yet a mendicant *brāhmaëa* from the city of Avanté, even while being attacked by wicked men, considered this trouble to be simply the consequence of his own past deeds and tolerated it with utmost sobriety. Previously the *brāhmaëa* had been an agriculturalist and merchant. He had been extremely greedy, miserly and prone to anger. As a result, his wife, sons, daughters, relatives and servants were all deprived of every kind of enjoyment and gradually came to behave unaffectionately toward him. In due course of time, thieves, family members and providence took away the sum total of his wealth. Finding himself without any property and abandoned by everyone, the *brāhmaëa* developed a deep sense of renunciation.

He considered how the earning and preservation of wealth involve great effort, fear, anxiety and confusion. Because of wealth, there arise fifteen unwanted items-thievery, violence, lying, deception, lust, anger, pride, feverishness, disagreement, hatred, distrust, conflict, attachment to women, gambling and intoxication. When this meditation arose in his heart, the *brāhmaëa* could understand that the Supreme Lord Çré Hari had somehow become satisfied with him. He felt that only because the Lord was pleased with him had the apparently unfavorable turn of events in his life occurred. He was grateful that a sense of detachment had arisen in his heart and considered it the factual means for delivering his soul. In this condition he determined to engage the duration of his life in the worship of Lord Hari and thus accepted the mendicant order of *tridaëòì-sannyäsa*. Subsequently, he would enter different villages to beg charity, but the people would harass and disturb him. But he simply tolerated all this, remaining firm as a mountain. He remained fixed in his chosen spiritual practice and sang a song renowned as the *Bhikñu-gêta*.

Neither mortal persons, the demigods, the soul, the ruling planets, the reactions of work nor time are the causes of one's happiness and distress. Rather, the mind alone is their cause, because it is the mind that makes the

spirit soul wander in the cycle of material life. The real purpose of all charity, religiosity and so forth is to bring the mind under control. A person who has already composed his mind in meditation has no need for these other processes, and for a person who is incapable of fixing his mind they are of no practical use. The false conception of material ego binds the transcendental soul to material sense objects. The Avanté *brāhmaëa* therefore became determined to bring himself over the insurmountable ocean of material existence by rendering service to the lotus feet of the Supreme Lord, Mukunda, with the same perfect faith in the Lord exhibited by the great devotees of the past.

Only when one can focus his intelligence on the lotus feet of the Supreme Personality of Godhead can the mind be completely subdued; this is the essence of all practical prescriptions for spiritual advancement.

TEXT 1

™albaAd"r"AyaiNAç&vaAca
 s\$a WvamaAzAMis\$ata oÜ"vaena
 BaAgAvatamauKyaena d"AzAAhR"mauKya:
 s\$aBaAJayana, Ba{tyavacaAe mauku(nd"s\$a,
 tamaAbaBaASae ™avaNAIyavalyaR:

çré-bādarāyaëir uvāca
sa evam āçaàsita uddhavana
bhāgavata-mukhyena dāçārha-mukhyaù
sabhājayan bhātya-vaco mukundas
tam ābabhāñe çravaëéya-véryaù

WORD-FOR-WORD MEANINGS

çré-bādarāyaëiù uvāca—Çré Çukadeva Gosvämé said; *saù*—He; *evam*—thus; *āçaàsitaù*—respectfully requested; *uddhavana*—by Uddhava; *bhāgavata*—of the devotees; *mukhyena*—by the greatest; *dāçārha*—of the dynasty of Dāçārha (the Yadus); *mukhyaù*—the chief; *sabhājayan*—praising; *bhātya*—of His servant; *vacaù*—the words; *mukundaù*—Lord Mukunda,

Kāñëa; *tam*—to him; *ābabhāñe*—began to speak; *çravaëéya*—most worthy of hearing about; *véryaù*—whose omnipotency.

TRANSLATION

Çukadeva Gosvämé said: Lord Mukunda, the chief of the Dāçārhas, having thus been respectfully requested by the best of His devotees, Çré Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

TEXT 2

™alBagAvaAnauvaAca
baAhR"s\$patya s\$a naAstyaṭa
s\$aADauvaE= äu"jaR"naeir"taE:
äu"r".E(iBaR^aamaAtmaAnaM
ya: s\$amaADaAtaumaIir":

çré-bhagavän uväca
bārhaspatya sa nästy atra
sādhur vai durjaneritaiù
duraktair bhinnam ātmānaà
yaù samādhätum éçvaraù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *bārhaspatya*—O disciple of Bāhaspati; *saù*—he; *na asti*—there is not; *atra*—in this world; *sādhur*—a saintly person; *vai*—indeed; *durjana*—by uncivilized men; *eritaiù*—used; *duruktaiù*—by insulting words; *bhinnam*—disturbed; *ātmānam*—his mind; *yaù*—who; *samādhätum*—to compose; *éçvaraù*—is capable.

TRANSLATION

Lord Çré Kâñëa said: O disciple of Bâhaspati, there is virtually no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.

PURPORT

In the modern age there is widespread propaganda ridiculing the path of spiritual realization, and thus even saintly devotees are disturbed to see the progress of human society being obstructed. Still, a devotee of the Lord must tolerate any personal insult, though he cannot tolerate offense against the Lord Himself or the Lord's pure devotee.

TEXT 3

na taTaA tapyatae ivaÜ":
paumaAna, baANAEstau mamaR"gAE:
yaTaA taud"inta mamaRsTaA
÷s\$ataAM paç&SaeSava:

*na tathä tapyate viddhaù
pumän bäëais tu marma-gaiù
yathä tudanti marma-sthä
hy asatäà paruñëñavaù*

WORD-FOR-WORD MEANINGS

na—not; *tathä*—in the same way; *tapyate*—is caused pain; *viddhaù*—pierced; *pumän*—a person; *bäëaiù*—by arrows; *tu*—however; *marma-gaiù*—going to the heart; *yathä*—as; *tudanti*—prick; *marma-sthäù*—attaching within the heart; *hi*—indeed; *asatäm*—of evil persons; *paruñä*—harsh (words); *ñävaù*—the arrows.

TRANSLATION

Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilized men.

TEXT 4

k(Tayainta mah"tpauNyama,
witaH"As\$aimah"AeÜ"va
tamahM" vaNARiyaSyaAima
inabaAeDa s\$aus\$amaAih"ta:

*kathayanti mahat puëyam
itihäsam ihoddhava
tam ahaà varëayinïyāmi
nibodha su-samāhitaù*

WORD-FOR-WORD MEANINGS

kathayanti—they tell; *mahat*—greatly; *puëyam*—pious; *itihäsam*—story; *iha*—in this regard; *uddhava*—My dear Uddhava; *tam*—that; *aham*—I; *varëayinïyāmi*—will describe; *nibodha*—please listen; *su-samāhitaù*—with careful attention.

TRANSLATION

My dear Uddhava, in this regard a most pious story is told, and I shall now describe it to you. Please listen with careful attention.

PURPORT

The Lord will now relate to Uddhava a historical account which teaches how to tolerate the insults of others.

TEXT 5

ke(naicaia"°auNAA gAltaM
pair"BaUtaena äu"jaR\$naE:
smar"taA Da{itayau·e(na
ivapaAkM(inajak(maRNAAma,

*kenacid bhikñuëä gëtaà
paribhütena durjanaiù
smaratä dhâti-yuktena
vipäkaà nija-karmaëäm*

WORD-FOR-WORD MEANINGS

kenacit—by a certain; *bhikñuëä*—*sannyäse*; *gëtam*—sung; *paribhütena*—who was insulted; *durjanaiù*—by impious persons; *smaratä*—remembering; *dhâti-yuktena*—fixing his resolution; *vipäkam*—the consequences; *nija-karmaëäm*—of his own past activities.

TRANSLATION

Once a certain *sannyäse* was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous *karma*. I will narrate to you his story and that which he spoke.

PURPORT

Çréla Bhaktisiddhanta Sarasvaté Öhäkura comments as follows. "Often those who give up the materialistic path and devote themselves to renunciation are attacked by impious persons. This analysis, however, is superficial, since the punishment is actually the cumulative result of one's past *karma*. Some renunciants show lack of tolerance when presented with the remnants of their previous sins and thus are forced to enter again onto the path of impious life. Çré Caitanya Mahäprabhu therefore instructs that

one should become as tolerant as a tree. If a neophyte on the path of devotional service to the Lord's pure devotees is attacked by envious persons, he must accept it as a consequence of his previous fruitive activities. One should be intelligent and avoid future unhappiness by rejecting the ethic of an eye for an eye, a tooth for a tooth. If one refuses to enter into enmity with envious men, they will automatically leave him alone."

TEXT 6

@vaintaSau iã"ja: k(iêä,"
@As\$ald"AX#Yatama: i™ayaA
vaAtaARva{iÔa: k(d"yaRstau
k(Amal laubDaAe'itak(Aepana:

*avantiñu dvijaù kaçcid
äséd äòhyatamaù çriyā
vārtā-vāttiù kadaryas tu
kāmé lubdho 'ti-kopanaù*

WORD-FOR-WORD MEANINGS

avantiñu—in the Avanté country; *dvijaù*—*brähmaëa*; *kaçcit*—a certain; *äsét*—there was; *äòhya-tamaù*—very rich; *çriyā*—with opulences; *vārtā*—by business; *vāttiù*—earning his livelihood; *kadaryaù*—miserly; *tu*—but; *kāmé*—lusty; *lubdhak*—greedy; *ati-kopanaù*—very prone to anger.

TRANSLATION

In the country of Avanté there once lived a certain *brähmaëa* who was very rich and gifted with all opulences, and who was engaged in the occupation of commerce. But he was a miserly person—lusty, greedy and very prone to anger.

PURPORT

According to Çrëla Çrédhara Svämé, the Avanté country is the district of Malwa. This *brähmaëa* was extremely wealthy, doing business in agriculture, banking and so on. Being a miser, he suffered agony when his hard-earned wealth was lost, as will be described by the Lord Himself.

TEXT 7

ÁaAtayaAe'itaTayastasya
vaAx.~maAḥaeNAAipa naAicaRtaA:
zAUnyaAvas\$Ta @AtmaAipa
k(Alae k(AmaEr"naicaRta:

*jī ātayo 'tithayas tasya
vāi -mātreëapi nārcitāu
çünyāvasatha ātmāpi
kāle kāmair anarcitāu*

WORD-FOR-WORD MEANINGS

jī ātayaù—the relatives; *atithayaù*—and guests; *tasya*—his; *vāk-mātreëa api*—even by words; *na arcitāù*—were not shown respect; *çünya-avasathe*—in his home deprived of religiosity and sense gratification; *ātmā*—himself; *api*—even; *kāle*—at the suitable times; *kāmaiù*—with sensory enjoyment; *anarcitāù*—not gratified.

TRANSLATION

In his home, devoid of religiosity and lawful sense gratification, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at the suitable times.

TEXT 8

äu"h."zAllasya k(d"yaRsya
äu"÷ntae pauṭabaAnDavaA:
d"Ar"A äu"ih"tar"Ae Ba{tyaA
ivaSaNNAA naAcar"na, i'ayama,

*duḥçēlasya kadaryasya
druhyante putra-bāndhaväu
dārā duhitaro bhātyā
vīṇaēēä nācaran priyam*

WORD-FOR-WORD MEANINGS

duḥçēlasya—having a bad character; *kadaryasya*—toward the miser;
druhyante—they developed enmity; *putra*—his sons; *bāndhaväu*—and
in-laws; *dāräu*—his wife; *duhitaraü*—his daughters; *bhātyäu*—the servants;
visaēēäu—disgusted; *na ācaran*—they did not act; *priyam*—affectionately.

TRANSLATION

Since he was so hardhearted and miserly, his sons, in-laws, wife,
daughters and servants began to feel inimical toward him. Becoming
disgusted, they would never treat him with affection.

TEXT 9

tasyaEvaM ya^oaivaÔasya
cyautasyaAeBayalaAek(ta:
DamaRk(Amaivah"lnasya
cau,u(Dau: paÂaBaAigAna:

*tasyaiva à yakña-vittasya
cyutasyobhaya-lokataü
dharma-kāma-vihēnasya
cukrudhuü pai ca-bhāginaü*

WORD-FOR-WORD MEANINGS

tasya—at him; *evam*—in this way; *yakña-vittasya*—who simply kept his wealth without spending it, like the Yakñas, who guard the treasury of Kuvera; *cyutasya*—who was deprived; *ubhaya*—of both; *lokataù*—worlds (this life and the next); *dharma*—religiosity; *kāma*—and sense gratification; *vihēnasya*—lacking; *cakrudhuù*—they became angry; *pañca-bhāgināù*—the deities of the five prescribed household sacrifices.

TRANSLATION

In this way the presiding deities of the five family sacrifices became angry at the bāāhmaëa, who, being niggardly, guarded his wealth like a Yakña, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

TEXT 10

tad"vaDyaAnaivaṛasta-
pauNyas\$k(nDasya BaUir"d"
@TaAeR'pyagAcC\$iaDanaM
baù"AyaAs\$apair"™ama:

*tad-avadhyāna-visrasta-
puēya-skandhasya bhūri-da
artho 'py agacchan nidhanaà
bahv-āyāsa-pariçramaù*

WORD-FOR-WORD MEANINGS

tat—of them; *avadhyāna*—because of his neglect; *visrasta*—depleted; *puēya*—of piety; *skandhasya*—whose portion; *bhūri-da*—O magnanimous Uddhava; *arthaù*—the wealth; *api*—indeed; *agacchat nidhanam*—became lost; *bahu*—much; *āyāsa*—of endeavor; *pariçramaù*—which consisted only

of the labor.

TRANSLATION

O magnanimous Uddhava, by his neglect of these demigods he depleted his stock of piety and all his wealth. The accumulation of his repeated exhaustive endeavors was totally lost.

PURPORT

The *brāhmaëa*'s stock of piety became like a withered branch that no longer gives fruits or flowers. Çréla Jéva Gosvämé comments that the *brāhmaëa* had a trace of piety directed at the Supreme Lord with hopes of liberation. That pure portion of the branch of his piety remained unwithered, eventually giving the fruit of knowledge.

TEXT 11

ÁaAtyaAe jagA{"ò": ik(iÂata,
ik(iÂaÚ"syava oÜ"va
dE"vata: k(Alata: ik(iÂaä,"
“aöbanDaAena{RpaAiTaRvaAta,

jī ātyo jagāhuù kīi cit
kīi cid dasyava uddhava
daivataù kālataù kīi cid
brahma-bandhor nā-pārthivāt

WORD-FOR-WORD MEANINGS

jī ātayaù—the relatives; *jagāhuù*—took away; *kīi cit*—some; *kīi cit*—some;
dasyavaù—thieves; *uddhava*—O Uddhava; *daivataù*—by providence;
kālataù—by time; *kīi cit*—some; *brahma-bandhoù*—of the so-called
brāhmaëa; *nā*—by common men; *pārthivāt*—and by elevated government
officials.

TRANSLATION

Some of the wealth of this so-called *brähmaëa* was taken away by his relatives, My dear Uddhava, some by thieves, some by the whims of providence, some by the effects of time, some by ordinary men and some by government authorities.

PURPORT

It appears that even though the so-called *brähmaëa* was determined not to spend his money, his wife and other relatives managed to squeeze out a portion. According to Çréla Çrédhara Svämé, *providence* here refers to fires in the home and other types of occasional misfortune. *Effects of time* here refers to the destruction of agricultural crops through seasonal irregularities and other such occurrences. Çréla Bhaktisiddhānta Sarasvaté Öhäkura points out that one should not merely proclaim oneself to be a *brähmaëa* but should actually understand one's original identity as a servant of the Lord. One declaring himself to be a *brähmaëa* but maintaining a materialistic mentality is not a real *brähmaëa*, but rather a *brahma-bandhu*, or so-called *brähmaëa*. The humble devotees of Lord Viñëu, following the indications of the Vedic scriptures, refer to themselves as unfortunate and unable to understand the kingdom of God; they do not proudly proclaim themselves to be *brähmaëas*. Those who are wise, however, know that such humble devotees are actually *brähmaëas* whose hearts are cleansed by the pure mode of goodness.

TEXT 12

s\$a WvaM %o"ivaNAe naíe"
DamaRk(AmaivavaijaRta:
opaei°ataê svajanaEzA,
icantaAmaApa äü"r"tyayaAma,

sa evaà draviëe nañöe

*dharma-kāma-vivarjitaù
upekñitaç ca sva-janaìç
cintām āpa duratyayām*

WORD-FOR-WORD MEANINGS

saù—he; *evam*—thus; *draviëe*—when his property; *nañõe*—was lost; *dharma*—religiosity; *kāma*—and sense enjoyment; *vivarjitaù*—devoid of; *upekñitaù*—neglected; *ca*—and; *sva-janaìu*—by his family members; *cintām*—anxiety; *āpa*—he obtained; *duratyayām*—insurmountable.

TRANSLATION

Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment became ignored by his family members. Thus he began to feel unbearable anxiety.

TEXT 13

*tasyaEvaM DyaAyataAe d"IGa<
naí"r"Ayastapaisvana:
iKaâtaAe baASpak(NQ&sya
inavaeRd": s\$aumah"AnaBaUta,*

*tasyaivaà dhyäyato dérghaà
nañõa-rāyaù tapasvinaù
khidyato bāñpa-kaëöhasya
nirvedaù su-mahän abhüt*

WORD-FOR-WORD MEANINGS

tasya—of him; *evam*—thus; *dhyäyataù*—thinking; *dérgham*—for a long time; *nañõa-rāyaù*—his wealth lost; *tapasvinaù*—experiencing agony; *khidyataù*—lamenting; *bāñpa-kaëöhasya*—his throat choked with tears; *nirvedaù*—a sense of renunciation; *su-mahän*—very great; *abhüt*—arose.

TRANSLATION

Having lost all his wealth, he felt great pain and lamentation. His throat choked up with tears, and he meditated for a long time on his fortune. Then a powerful feeling of renunciation came over him.

PURPORT

The *brähmaëa* had previously been trained in pious life, but his past goodness was covered by his offensive behavior. Finally, his previous purity was reawakened within him.

TEXT 14

s\$a caAhe"d"mah"Ae k(iM"
va{TaAtmaA mae'nautaAipata:
na DamaARya na k(AmaAya
yasyaATaARyaAs\$a wRä{"zA:

*sa cāhedam aho kaññaà
vāthātmā me 'nutāpitaù
na dharmāya na kāmāya
yasyārthāyāsa édāçaù*

WORD-FOR-WORD MEANINGS

saù—he; *ca*—and; *aha*—spoke; *idam*—this; *aho*—alas; *kaññaam*—the painful misfortune; *vāthā*—vainly; *ātmā*—the self; *me*—my; *anutāpitaù*—distressed; *na*—not; *dharmāya*—for religiosity; *na*—nor; *kāmāya*—for sense gratification; *yasya*—whose; *artha*—for wealth; *āyasaù*—labor; *édāçaù*—such as this.

TRANSLATION

The *brähmaëa* spoke as follows: O what great misfortune! I have simply

tormented myself uselessly, struggling so hard for money that was not even intended for religiosity or material enjoyment.

TEXT 15

‘aAyaenaATA: k(d"yaARNAAM
na s\$auKaAya k(d"Acana
wh" caAtmaAepataApaAya
maṭtasya nar"k(Aya ca

*prāyeëāthāu kadaryäëäà
na sukhāya kadācana
iha cātmopatāpāya
mātasya narakāya ca*

WORD-FOR-WORD MEANINGS

prāyeëa—generally; *arthāu*—items of wealth; *kadaryäëäm*—of those who are misers; *na*—do not; *sukhāya*—lead to happiness; *kadācana*—at any time; *iha*—in this life; *ca*—both; *ātma*—of himself; *upatāpāya*—result in the torment; *mātasya*—and of him when he has died; *narakāya*—in the attainment of hell; *ca*—and.

TRANSLATION

Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.

PURPORT

A miser is afraid to spend his money even for obligatory religious and social duties. Offending God and people in general, he goes to hell.

TEXT 16

yazAAe yazAisvanaAM zAuÜM"
ëAGyaA yae gAuiNAnaAM gAuNAA:
laAeBa: svalpaAe'ipa taAna, h"inta
iïṭaAe è&paimavaeips\$atama,

*yaçau yaçasvināḥ çuddhaḥ
çlāghyā ye guëināḥ guëāu
lobhaḥ sv-alpa 'pi tñ hanti
çvitro rūpam ivepsitam*

WORD-FOR-WORD MEANINGS

yaçau—the fame; *yaçasvinām*—of those who are famous; *çuddham*—pure;
çlāghyāu—praiseworthy; *ye*—which; *guëinām*—of those endowed with good
qualities; *guëāu*—the qualities; *lobhaḥ*—greed; *su-alpaḥ*—a little; *api*—even;
tñ—these; *hanti*—destroys; *çvitraḥ*—white leprosy; *rūpam*—physical
beauty; *iva*—just as; *epsitam*—enchanting.

TRANSLATION

**Whatever pure fame is possessed by the famous and whatever
praiseworthy qualities are found in the virtuous are destroyed by even a small
amount of greed, just as one's attractive physical beauty is ruined by a trace
of white leprosy.**

TEXT 17

@TaRsya s\$aADanae is\$aÜe"
otk(SaeR r"°aNAe vyayae
naAzAAepaBaAegA @AyaAs\$as\$a,
ṭaAs\$aiêntaA "amaAe na{NAAma,

*arthasya sādhanē siddhe
utkarṇe rakṣāḥ vyaye
nāçopabhoga āyāsas*

trāsaç cintā bhramo nâëäm

WORD-FOR-WORD MEANINGS

arthaysa—of wealth; *sādhane*—in the earning; *siddhe*—in the attainment; *utkarīe*—in the increasing; *rakñāëe*—in the protecting; *vyaye*—in the expending; *nāça*—in the loss; *upabhoge*—and in the enjoyment; *äyāsaù*—labor; *trāsaù*—fear; *cintā*—anxiety; *bhramaù*—confusion; *nâëäm*—for men.

TRANSLATION

In the earning, attainment, increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

TEXTS 18-19

staeyaM ihM"s\$aAna{taM d"mBa:
k(Ama: ,(AeDa: smayaAe mad":
Baed"Ae vaEr"maivaìAs\$a:
s\$aMs\$paDaAR vya\$anaAina ca

Wtae paÂad"zAAnaTaAR
÷TaRmaUlaA mataA na{NA Ama,
tasmaAd"naTaRmaTaARKyaM
™aeyaAe'Tal= äU"r"tastyajaeta,

steyaà hiàsânâtaà dambhaù
kāmaù krodhaù smayo madaù
bhedo vairam aviçvāsaù
saàspardhā vyasanāni ca

ete pai cadaçānarthā
hy artha-mülā matā nâëäm
tasmād anartham arthākhyāà

çreyo-'rthé dūratas tyajet

WORD-FOR-WORD MEANINGS

steyam—theft; *hiàsä*—violence; *anātam*—lying; *dambhaù*—duplicity; *kāmaù*—lust; *krodhaù*—anger; *smayaù*—perplexity; *madaù*—pride; *bhedaù*—disagreement; *vairam*—enmity; *aviçvāsaù*—lack of faith; *saàspardhä*—rivalry; *vyasanāni*—the dangers (coming from women, gambling and intoxication); *ca*—and; *ete*—these; *pañcadaça*—fifteen; *anarthäù*—unwanted things; *hi*—indeed; *artha-müläù*—based on wealth; *matäù*—are known; *nâëäm*—by men; *tasmāt*—therefore; *anartham*—that which is undesirable; *artha-ākhyam*—wealth, spoken of as if desirable; *çreyaù-arthé*—one who desires the ultimate benefit of life; *dūrataù*—at a great distance; *tyajet*—should leave.

TRANSLATION

Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.

PURPORT

The words *anartham arthākhyam*, or "undesirable wealth," indicate wealth that cannot be efficiently engaged in the loving service of the Lord. Such superfluous money or property will undoubtedly pollute a man with all of the above-mentioned qualities and therefore should be given up.

TEXT 20

iBaântae "aAtar"Ae d"Ar"A:

ipatar": s\$auô\$d"staTaA
Wk(AiµagDaA: k(Aik(iNAnaA
s\$â: s\$avaeR'r"ya: k{(taA:

bhidyante bhrätaro dārāu
pītarāu suhādas tathā
ekāsnigdhāu kākiēinā
sadyāu sarve 'rayāu kātāu

WORD-FOR-WORD MEANINGS

bhidyante—they break off; *bhrātaraū*—the brothers; *dārāu*—wife;
pītarāu—parents; *suhādaū*—friends; *tathā*—and; *eka*—as if one;
āsnigdhāu—very dear; *kākiēinā*—by a small coin; *sadyāu*—immediately;
sarve—all of them; *arayaū*—enemies; *kātāu*—made.

TRANSLATION

**Even a man's brothers, wife, parents and friends united with him in love
will immediately break off their affectionate relationships and become
enemies over a single coin.**

TEXT 21

@TaeRnaAlpalyas\$aA ÷etae
s\$aMr"bDaA d"læamanyava:
tyajantyaAzAu s\$pa{DaAe £ainta
s\$ah"s\$aAets\$a{jya s\$aAEô\$d"ma,

arthenālpēyasā hy ete
saàrabdhā dépta-manyavaū
tyajanty āçu spādho ghnanti
sahasotsājya sauhādam

WORD-FOR-WORD MEANINGS

arthena—by wealth; *alpéyasā*—insignificant; *hi*—even; *ete*—they; *saàrabdhäù*—agitated; *dépta*—inflamed; *manyavaù*—their anger; *tyajanti*—they give up; *äçu*—very quickly; *spâdhaù*—becoming quarrelsome; *ghnanti*—they destroy; *sahasā*—quickly; *utsājya*—rejecting; *sauhādam*—goodwill.

TRANSLATION

For even a small amount of money these relatives and friends become very agitated and their anger is inflamed. Acting as rivals, they quickly give up all sentiments of goodwill and will reject one at a moment's notice, even to the point of committing murder.

TEXT 22

labDvaA janmaAmar"“aATya<
maAnauSyaM taä," iā"jaAfyataAma,
tad"naAä{"tya yae svaATa<
£ainta yaAntyazAuBaAM gAitama,

labdhvā janmāmara-prārthyaà
mānuṇyaà tad dvijāgryatām
tad anādātya ye svārthaà
ghnanti yānty aṣubhāà gatim

WORD-FOR-WORD MEANINGS

labdhvā—having attained; *janma*—the birth; *amara*—by the demigods; *prārthyam*—prayed for; *mānuṇyam*—human; *tat*—and in that; *dvija-āgryatām*—the status of being the best of the twice-born; *tat*—that; *anādātya*—not appreciating; *ye*—those who; *sva-artham*—their own best interest; *ghnanti*—destroy; *yānti*—they go; *aṣubhām*—to an inauspicious; *gatim*—destination.

TRANSLATION

Those who obtain human life, which is prayed for even by the demigods, and in that human birth become situated as first-class *brāhmaëas*, are extremely fortunate. If they disregard this important opportunity, they are certainly killing their own self-interest and thus achieve a most unfortunate end.

PURPORT

Çréla Bhaktisiddhānta Sarasvatē Ōhākura comments as follows. "Human birth is better than that of the demigods, ghosts, spirits, animals, trees, lifeless stones, and so forth, because the demigods simply enjoy celestial pleasures, and in other forms of life there is excessive suffering. It is only in human life that one deeply considers one's ultimate benefit in life. Human birth is therefore more desirable than even that of the demigods." Within human life the position of a high-class *brāhmaëa* is certainly most desirable. If a *brāhmaëa*, however, gives up the devotional service of the Lord and works hard like a *çūdra* simply for the prestige of his community, he is certainly on the platform of material sense gratification. The special qualification of the *brāhmaëas* is the spiritual knowledge by which they recognize every living entity to be an eternal servant of the Lord. A *brāhmaëa*, free from false ego, thus feels himself lower than a blade of grass and tolerantly offers respect to all living entities. All human beings, and especially the *brāhmaëas*, should avoid becoming killers of their own self-interest by neglecting Kāñëa consciousness, the loving service of the Lord. Such neglect paves the way for future suffering.

TEXT 23

svagAARpavagARyaAeã"ARrM"
'aApya laAek(imamaM paumaAna,
%"ivaNAe k(Ae'nauSaÀaeta

matyaAeR'naTaRsya DaAmaina

*svargäpavargayor dväraà
präpya lokam imaà pumän
draviëe ko 'nuñajjeta
martyo 'narthasya dhämani*

WORD-FOR-WORD MEANINGS

svarga—of heaven; *apavargayoù*—and liberation; *dväram*—the gateway; *präpya*—achieving; *lokam*—the human life; *imam*—this; *pumän*—a person; *draviëe*—to property; *kaù*—who; *anuñajjeta*—will become attached; *martyaù*—prone to death; *anarthasya*—of worthlessness; *dhämani*—in the realm.

TRANSLATION

What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?

PURPORT

That which one intends to use for one's personal sense gratification is called material property, whereas paraphernalia to be used in the Lord's loving service is understood to be spiritual. One should give up all one's material property by utilizing it completely in the devotional service of the Lord. A person who owns a luxurious mansion should install the Deity of the Lord and hold regular programs to propagate Kåñëa consciousness. Similarly, wealth should be used to build temples of the Lord and publish literature scientifically explaining the Personality of Godhead. One who blindly renounces material property without utilizing it in the service of the Lord does not understand that everything belongs to the Personality of Godhead. Such blind renunciation is based on the material idea that "This property could belong to me, but I don't want it." Everything, in fact,

belongs to God; knowing this one neither tries to enjoy nor to reject the things of this world, but peacefully engages them in the service of the Lord.

TEXT 24

de"vaiSaRipata{BaUtaAina
ÁaAtalna, banDaUMê BaAigAna:
@s\$aMivaBajya caAtmaAnaM
ya°aivaÔa: patatyDa:

*devarñi-pitā-bhūtāni
jī'ātēn bandhūàç ca bhāginau
asaàvibhajya cātmānaà
yakña-vittau pataty adhaù*

WORD-FOR-WORD MEANINGS

deva—the demigods; *āñi*—sages; *pitā*—departed forefathers; *bhūtāni*—and living entities in general; *jī'ātēn*—one's immediate relatives; *bandhūn*—extended family; *ca*—and; *bhāginau*—to the shareholders; *asaàvibhajya*—not distributing; *ca*—and; *ātmānam*—to oneself; *yakña-vittau*—whose wealth is simply like that of a Yakña; *patati*—he falls; *adhaù*—down.

TRANSLATION

One who fails to distribute his wealth to the proper shareholders—the demigods, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self—is maintaining his wealth simply like a Yakña and will fall down.

PURPORT

One who does not share his wealth with the above-mentioned authorized persons and does not even enjoy the wealth himself will certainly suffer

unlimited problems in life.

TEXT 25

vyaTaRyaATaeRh"yaA ivaÔaM
'amaÔasya vayaAe balama,
ku(zAlaA yaena is\$aDyainta
jar"Q&: ikM(nau s\$aADayae

*vyarthayärthehayä vittaà
pramattasya vayo balam
kuçalä yena sidhyanti
jaraõhaù kià nu sādhave*

WORD-FOR-WORD MEANINGS

vyarthayä—useless; *artha*—for wealth; *ēhayä*—by the endeavor; *vittam*—money; *pramattasya*—of the maddened; *vayaù*—youth; *balam*—strength; *kuçaläù*—those who are discriminating; *yena*—by means of which; *sidhyanti*—become perfect; *jaraõhaù*—an old man; *kim*—what; *nu*—indeed; *sādhave*—can I achieve.

TRANSLATION

Discriminating persons are able to utilize their money, youth and strength to achieve perfection. But I have feverishly squandered these in the useless endeavor for further wealth. Now that I am an old man, what can I achieve?

TEXT 26

k(smaAts\$ax.~iflazyatae ivaã"Ana,
vyaTaRyaATaeRh"yaAs\$ak{(ta,
k(syaicanmaAyayaA naUnaM
laAek(Ae'yaM s\$auivamaAeih"ta:

*kasmät saì kliçyate vidvân
vyarthayârthehayâsakât
kasyacin mâyayâ nûnaà
loko 'yaà su-vimohitaù*

WORD-FOR-WORD MEANINGS

kasmät—why; *saì kliçyate*—suffers; *vidvân*—one who is wise; *vyarthayâ*—vain; *artha-êhayâ*—in the pursuit of wealth; *asakât*—constantly; *kasyacit*—of someone; *mâyayâ*—by the illusory potency; *nûnam*—certainly; *lokaù*—the world; *ayam*—this; *su-vimohitaù*—very much bewildered.

TRANSLATION

Why must an intelligent man suffer by his constant vain efforts to get wealth? Indeed, this whole world is most bewildered by someone's illusory potency.

TEXT 27

*ikM(DanaEDaRnadE"vaAR ikM(
k(AmaEvaAR k(AmadE"ç&ta
ma{tyaunaA fasyamaAnasya
k(maRiBavaAeRta janmadE":*

*kià dhanair dhana-dair vä kià
kämair vä käma-dair uta
mâtyunä grasyamānasya
karmabhir vota janma-daiù*

WORD-FOR-WORD MEANINGS

kim—of what use; *ghanaiù*—are different kinds of wealth; *ghana-daiù*—the givers of wealth; *vä*—or; *kim*—what is the use; *kāmaiù*—of the objects of sense gratification; *vä*—or; *kāma-daiù*—those who give such sense gratification; *uta*—or; *mâtyunä*—by death; *grasyamānasya*—for one who is

being seized; *karmabhiù*—by fruitive activities; *vä uta*—or else; *janma-daiù*—which give him his next birth.

TRANSLATION

For one who is in the grips of death, what is the use of wealth or those who offer it, sense gratification or those who offer it, or, for that matter, any type of fruitive activity, which simply causes one to again take birth in the material world?

TEXT 28

naUnaM mae BagAvaAMstauí":
s\$avaR\$de"vamayaAe h"ir":
yaena naltaAe d"zAAmaetaAM
inavaeRd"êAtmana: plava:

nünaà me bhagaväàs tuñõaù
sarva-deva-mayo hariù
yena néto daçãm etäà
nirvedaç cätmanaù plavaù

WORD-FOR-WORD MEANINGS

nünam—certainly; *me*—with Me; *bhagavän*—the Supreme Personality of Godhead; *tuñõaù*—is satisfied; *sarva-deva-mayaù*—who comprises all the demigods; *hariù*—Lord Viñëu; *yena*—by whom; *nétaù*—I have been brought; *daçãm*—to the condition; *etäm*—this; *nirvedaù*—detachment; *ca*—and; *ätmanaù*—of the self; *plavaù*—the boat (to carry me over the ocean of material suffering).

TRANSLATION

The Supreme Personality of Godhead, Lord Hari, who contains within Himself all the demigods, must be satisfied with me. Indeed, He has brought

me to this suffering condition and forced me to experience detachment,
which is the boat to carry me over this ocean of material life.

PURPORT

The *brāhmaëa* could understand that the demigods, who award different types of sense gratification as the result of one's fruitive activities, cannot bestow the highest benefit in life. When the *brāhmaëa* lost all his property he could understand that the Supreme Personality of Godhead, who comprises all the demigods, had given him the highest perfection, not by awarding sense gratification but by saving him from the ocean of material enjoyment. Being thus deprived of the opportunity to cultivate religiosity, wealth, sense gratification and liberation, the *brāhmaëa* became detached, and transcendental knowledge awakened within his heart.

TEXT 29

s\$Ae'hM" k(AlaAvazAeSaeNA
zAAeSaiyaSyae'ËymaAtmana:
@'amaÔaAe'iKalasvaATaeR
yaid" syaAits\$aÜ" @Atmaina

*so 'haà kälavaçeñeëa
çoñayiñye 'i gam ätmanaù
apramatto 'khila-svärthe
yadi syät siddha ätmani*

WORD-FOR-WORD MEANINGS

saù aham—I; *käla-avaçeñeëa*—with whatever time remains; *çoñayiñye*—shall reduce to the minimum; *aì gam*—this body; *ätmanaù*—my; *apramattaù*—unbewildered; *akhila*—entire; *sva-arthe*—in the real self-interest; *yadi*—if; *syät*—there remains any (time); *siddhaù*—satisfied; *ätmani*—within myself.

TRANSLATION

If there is any time remaining in my life, I will perform austerities and force my body to subsist on the bare necessities. Without further confusion I shall pursue that which constitutes my entire self-interest in life, and I shall remain satisfied within the self.

TEXT 30

taṭa maAmanaumaAede"r"na,
de"vaAiñBauvanaeìr"A:
mauó"taeRna "aölaAekM(
KaÅ%AËy: s\$amas\$aADayata,

*tatra mām anumoderan
devās tri-bhuvaneṣvarāu
muhūrtena brahma-lokaà
khaöväi gaù samasādhayat*

WORD-FOR-WORD MEANINGS

tatra—in this regard; *mām*—with me; *anumoderan*—may they kindly be pleased; *devāu*—the demigods; *tri-bhuvana*—of the three worlds; *ēṣvarāu*—the controllers; *muhūrtena*—in a single moment; *brahmalokam*—the spiritual world; *khaöväi ga*—King Khaöväi ga; *samasādhayat*—achieved.

TRANSLATION

Thus may the presiding demigods of these three worlds kindly show their mercy upon me. Indeed, Mahārāja Khaöväi ga was able to achieve the spiritual world in a single moment.

PURPORT

The *brähmaëa* of Avanté thought that although he was an old man who might die at any moment he could follow the example of Mahārāja Khaövāi ga, who achieved the Lord's mercy in a single moment. Mahārāja Khaövāi ga, as described in the Second Canto of *Çrémad-Bhāgavatam*, fought valiantly on behalf of the demigods, and they offered the king any benediction he might desire. Khaövāi ga Mahārāja chose to find out the remaining duration of his life, which unfortunately was a single moment. The king therefore immediately surrendered to Lord Kāñëa and achieved the spiritual world. The *brähmaëa* of Avanté desired to follow this example; with the blessings of the demigods, who are all devotees of the Lord, he hoped to become fully Kāñëa conscious before giving up his body.

TEXT 31

™alBagAvaAnauvaAca
 wtyaiBa'aetya manas\$aA
 ÷AvantyaAe iā"jas\$aÔama:
 onmaucya ô\$d"yafanTalna,
 zAAntaAe iBa°aur"BaUnmauina:

çré-bhagavän uväca
ity abhipretya manasä
hy ävantyo dvija-sattamaù
unmucya hâdaya-granthén
çänto bhikñur abhün muniù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Lord said; *iti*—thus; *abhipretya*—concluding; *manasä*—within his mind; *hi*—indeed; *ävantyaù*—of the district of Avanté; *dvija-sat-tamaù*—now the most pious *brähmaëa*; *unmucya*—untying; *hâdaya*—in his heart; *granthén*—the knots (of desire); *çäntaù*—peaceful; *bhikñuù*—a mendicant *sannyäse*; *abhüt*—he became; *muniù*—silent.

TRANSLATION

Lord Çré Kāṇēa continued: His mind thus determined, that most excellent Avanté brāhmaëa was able to untie the knots of desire within his heart. He then assumed the role of a peaceful and silent sannyäse mendicant.

TEXT 32

s\$a cacaAr" mah"ImaetaAM
s\$aMyataAtmaein%"yaAinala:
iBa°aATa< nagAr"faAmaAna,
@s\$aËÿAe'lai°ataAe'ivazAta,

*sa cacära mahém etäà
saàyatätmendriyänilaù
bhikñärthaà nagara-grāmān
asaì go 'lakñito 'viçat*

WORD-FOR-WORD MEANINGS

saù—he; *cacära*—wandered; *mahém*—the earth; *etäm*—this; *saàyata*—controlled; *ätma*—his consciousness; *indriya*—senses; *anilaù*—and vital air; *bhikñä-artham*—for the purpose of taking charity; *nagara*—the cities; *grāmān*—and villages; *asaì gaù*—without any association; *alakñitaù*—not making himself prominent, thus unrecognized; *aviçat*—he entered.

TRANSLATION

He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages. He did not advertise his advanced spiritual position and thus was not recognized by others.

PURPORT

According to Çréla Bhaktisiddhānta Sarasvatī Ōhākura, the acceptance of the *tridaēōi-sannyāsa* order of life is the chief indication that one has actually taken shelter of the Supreme Personality of Godhead. The three rods of the *daēōa*, or staff, of the Vaiñēava *sannyās* indicate control of the body, mind and words by engaging them only in the loving service of the Lord. This procedure helps one to become more tolerant than a tree, as recommended by Çré Caitanya Mahāprabhu. By strict control of one's body, mind and speech, the quality of tolerance becomes strengthened, and thus one manifests the further qualities of forgiving others, never wasting one's time, detachment from sense gratification, lack of false pride in one's work and not hankering for liberation. One in this way gives up the mentality of materialistic persons, who establish so-called affectionate relationships of mutual flattery and exploit each other for sense gratification. One who adopts the strict path of Kāñēa consciousness, following in the footsteps of great souls, can achieve the shelter of the Lord.

TEXT 33

taM vaE 'avayas\$aM iBa^oauma,
@vaDaUtamas\$aĀanaA:
ä{"Ī"A payaRBavana, Ba%o"
baù"liBa: pair"BaUitaiBa:

taà vai pravayasaà bhikñum
avadhūtam asaj-janāù
dāñōvā paryabhavan bhadra
bahvébhiù paribhūtibhiù

WORD-FOR-WORD MEANINGS

tam—him; *vai*—indeed; *pravayasam*—old; *bhikñum*—the beggar;
avadhūtam—unclean; *asat*—low-class; *janāù*—persons; *dāñōvā*—seeing;
paryabhavan—dishonored; *bhadra*—O kind Uddhava; *bahvébhiù*—with

many; *paribhūtibhiù*—insults

TRANSLATION

O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

TEXT 34

ke(icaityavaeNAuM jagA{"ò"r,"
Wke(paAṭaM k(maNx"lauma,
paIQM& caEke('°as\$aUṭaM ca
k(nTaAM calr"AiNA ke(cana
'ad"Aya ca paunastaAina
d"izARtaAnyAd"äu"mauR"nae:

*kecit tri-veëuà jagāhur
eke pātraà kamaëòalum
péōhaà caike 'kñā-sūtraà ca
kanthāà céräëi kecana
pradāya ca punas tāni
darçitāny ādadur muneù*

WORD-FOR-WORD MEANINGS

kecit—some of them; *tri-veëum*—his *sannyāsē* triple staff; *jagāhuù*—they took away; *eke*—some; *pātram*—his begging bowl; *kamaëòalum*—waterpot; *péōham*—seat; *ca*—and; *eke*—some; *akñā-sūtram*—chanting beads; *ca*—and; *kanthām*—rags; *céräëi*—torn; *kecana*—some of them; *pradāya*—offering back; *ca*—and; *punaù*—again; *tāni*—they; *darçitāni*—which were being shown; *ādaduù*—they took away; *muneù*—of the sage.

TRANSLATION

Some of these persons would take away his *sannyāsē* rod, and some the

waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

TEXT 35

@^aaM ca BaE^oyas\$ampa^aaM
Bau^ãaAnasya s\$air"Ôaqe%
maU[†]ayainta ca paAipaï"A:
ï"lvantyasya ca maUDaRina

*anna^à ca bhaikñya-sampanna^à
bhui^jānasya sarit-ta^œ
mūtrayanti ca pāpiññhāu
ññhévanti asya ca mūrdhani*

WORD-FOR-WORD MEANINGS

annam—food; *ca*—and; *bhaikñya*—by his begging; *sampannam*—acquired; *bhui^jānasya*—of him who was about to partake; *sarit*—of a river; *ta^œ*—on the shore; *mūtrayanti*—they urinate upon; *ca*—and; *pāpiññhāu*—most sinful persons; *ññhévanti*—they spit; *asya*—his; *ca*—and; *mūrdhani*—on his head.

TRANSLATION

When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.

TEXT 36

yatavaAcaM vaAcayainta
taAx"yainta na vai-(caeta,
tajaRyantyapare" vaAigBa:

staenaAe'yaimaita vaAid"na:
ba©ainta r"jjvaA taM ke(icaä,"
baDyataAM baDyataAimaita

yata-vācaà vācayanti
tāòayanti na vakti cet
tarjayanty apare vāgbhiù
steno 'yam iti vādinaù
badhnanti rajjvā taà kecid
badhyatāà badhyatām iti

WORD-FOR-WORD MEANINGS

yata-vācam—who had taken a vow of silence; *vācayanti*—they try to make speak; *tāòayanti*—they beat; *na vakti*—he does not speak; *cet*—if; *tarjayanti*—they cajole; *apare*—others; *vāgbhiù*—with their words; *stenaù*—thief; *ayam*—this person; *iti*—thus; *vādinaù*—saying; *badhnanti*—they bind up; *rajjvā*—with rope; *tam*—him; *kecit*—some; *badhyatām badhyatām*—"Bind him up! Bind him up!"; *iti*—thus saying.

TRANSLATION

Although he had taken a vow of silence, they would try to make him speak, and if he did not speak they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"

TEXT 37

i°apantyaেকে('vajaAnanta
WSa DamaRDvaja: zAQ&:
°aINaIvaÔa wmaAM va{iÔama,
@fah"ltsvajanaAeijJata:

kñipanty eke 'vajānanta

*eña dharma-dhvajaù çaõhaù
kñéëa-vitta imäà vâttim
agrahét sva-janojjhitaù*

WORD-FOR-WORD MEANINGS

kñipanti—they criticize; *eke*—some; *avajānantaù*—committing insults; *eñaù*—this person; *dharma-dhvajaù*—a religious hypocrite; *çaõhaù*—a cheater; *kñéëa-vittaù*—having lost his wealth; *imäm*—this; *vâttim*—occupation; *agrahét*—has taken; *sva-jana*—by his family; *ujjhitaù*—turned out.

TRANSLATION

They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."

TEXTS 38-39

@h"Ae W Sa mah" As\$ a Ar" Ae
Da{ itama Ana, ig Air" r" Aix" va
ma A Enaena s\$ a A Dayatya Ta<
bak(vaä," ä{" X# inaêya:

wtyaeke(ivah"s\$ antyaenama,
Wke(äu" va ARtayainta ca
taM baban Dauina Rç&ç& Daur,"
yaTaA ,(Lx" nakM(iã" jama,

*aho eña mahā-sāro
dhātimān giri-rāo iva
maunena sādhayaty arthaà
baka-vad dāõha-niçcayaù
ity eke vihasanty enam*

*eke durvātayanti ca
taà babandhur nirurudhur
yathā krèòanakaà dvijam*

WORD-FOR-WORD MEANINGS

aho—just see; *eñau*—this person; *mahā-sārau*—very powerful; *dhātimān*—steadfast; *giri-rāu*—the Himalaya Mountains; *iva*—just like; *maunena*—with his vow of silence; *sādhayati*—he is striving; *artham*—for his goal; *baka-vat*—just like a heron; *dāōha*—firm; *niçcayaū*—his determination; *iti*—thus speaking; *eke*—some; *vihasanti*—ridicule; *enam*—him; *eke*—some; *durvātayanti*—pass foul air; *ca*—and; *tam*—him; *babandhuū*—they bound in chains; *nirurudhuū*—kept captive; *yathā*—as; *krèòanakam*—a pet animal; *dvijam*—that *brāhmaëa*.

TRANSLATION

Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steadfast as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a heron." Other persons would pass foul air upon him, and sometimes others would bind this twice-born *brāhmaëa* in chains and keep him captive like a pet animal.

TEXT 40

WvaM s\$a BaAEitakM(äu":KaM
dE"ivakM(dE"ih"kM(ca yata,
BaAe·(vyamaAtmanaAe id"iM"
'aAæaM 'aAæamabauDyata

*evaà sa bhautikaà duùkhaà
daivikaà daihikaà ca yat
bhoktavyam ātmano dīñāà
prāptaà prāptam abudhyata*

WORD-FOR-WORD MEANINGS

evam—thus; *saù*—he; *bhautikam*—due to other living entities; *duùkham*—suffering; *daivikam*—due to higher powers; *daihikam*—due to his own body; *ca*—and; *yat*—whatever; *bhoktavyam*—destined to be suffered; *ätmanaù*—his own; *diññam*—allotted by destiny; *präptam* *präptam*—whatever was received; *abudhyata*—he understood.

TRANSLATION

The *brähmaëa* understood that all his suffering—from other living beings, from the higher forces of nature and from his own body—was unavoidable, being allotted to him by providence.

PURPORT

Many cruel persons harassed the *brähmaëa*, and his own body caused him suffering in the form of fever, hunger, thirst, fatigue, etc. The higher forces of nature are those that cause excessive heat, cold, wind and rain. The *brähmaëa* realized that his suffering was due to his false identification with his material body, and not to the interaction of his body with external phenomena. Rather than try to adjust his external situation, he tried to adjust his Kãñëa consciousness and thus realize his actual identity as eternal spirit soul.

TEXT 41

pair"BaUta wmaAM gAATaAma,
@gAAyata nar"ADamaE:
paAtayaià": sva DamaRsTaAe
Da{itamaAsTaAya s\$aAiÔvak(Lma,

paribhüta imäà gäthäm
agäyata narädhamaiù

*pätayadbhiù sva dharma-stho
dhâtim ästhäya sättvikém*

WORD-FOR-WORD MEANINGS

paribhütaù—insulted; *imäm*—this; *gäthäm*—song; *agäyata*—he sang; *nara-adhamaiù*—by low-class men; *pätayadbhiù*—who were trying to make him fall down; *sva-dharma*—in his own duty; *sthaù*—remaining firm; *dhâtim*—his resolution; *ästhäya*—fixing; *sättvikém*—in the mode of goodness.

TRANSLATION

Even while being insulted by these low-class men who were trying to effect his downfall, he remained steady in his spiritual duties. Fixing his resolution in the mode of goodness, he began to chant the following song.

PURPORT

Resolution in the mode of goodness is described in *Bhagavad-gétä* (18.33):

*dhâtyä yayä dhārayate
manaù-präëendriya-kriyäu
yogenävyabhicäriëyā
dhâtiù sä pārtha sättviké*

"O son of Pâthä, that determination which is unbreakable, which is sustained with steadfastness by *yoga* practice, and thus controls the mind, life and the acts of the senses, is in the mode of goodness."

Atheists who are envious of the devotees of the Supreme Lord are called *narādhamas*, or the lowest of men, and undoubtedly are enroute to hell. By all means at their disposal they disturb the devotional service of the Lord, sometimes by direct attack and sometimes by mockery. The devotees, however, remain tolerant, fixing their determination in the mode of goodness. As described by Çréla Rūpa Gosvämé in *Çré Upadeçämâta* (1),

*vāco vegaà manasaù krodha-vegaà
jihvā-vegāṃ udaropastha-vegāṃ
etān vegān yo viñaheta dhēraù
sarvām apēmāà pāthivēà sa çīñyāt*

"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."

TEXT 42

*iā"ja ovaAca
naAyaM janaAe mae s\$auKaäu":Kahe"taur,"
na de"vataAtmaA fah"k(maRk(AlaA:
mana: parM" k(Ar"NAmaAmanainta
s\$ams\$aAr"ca,M(pair"vataRyaeâta,*

*dvija uvāca
nāyaà jano me sukha-duùkha-hetur
na devatātmā graha-karma-kālāù
manaù paraà kāraëam āmananti
saàsāra-cakraà parivartayed yat*

WORD-FOR-WORD MEANINGS

dvijaù uvāca—the *brāhmaëa* said; *na*—not; *ayam*—these; *janaù*—people; *me*—my; *sukha*—of happiness; *duùkha*—and distress; *hetuù*—the cause; *na*—nor; *devatā*—the demigods; *ātmā*—my own body; *graha*—the controlling planets; *karma*—my past work; *kālāù*—or time; *manaù*—the mind; *param*—rather only; *kāraëaà*—the cause; *āmananti*—is called by standard authorities; *saàsāra*—of material life; *cakram*—the cycle; *parivartayet*—causes to rotate; *yat*—which.

TRANSLATION

The brähmaëa said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.

TEXT 43

manaAe gAuNAAna, vaE s\$a{jatae balalyas\$a,
tataê k(maARiNA ivala°aNAAina
zAuflaAina k{(SNAAnyTa laAeih"taAina
taeBya: s\$avaNAAR: s\$a{tayaAe Bavainta

*mano guëän vai sâjate baléyas
tataç ca karmäëi vilakñäëäni
çuklâni kâñëäny atha lohitâni
tebhyaù sa-varëäù sâtayo bhavanti*

WORD-FOR-WORD MEANINGS

manaù—the mind; *guëän*—the activities of the modes of nature; *vai*—indeed; *sâjate*—manifests; *baléyaù*—very strong; *tataù*—by those qualities; *ca*—and; *karmäëi*—material activities; *vilakñäëäni*—of different varieties; *çuklâni*—white (in the mode of goodness); *kâñëäni*—black (in the mode of ignorance); *atha*—and; *lohitâni*—red (in the mode of passion); *tebhyaù*—from those activities; *sa-varëäù*—having the same corresponding colors; *sâtayaù*—created conditions; *bhavanti*—arise.

TRANSLATION

The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.

PURPORT

In the mode of goodness one considers oneself to be a saintly or wise person, in the mode of passion one struggles for material success, and in the mode of ignorance one becomes cruel, lazy and sinful. By the combination of the material modes one identifies oneself as a demigod, a king, a rich capitalist, a wise scholar, etc. These conceptions are material designations generated from the modes of nature, and they arrange themselves according to the tendency of the powerful mind to enjoy temporary sense gratification. The word *baléyas* in this verse, meaning "very strong," indicates that the material mind becomes insensitive to intelligent advice. Even if we are informed that we are committing many sins and offenses in order to earn money, we may still think that money should be acquired at all costs, since without it one can neither perform religious ceremonies nor gratify the senses with beautiful women, mansions and vehicles. Once the money is achieved, one suffers further problems, but the stubborn mind will never heed good advice in this regard. One must therefore give up mental concoction and control the mind in Kāñëa consciousness, as exemplified here by the *brāhmaëa* from Avanté.

TEXT 44

@nalh" @AtmaA manas\$aA s\$amalh"taA
ih"r"NmayaAe mats\$aKa oiã"caíe"
mana: svaïlaĒMÿ pair"ga{÷ k(AmaAna,
jauSai^aabaÜ"Ae gAuNAs\$aĒÿtaAe's\$aAE

anēha ātmā manasā samēhatā
hiraë-mayo mat-sakha udvicañõe
manau sva-lii gaà parigāhya kāmān
juñan nibaddho guëa-sai gato 'sau

WORD-FOR-WORD MEANINGS

anēha—not endeavoring; *ātmā*—the Supreme Soul; *manasā*—along with

the mind; *saméhatä*—which is struggling; *hiraë-mayaù*—exhibiting transcendental enlightenment; *mat-sakhaù*—my friend; *udvicanñe*—looks down from above; *manaù*—the mind; *sva-lingam*—which projects the image of the material world upon him (the soul); *parigâhya*—embracing; *kāmān*—objects of desire; *juñan*—engaging with; *nibaddhaù*—becomes bound; *guëa-saì gataù*—because of association with the modes of nature; *asau*—that infinitesimal spirit soul.

TRANSLATION

Although present along with the struggling mind within the material body, the Supersoul is not endeavoring, because He is already endowed with transcendental enlightenment. Acting as my friend, He simply witnesses from His transcendental position. I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world. Thus I have become engaged in enjoying objects of desire and am entangled due to contact with the modes of nature.

TEXT 45

d"AnaM svaDamaAeR inayamaAe yamaê
 ™autam ca k(maARiNA ca s\$aä,"~ataAina
 s\$avaeR manaAeinafah"la°aNAAntaA:
 par"Ae ih" yaAegAAe manas\$a: s\$amaAiDa:

*dānaà sva-dharmo niyamo yamaç ca
 çrutaà ca karmäëi ca sad-vratāni
 sarve mano-nigraha-lakñāëäntäù
 paro hi yogo manasaù samādhiù*

WORD-FOR-WORD MEANINGS

dānam—giving of charity; *sva-dharmaù*—carrying out one's prescribed duties; *niyamaù*—the regulations of day-to-day life; *yamaù*—the major regulations of spiritual practice; *ca*—and; *çrutam*—listening to scripture;

ca—and; *karmäi*—pious work; *ca*—and; *sat*—pure; *vratäni*—vows; *sarve*—all; *manaù-nigrahaù*—the subduing of the mind; *lakñaëa*—consisting of; *antäù*—their aim; *paraù*—supreme; *hi*—indeed; *yogaù*—transcendental knowledge; *manasaù*—of the mind; *samädhìù*—meditation on the Supreme in trance.

TRANSLATION

Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest *yoga*.

TEXT 46

s\$amaAih"taM yasya mana: 'azAAantaM
d"AnaAid"iBa: ikM(vad" tasya k{(tyama,
@s\$amMyataM yasya manaAe ivanazyä,"
d"AnaAid"iBaêed"parM" ik(maeiBa:

*samähita*à *yasya manaù praçänta*à
*dänädibhiù ki*à *vada tasya kâtyam*
*asa*à*yata*à *yasya mano vinaçyad*
*dänädibhiç ced apara*à *kim ebhiù*

WORD-FOR-WORD MEANINGS

samähitam—perfectly fixed; *yasya*—whose; *manaù*—mind;
praçäntam—pacified; *däna-ädibhiù*—by charity and the other processes;
kim—what; *vada*—please tell; *tasya*—of those processes; *kâtyam*—use;
*asa*à*yatam*—uncontrolled; *yasya*—whose; *manaù*—mind;
vinaçyat—dissolving; *däna-ädibhiù*—by these processes of charity and so on;
cet—if; *aparam*—further; *kim*—what use; *ebhiù*—of these.

TRANSLATION

If one's mind is perfectly fixed and pacified, then tell me what need does one have to perform ritualistic charity and other pious rituals? And if one's mind remains uncontrolled, lost in ignorance, then of what use are these engagements for him?

TEXT 47

manaAevazAe'nyae ÷Bavana, sma de"vaA
manaê naAnyasya vazAM s\$amaeita
BaISmaAe ih" de"va: s\$ah"s\$a: s\$ah"lyaAna,
yauHjyaAã"zAe taM s\$a ih" de"vade"va:

*mano-vaçe 'nye hy abhavan sma devä
manaç ca nänyasya vaçaà sameti
bhēñmo hi devaù sahasaù sahéyān
yui jyäd vaçe taà sa hi deva-devaù*

WORD-FOR-WORD MEANINGS

manaù—of the mind; *vaçe*—under the control; *anye*—others; *hi*—indeed; *abhavan*—have become; *sma*—in the past; *deväù*—the senses (represented by their presiding deities); *manaù*—the mind; *ca*—and; *na*—never; *anyasya*—of another; *vaçam*—under the control; *sameti*—comes; *bhēñmaù*—fearsome; *hi*—indeed; *devaù*—the godlike power; *sahasaù*—than the strongest; *sahéyān*—stronger; *yui jyät*—can fix; *vaçe*—under control; *tam*—that mind; *saù*—such a person; *hi*—indeed; *deva-devaù*—the master of all the senses.

TRANSLATION

All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome.

Therefore, anyone who can bring the mind under control becomes the master of all the senses.

TEXT 48

tamäü"jaRyaM zAṭaumas\$a÷vaegAma,
@ç&ntaudM" ta^a ivaijatya ke(icata,
ku(vaRntyas\$aiã" fah"maṭa matyaE=r,"
imaṭaANYaud"As\$alnair"paUna, ivamaUX#A:

*tam durjayaà çatrum asahya-vegam
arun-tudaà tan na vijitya kecit
kurvanti asad-vigraham atra martyair
mitrāëy udāsēna-ripün vimüòhāù*

WORD-FOR-WORD MEANINGS

tam—that; *durjayam*—difficult to conquer; *çatrum*—enemy; *asahya*—intolerable; *vegam*—whose urges; *arun-tudam*—capable of tormenting the heart; *tat*—therefore; *na vijitya*—failing to conquer over; *kecit*—some people; *kurvanti*—they create; *asad*—useless; *vigraham*—quarrel; *atra*—in this world; *martyaiù*—with mortal living beings; *mitrāëi*—friends; *udāsēna*—indifferent persons; *ripün*—and rivals; *vimüòhāù*—completely bewildered.

TRANSLATION

Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel with others. Thus they conclude that other people are either their friends, their enemies or parties indifferent to them.

PURPORT

Falsely identifying oneself as the material body, and accepting bodily expansions such as children and grandchildren to be one's eternal property, one completely forgets that every living being is qualitatively one with God. There is no essential difference between one individual being and another, since all are eternal expansions of the Supreme Lord. The mind absorbed in false ego creates the material body, and by identification with the body, the conditioned soul is overwhelmed by false pride and ignorance, as described here.

TEXT 49

de"hm" manaAemaAḥaimamaM gA{h"ltvaA
mamaAh"imatyanDaiDayaAe manauSyaA:
WSaAe'h"manyaAe'yaimaita "amaeNA
äu"r"ntapaAre" tamais\$a "amainta

*dehaà mano-mātram imaà gāhētvā
mamāham ity andha-dhiyo manuṇyāu
eṇo 'ham anyo 'yam iti bhrameëa
duranta-pāre tamasi bhramanti*

WORD-FOR-WORD MEANINGS

deham—the material body; *manau-mātram*—coming simply from the mind; *imam*—this; *gāhētvā*—having accepted; *mama*—mine; *aham*—I; *iti*—thus; *andha*—blinded; *dhiyaù*—their intelligence; *manuṇyāu*—human beings; *eṇaù*—this; *aham*—I am; *anyaù*—someone else; *ayam*—this is; *iti*—thus; *bhrameëa*—by the illusion; *duranta-pāre*—unsurpassable; *tamasi*—within the darkness; *bhramanti*—they wander.

TRANSLATION

Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "this is I, but that is someone else," they

wander in endless darkness.

TEXT 50

janastau he"tau: s\$auKaäu":KayaAeêeta,
ik(maAtmanaêAṣa ih" BaAEmayaAestata,
ijaù"AM ,(icats\$and"zAita svad"ià"s\$a,
taãe"d"naAyaAM k(tamaAya ku(pyaeta,

*janas tu hetuù sukha-duùkhayoç cet
kim ätmanaç cätra hi bhaumayos tat
jihväà kvacit sandaçati sva-dadbhis
tad-vedanâyäà katamäya kupyet*

WORD-FOR-WORD MEANINGS

janaù—these people; *tu*—but; *hetuù*—the cause; *sukha-duùkhayoù*—of my happiness and distress; *cet*—if; *kim*—what; *ätmanaù*—for the self; *ca*—and; *atra*—in this conception; *hi*—indeed; *bhaumayoù*—they pertain to the material bodies; *tat*—that (status of being the performer and the sufferer); *jihväm*—the tongue; *kvacit*—sometimes; *sandaçati*—is bitten; *sva*—by one's own; *dadbhiù*—teeth; *tat*—of that; *vedanâyäm*—in the distress; *katamäya*—with whom; *kupyet*—can one get angry.

TRANSLATION

If you say that these people are the cause of my happiness and distress, then where is the place of the soul in such a conception? This happiness and distress pertain not to the soul but to the interactions of material bodies. If someone bites his tongue with his own teeth, at whom can he become angry in his suffering?

PURPORT

Although bodily pleasure and pain are felt by the soul, one must tolerate

such duality, understanding it to be a creation of one's own material mind. If one accidentally bites his own tongue or lip, he cannot become angry and pull out his own teeth. Similarly, all living beings are individual parts and parcels of God, and thus nondifferent from each other. All of them are meant to serve the Supreme Lord in spiritual equality. If the living beings give up their master's service and instead quarrel among themselves, they will be forced to suffer by the laws of nature. If the conditioned souls establish artificial relationships of affection based on the material body and having nothing to do with God, then time itself will destroy such relationships, and they will be subjected to further suffering. But if the individual living entities understand each other to be of the same family, all having connection with the Supreme Lord, their mutual friendship will develop. Thus one should not exhibit anger that will be harmful to oneself and others. Although the *brāhmaëa* was receiving kind offerings of charity from some people and being harassed and beaten by others, he denied that these people were the ultimate cause of his happiness and distress, for he was fixed on the platform of self-realization beyond the material body and mind.

TEXT 51

äü":Kasya he"tauYaRid" de"vataAsta
 ik(maAtmanastaṭa ivak(Ar"yaAestata,
 yad"ËymaËëyna inah"nyatae ,(icata,
 ,u(Dyaeta k(smaE pauç&Sa: svade"he"

*duùkhasya hetur yadi devatäs tu
 kim ätmanas tatra vikärayos tat
 yad aì gam aì gena nihanyate kvacit
 krudhyeta kasmai puruñau sva-dehe*

WORD-FOR-WORD MEANINGS

duùkhasya—of suffering; *hetuù*—the cause; *yadi*—if; *devatäu*—the demigods (who rule over the different senses within the body); *tu*—but; *kim*—what; *ätmanaù*—for the soul; *tatra*—in that connection; *vikärayou*—which

pertain to the transformable (senses and their deities); *tat*—that (acting and being acted upon); *yat*—when; *aṅgam*—a limb; *aṅgena*—by another limb; *nihanyate*—is hurt; *kvacit*—ever; *krudhyeta*—should become angry; *kasmai*—at whom; *puruṣa*—the living entity; *sva-dehe*—within his own body.

TRANSLATION

If you say that the demigods who rule the bodily senses cause suffering, still, how can such suffering apply to the spirit soul? This acting and being acted upon are merely interactions of the changeable senses and their presiding deities. When one limb of the body attacks another, with whom can the person in that body be angry?

PURPORT

The *brāhmaṇa* is elaborately explaining the condition of self-realization, in which one understands oneself to be totally distinct from the material body and mind and the demigods who control them. By cultivating bodily happiness we are forced to accept bodily pain. Foolish conditioned souls endeavor to eliminate distress and enjoy happiness, but material happiness and distress are two sides of the same coin. One cannot relish bodily happiness without identifying oneself as the body. But as soon as such identification occurs, one is harassed by the innumerable pains and sufferings also inevitably present within the same body. Bodily happiness and distress are administered by the demigods, who can never be brought under our control; thus one remains subject to the whims of providence on the material platform. If, however, one surrenders to the Personality of Godhead, Lord Kṛṣṇa, the reservoir of all pleasure, one can reach the spiritual platform, where transcendental bliss enlivens the liberated souls without any interrupting anxiety or unhappiness.

TEXT 52

@AtmaA yaid" syaAts\$auKaäu":Kahe"tau:
ik(manyatastaṭa inajasvaBaAva:
na ÷AtmanaAe'nyaâid" tanma{SaA syaAta,
,u(Dyaeta k(smaA^a s\$auKaM na äü":Kama,

*ätmä yadi syät sukha-duùkha-hetuù
kim anyatas tatra nija-svabhävaù
na hy ätmano 'nyad yadi tan mãñä syät
krudhyeta kasmän na sukhaà na duùkham*

WORD-FOR-WORD MEANINGS

ätmä—the soul himself; *yadi*—if; *syät*—should be; *sukha-duùkha*—of happiness and distress; *hetuù*—the cause; *kim*—what; *anyataù*—other; *tatra*—in that theory; *nija*—his own; *svabhävaù*—nature; *na*—not; *hi*—indeed; *ätmanaù*—than the soul; *anyat*—anything separate; *yadi*—if; *tat*—that; *mãñä*—false; *syät*—would be; *krudhyeta*—one can become angry; *kasmät*—at whom; *na*—there is no; *sukham*—happiness; *na*—nor; *duùkham*—misery.

TRANSLATION

If the soul himself were the cause of happiness and distress, then we could not blame others, since happiness and distress would be simply the nature of the soul. According to this theory, nothing except the soul actually exists, and if we were to perceive something besides the soul, that would be illusion. Therefore, since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

PURPORT

Because a dead body does not feel pleasure or pain, our happiness and distress are due to our own consciousness, which is the nature of the soul. It is not, however, the original function of the soul to enjoy material happiness and suffer material distress. These are produced by ignorant material affection and enmity based on false ego. Our involvement in sense

gratification drags our consciousness into the material body, where it is shocked by the inevitable bodily pains and problems.

On the spiritual platform there is neither material happiness nor distress because there the living consciousness is fully engaged, without personal desire, in the devotional service of the Supreme Lord. This is the actual position of happiness, aloof from false bodily identification. Rather than uselessly becoming enraged with others for one's own foolishness, one should take to self-realization and solve the problems of life.

TEXT 53

*fah"A inaimaÔaM s\$auKaäu":KayaAeêeta,
ik(maAtmanaAe'jasya janasya tae vaE
fahE"faRh"syaEva vad"inta palx"AM
,u(Dyaeta k(smaE pauç&SastataAe'nya:*

*grahä nimittaà sukha-duùkhayoç cet
kim ätmano 'jasya janasya te vai
grahair grahasyaiva vadanti péöäà
krudhyeta kasmai puruñas tato 'nyaù*

WORD-FOR-WORD MEANINGS

grahäù—the controlling planets; *nimittam*—the immediate cause; *sukha-duùkhayoù*—of happiness and distress; *cet*—if; *kim*—what; *ätmanaù*—for the soul; *ajasya*—who is unborn; *janasya*—of that which is born; *te*—those planets; *vai*—indeed; *grahaiù*—by other planets; *grahasya*—of a planet; *eva*—only; *vadanti*—(expert astrologers) say; *péöäm*—suffering; *krudhyeta*—should become angry; *kasmai*—at whom; *puruñaù*—the living entity; *tataù*—from that material body; *anyaù*—distinct.

TRANSLATION

And if we examine the hypothesis that the planets are the immediate

cause of suffering and happiness, then also where is the relationship with the soul, who is eternal? After all, the effect of the planets applies only to things that have taken birth. Expert astrologers have moreover explained how the planets are only causing pain to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

TEXT 54

k(maARstau he"tau: s\$auKaäu":KayaAeêeta,
ik(maAtmanastaiÜ" jax"Ajax"tvae
de"h"stvaicatpauç&SaAe'yaM s\$aupaNAR:
,u(Dyaeta k(smaE na ih" k(maR maUlama,

*karmāstu hetuù sukha-duùkhayoç cet
kim ātmanas tad dhi jaòajaòatve
dehas tv acit puruño 'yaà suparëaù
krudhyeta kasmai na hi karma mūlam*

WORD-FOR-WORD MEANINGS

karma—one's fruitive activities; *astu*—hypothetically granted; *hetuù*—the cause; *sukha-duùkhayoù*—of happiness and distress; *cet*—if; *kim*—what; *ātmanaù*—for the soul; *tat*—that *karma*; *hi*—certainly; *jaòa-ajaòatve*—in being both material and not material; *dehaù*—the body; *tu*—on the one hand; *acit*—not living; *puruñaù*—the person; *ayam*—this; *su-parëaù*—endowed with living consciousness; *krudhyeta*—one should become angry; *kasmai*—at whom; *na*—are not; *hi*—certainly; *karma*—fruitive activities; *mūlam*—the root cause.

TRANSLATION

If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body that undergoes

the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since *karma* thus has no ultimate basis in either the body or the soul, at whom can one become angry?

PURPORT

The material body is composed of earth, water, fire and air, just like bricks, stones and other objects. Our consciousness, falsely absorbed in the body, experiences happiness and distress, and fruitive work (*karma*) is performed when we falsely consider ourselves to be the enjoyers of the material world. False ego is thus the illusory combination within our minds of the self and the body, which are actually two separate objects. Since *karma*, or material work, is based on illusory consciousness, these activities are also illusory and have no factual basis in either the body or the soul. When a conditioned soul falsely considers himself to be the body, and consequently the enjoyer of the material world, he tries to find pleasure in illicit connection with women. Such sinful activity is based on his false concept of being the body and thus the enjoyer of women and of the world. Since he is not the body, his activity of enjoying a woman does not actually exist. There is merely the interaction of two machines, namely the two bodies, and the interaction of the illusory consciousness of the man and woman. The sensation of illicit sex occurs within the material body and is falsely assimilated by the false ego as its own experience. Thus the miserable or pleasurable reactions of *karma* ultimately act upon the false ego and not upon the body, which is composed of dull matter, nor upon the soul, which has nothing to do with matter. False ego is the illusory concoction of the mind; it is specifically this false ego that is suffering happiness and distress. The soul cannot become angry at others, since he is not personally enjoying or suffering. Rather, the false ego is doing this.

TEXT 55

k(Alastau he"tau: s\$auKaäu":KayaAeêeta,
ik(maAtmanastaṭa tad"Atmak(Ae's\$aAE
naAçaeihR" taApaAe na ih"masya tatsyaAta,
,u(Dyaeta k(smaE na par"sya ã"nã"ma,

*kālas tu hetuṁ sukha-duḥkhaḥ cet
kim ātmanas tatra tad-ātmako 'sau
nāgner hi tāpo na himasya tat syāt
krudhyeta kasmai na parasya dvandvam*

WORD-FOR-WORD MEANINGS

kālaṁ—time; *tu*—but; *hetuṁ*—the cause; *sukha-duḥkhaḥ*—of happiness and distress; *cet*—if; *kim*—what; *ātmanaṁ*—for the soul; *tatra*—in that idea; *tad-ātmako*—based on time; *asau*—the soul; *na*—not; *agneḥ*—from fire; *hi*—indeed; *tāpo*—burning; *na*—not; *himasya*—of snow; *tat*—that; *syāt*—becomes; *krudhyeta*—should become angry; *kasmai*—at whom; *na*—there is not; *parasya*—for the transcendental soul; *dvandvam*—duality.

TRANSLATION

If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

PURPORT

The material body is dull matter and does not experience happiness, distress or anything else. Because the spirit soul is completely transcendental, he should fix his consciousness on the transcendental Lord, who is beyond material happiness and distress. It is only when transcendental consciousness falsely identifies with dull matter that the

living entity imagines he is enjoying and suffering in the material world. This illusory identification of consciousness with matter is called false ego and is the cause of material existence.

TEXT 56

na ke(naicat, (Aipa k(TaÂanaAsya
ã"nã"Aepar"AgA: par"ta: par"sya
yaTaAh"ma: s\$Ms\$a{itaè&ipaNA: syaAä,"
WvaM 'abauÜ"Ae na ibaBaeita BaUtaE:

*na kenacit kväpi kathai' canäsya
dvandvoparägaù parataù parasya
yathähamaù saàsâti-rüpiëaù syäd
evaà prabuddho na bibheti bhütaiù*

WORD-FOR-WORD MEANINGS

na—there is not; *kenacit*—by the agency of anyone; *kva api*—anywhere; *kathai'cana*—by any means; *asya*—for him, the soul; *dvandva*—of the duality (of happiness and distress); *uparägaù*—the influence; *parataù* *parasya*—who is transcendental to material nature; *yathä*—in the same way as; *ahamaù*—for the false ego; *saàsâti*—to material existence; *rüpiëaù*—which give shape; *syät*—arises; *evam*—thus; *prabuddhaù*—one whose intelligence is awakened; *na bibheti*—does not fear; *bhütaiù*—on the basis of material creation.

TRANSLATION

The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.

PURPORT

The *brāhmaëa* has refuted six specific explanations of the happiness and distress of the living entity, and now he refutes any other explanation that might be given. On the basis of false ego, the bodily covering factually overwhelms the spirit soul, and thus one falsely enjoys and suffers that which has no real relationship with oneself. One who can understand this sublime teaching of the *brāhmaëa*, spoken by the Lord to Uddhava, will never again suffer the terrible anxiety of fear within the material world.

TEXT 57

WtaAM s\$@ @AsTaAya par"Atmainaï"Ama,
@DyaAis\$ataAM paUvaRtamaEmaRh"iSaRiBa:
@hM" tair"SyaAima äu"r"ntapaArM"
tamaAe mauku(nd"Ax.~i,,ainaSaevayaEva

*etäà sa ästhäya parätma-niñöhäm
adhyäsitäà pürvatamair maharñibhiù
ahaà tariñyämi duranta-päraà
tamo mukundäi ghri-niñevayaiva*

WORD-FOR-WORD MEANINGS

etäm—this; *saù*—such; *ästhäya*—becoming completely fixed in;
para-ätma-niñöhäm—devotion to the Supreme Person, Kāñëa;
adhyäsitäm—worshipped; *pürva-tamaiù*—by previous;
mahä-ññibhiù—*äcäryas*; *aham*—I; *tariñyämi*—shall cross over;
duranta-päram—the insurmountable; *tamaù*—the ocean of nescience;
mukunda-aì ghri—of the lotus feet of Mukunda; *niñevayä*—by worship;
eva—certainly.

TRANSLATION

I shall cross over the insurmountable ocean of nescience by being firmly

fixed in the service of the lotus feet of Kāñëa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

PURPORT

This verse is quoted by Kāñëadāsa Kavirāja in his *Caitanya-caritāmāta* (*Madhya* 3.6). Çréla Prabhupāda comments as follows. "In connection with this verse, which is a quotation from *Çrémad-Bhāgavatam* (11.23.57), Çréla Bhaktisiddhānta Sarasvaté Ōhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kāñëa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsé*. It is not simply a matter of changing dress. In *Bhagavad-gētā* (6.1) it is also stated, *anāçritaù karma-phalaà kār्याà karma karoti yaù/ sa sannyāsé ca yogé ca*: one who works devotedly for the satisfaction of Kāñëa is a *sannyāsé*. The dress is not *sannyāsa*, but the attitude of service to Kāñëa is.

"The word *parātma-niñöhā* means being a devotee of Lord Kāñëa. Parātmā, the Supreme Person, is Kāñëa. *Ēçvaraù paramaù kāñëaù sac-cid-ānanda-vigrahaù* [Bs. 5.1]. Those who are completely dedicated to the lotus feet of Kāñëa in service are actually *sannyāsés*. As a matter of formality, the devotee accepts the *sannyāsa* dress as previous *ācāryas* did. He also accepts the three *daëòas*. Later Viñëu Svāmé considered that accepting the dress of a *tri-daëòé* was *parātma-niñöhā*. Therefore sincere devotees add another *daëòà*, the *jéva-daëòà*, to the three existing *daëòas*. The Vaiñëava *sannyāsé* is known as a *tridaëòi-sannyāsé*. The Māyāvādé *sannyāsé* accepts only one *daëòà*, not understanding the purpose of *tri-daëòà*. Later, many persons in the community of Çiva Svāmé gave up the *ātma-niñöhā* (devotional service) of the Lord and followed the path of Çai karācārya. Instead of accepting 108 names, those in the Çiva Svāmé *sampradāya* follow the path of Çai karācārya and accept the ten names of *sannyāsa*. Although Çré Caitanya Mahāprabhu accepted the then-existing order of *sannyāsa*

(namely *eka-daëòà*), He still recited a verse from *Çrémad-Bhāgavatam* about the *tridaëòà-sannyāsa* accepted by the *brāhmaëa* of Avantépura. Indirectly He declared that within that *ekadaëòà* (one *daëòà*), four *daëòas* existed as one. Accepting *ekadaëòà sannyāsa* without *parātma-niñöhā* (devotional service to Lord Kāñëa) is not acceptable to Çré Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jéva-daëòà* to the *tri-daëòà*. These four *daëòas*, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaëòà-sannyāsés* of the Māyāvāda school are not devoted to the service of Kāñëa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādé *sannyāsés*, not knowing that Çré Caitanya Mahāprabhu was a *tri-daëòé*, think of Caitanya Mahāprabhu as an *ekadaëòà-sannyāsé*. This is due to their *vivarta*, bewilderment. In *Çrémad-Bhāgavatam* there is no such thing as an *ekadaëòà-sannyāsé*; indeed, the *tridaëòà-sannyāsé* is accepted as the symbolic representation of the *sannyāsa* order. By citing this verse from *Çrémad-Bhāgavatam*, Çré Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Çrémad-Bhāgavatam*. The Māyāvādé *sannyāsés*, who are enamored of the external energy of the Lord, cannot understand the mind of Çré Caitanya Mahāprabhu.

"To date, all the devotees of Çré Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaëòà-sannyāsés* of the Māyāvādé school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of *tridaëòà-sannyāsa*, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with the material existence. The *ācāryas* who advocate the *daiva-varëäçrama* (the social order of *cātur-varëyam* mentioned in *Bhagavad-gētā*) do not accept the proposition of *āsura-varëäçrama*, which maintains that the social order of *varëa* is indicated by birth.

"The most intimate devotee of Çré Caitanya Mahāprabhu, namely Gadādhara Paëòita, accepted the *tridaëòà-sannyāsa* and also accepted

Mādhava Upādhyāya as his *tridaēōi-sannyāsē* disciple. It is said that from this Madhvācārya the *sampradāya* known in western India as the Vallabhācārya-sampradāya has begun. Çréla Gopāla Bhaōōa Vasu, who is known as a *smāty-ācārya* in the Gauōēya Vaiñēava-sampradāya, later accepted the *tridaēōa-sannyāsa* order from Tridaēōipāda Prabodhānanda Sarasvatē. Although acceptance of *tridaēōa-sannyāsa* is not distinctly mentioned in the Gauōēya Vaiñēava literature, the first verse of Çréla Rūpa Gosvāmē's *Upadeçāmāta* advocates that one should accept the *tridaēōa-sannyāsa* order by controlling the six forces:

*vāco vegaà manasaù krodha-vegaà
jihvā-vegām udaropastha-vegām
etān vegān yo viñaheta dhēraù
sarvām apémāà pāthivēà sa çīñyāt
[NoI 1]*

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmē* and is competent to accept disciples all over the world.' The followers of Çré Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa*, and for this they cannot be blamed. Çré Caitanya Mahāprabhu accepted Çrédhara Svāmē, who was a *tridaēōi-sannyāsē*, but the Māyāvādē *sannyāsēs*, not understanding Çrédhara Svāmē, sometimes think that Çrédhara Svāmē belonged to the Māyāvāda *ekadaēōa-sannyāsa* community. Actually this was not the case."

TEXT 58

™alBagAvaAnauvaAca
inaivaRâ naí"%o"ivaNAe gAtaflama:
'a~ajya gAAM payaRq%maAna wtTama,
inar"Ak{(taAe's\$aià"r"ipa svaDamaARä,"
@k(impataAe'maUM mauinar"Ah" gAATaAma,

*çré-bhagavān uvāca
nirvidya nañōa-draviēē gata-klamaù*

*pravrajya gäà paryaämäna ittham
niräkâto 'sadbhir api sva-dharmäd
akampito 'müà munir äha gäthäm*

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *nirvidya*—becoming detached; *nañña-draviëe*—his wealth having been destroyed; *gata-klamaù*—free from moroseness; *pravrajya*—leaving home; *gäm*—the earth; *paryaämänaù*—traveling; *ittham*—in this way; *niräkâtaù*—insulted; *asadbhiù*—by rascals; *api*—even though; *sva-dharmät*—from his prescribed duties; *akampitaù*—unswerved; *amüm*—this; *muniù*—the sage; *äha*—spoke; *gäthäm*—song.

TRANSLATION

Lord Çré Kânëa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking sannyäsa, and began to travel about the earth. Even when insulted by foolish rascals he remained unswerved from his duty and chanted this song.

PURPORT

Those becoming free from the materialistic way of life, which involves grueling austerities performed to acquire money, may chant the preceding song of the Vaiñëava *sannyäse*. Çréla Bhaktisiddhanta Sarasvaté Öhäkura states that if one is not capable of listening to the song of this *sannyäse*, then one will certainly remain an obedient servant of material illusion.

TEXT 59

*s\$auKaäu":Ka'ad"Ae naAnyä:
pauç&SasyaAtmaiva"ama:
imaḥaAed"As\$alnair"pava:*

s\$amS\$aAr"stamas\$a: k{(ta:

sukha-duùkha-prado nānyaù
puruñasyātma-vibhramaù
mitrodāsēna-ripavaù
saàsāras tamasaù kâtaù

WORD-FOR-WORD MEANINGS

sukha-duùkha-pradaù—giver of happiness and distress; *na*—there is no; *anyaù*—other; *puruñasya*—of the soul; *ātma*—of the mind; *vibhramaù*—bewilderment; *mitra*—friends; *udāsēna*—indifferent parties; *ripavaù*—and enemies; *saàsāraù*—material life; *tamasaù*—out of ignorance; *kâtaù*—created.

TRANSLATION

No other force besides his own mental confusion makes the soul experience happiness and distress. His perception of friends, neutral parties and enemies and the whole material life he builds around this perception are simply created out of ignorance.

PURPORT

Everyone is working hard to please their friends, defeat their enemies and maintain the status quo with neutral parties. These relations are certainly based on the material body and do not exist beyond the body's inevitable demise. They are called ignorance, or material illusion.

TEXT 60

tasmaAts\$avaARtmanaA taAta
inagA{h"ANA manaAe iDayaA
mayyaAvaeizAtayaA yau·(
WtaAvaAna, yaAegAs\$alÿh":

*tasmāt sarvātmanā tāta
nigāhāēa mano dhiyā
mayy āveçitayā yukta
etāvān yoga-saī grahaù*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *sarva-ātmanā*—in all respects; *tāta*—My dear Uddhava; *nigāhāēa*—bring under control; *manaù*—the mind; *dhiyā*—with intelligence; *mayi*—in Me; *āveçitayā*—which is absorbed; *yuktaù*—linked up; *etāvān*—thus; *yoga-saī grahaù*—the essence of spiritual practice.

TRANSLATION

My dear Uddhava, fixing your intelligence on Me, you should thus completely control the mind. This is the essence of the science of *yoga*.

TEXT 61

*ya WtaAM iBa°auNAA gAltaAM
“aöinaĩ”AM s\$amaAih"ta:
DaAr"yaHC)\$AvayaHC+\$Nvana,
ã"nãE"naE=vaAiBaBaUyatae*

*ya etāà bhikñuēā gētāà
brahma-niñöhāà samāhitaù
dhārayai chrāvayai chāēvan
dvandvair naivābhibhūyate*

WORD-FOR-WORD MEANINGS

yaù—whoever; *etām*—this; *bhikñuēā*—by the *sannyāsē*; *gētām*—sung; *brahma*—knowledge of the Absolute; *niñöhām*—based upon; *samāhitaù*—with full attention; *dhārayan*—meditating; *çrāvayan*—causing others to hear; *çāēvan*—himself hearing; *dvandvaiù*—by dualities;

na—never; *eva*—indeed; *abhibhüyate*—will become overwhelmed.

TRANSLATION

Anyone who listens to or recites to others this song of the *sannyäse*, which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

PURPORT

The Vaiñëava *sannyäse* took shelter of the devotional service of the Lord and thus could overcome the illusory potency of his worshipable object, the Supreme Personality of Godhead. He himself meditated upon and heard this song, and also taught it to others. Having received the Lord's mercy, he enlightened other conditioned souls with transcendental intelligence so that they could also follow in the footsteps of the devotees of the Lord. Religion actually means to become a pure devotee of the Supreme Lord in loving service. Those who are trying to enjoy the material world or merely renounce it to avoid personal inconvenience cannot actually understand love of Godhead, in which the only objective is the satisfaction of the Lord.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Twenty-third Chapter, of the Çrémad-Bhägavatam, entitled "The Song of the Avanté Brähmaëa."

24. The Philosophy of Säi khya

In this chapter Lord Kāñëa gives instruction how bewilderment of the

mind can be dispelled by the science of Sāi khyā. Herein the Supreme Lord again imparts to Uddhava instruction about the analysis of material nature. By assimilating this knowledge the spirit soul can drive away his confusion based on false dualities.

In the beginning of creation, the seer and seen are one and indistinguishable. This Supreme Absolute Truth, one without a second and inaccessible to words and mind, then separates into two—the seer, which means consciousness or personality, and the seen, which means substance or nature. The material nature, which comprises the three modes of matter, is agitated by the controlling male factor. The *mahat-tattva* then becomes manifest together with the energies of consciousness and activity. From these come the principle of false ego in its three aspects of goodness, passion and ignorance. From false ego in the mode of ignorance arise fifteen subtle forms of sense perception, followed by the fifteen physical elements. From false ego in the mode of passion come the ten senses, and from false ego in the mode of goodness come the mind and the eleven demigods who preside over the senses. By the conglomeration of all of these elements grows the universal egg, in the midst of which the Supreme Personality of Godhead as the creating Lord of the universe takes up residence in the role of indwelling Supersoul. From the navel of this ultimate creator comes a lotus, upon which Brahma takes birth. Lord Brahma, invested with the mode of passion, executes austerities by the grace of the Supreme Personality of Godhead, and on the strength of these penances he is able to create all the planets of the universe. The region of heaven is meant for the demigods, that of inner space for ghostly spirits and that of the earth for human beings and others. In the region above these three planetary systems are the places of advanced sages, and in the lower worlds are those of the demons, Nāga serpents and so forth. The goals achieved by activities based on the three modes of material nature are all within the three mortal worlds. The destinations of *yoga*, severe austerity and the renounced order of life are the worlds known as Mahar, Janas, Tapas and Satya. The goal of devotional service to the Supreme Lord, on the other hand, is the lotus feet of the Personality of Godhead in His abode, Vaikuṇṭha. This universe of material action and reaction is constituted under the control of time and the three

modes of material nature. Moreover, whatever exists in this universe is simply the product of the combination of material nature and her Lord. In the same way that creation proceeds gradually from the one and supremely subtle to the multitudinous and very gross, the process of annihilation proceeds from the grossest to the subtlest manifestation of nature, leaving only the eternal spiritual substance. This ultimate Soul remains situated within Himself, alone and without end. The mind of a person who meditates on these ideas does not become bewildered by material dualities. This science of Sāi khyā, narrated in alternating sequences of creation and annihilation, serves to cut off all doubts and bondage.

TEXT 1

™alBagAvaAnauvaAca
@Ta tae s\$am'ava°yaAima
s\$aAÊÿYaM paUvaE=#ivaRinaiêtama,
yaiã"ÁaAya paumaAna, s\$aâAe
ja÷AãE"k(ilpakM("amama,

çré-bhagavān uvāca
atha te sampravakñyāmi
sāi khyāḥ pūrvair viniṣcitam
yad vijī āya pumān sadyo
jahyāt vaikalpikāḥ bhramam

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *atha*—now; *te*—unto you; *sampravakñyāmi*—I shall speak; *sāi khyā*—the knowledge of the evolution of the elements of creation; *pūrvaiḥ*—by previous authorities; *viniṣcitam*—ascertained; *yad*—which; *vijñāya*—knowing; *pumān*—a person; *sadyaḥ*—immediately; *jahyāt*—can give up; *vaikalpikam*—based on false duality; *bhramam*—the illusion.

TRANSLATION

Lord Çré Kâñëa said: Now I shall describe to you the science of Sâi khya, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.

PURPORT

In the previous chapter the Lord explained that one can give up material duality by controlling the mind and fixing it in Kâñëa consciousness. This chapter describes the Sâi khya system, in which the difference between matter and spirit is elaborately explained. By hearing this knowledge one can easily separate the mind from material contamination and fix it on the spiritual platform in Kâñëa consciousness. The Sâi khya philosophy system mentioned here is that presented by Lord Kapila in the Third Canto of *Çrémad-Bhāgavatam* and not the atheistic Sâi khya presented later by materialists and Mâyāvādés. The material elements, which emanate from the potency of the Lord, evolve in a progressive sequence. One should not foolishly think that such evolution begins from an original material element without the assistance of the Lord. This speculative theory is generated from the false ego of conditioned life and constitutes gross ignorance, unacceptable to the Personality of Godhead and His followers.

TEXT 2

@As\$aljÁaAnamaTaAe @TaR
Wk(maevaAivak(ilpatama,
yad"A ivavaek(inapauNAA
@Ad"AE k{(tayaugAe'yaugAe

*äséj ji ānam atho artha
ekam evāvikalpitaṁ
yadā viveka-nipuëā
ādau kâta-yuge 'yuge*

WORD-FOR-WORD MEANINGS

äsét—there existed; *jī ānam*—the seer; *atha u*—thus; *arthaù*—the seen; *ekam*—one; *eva*—simply; *avikalpitam*—undifferentiated; *yadä*—when; *viveka*—in discrimination; *nipuëäù*—persons who were expert; *ädau*—in the beginning; *kâta-yuge*—in the age of purity; *ayuge*—and before that, during the time of annihilation.

TRANSLATION

Originally, during the Kâta-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from the seen object.

PURPORT

Kâta-yuga is the first age, also known as Satya-yuga, in which knowledge, being perfect, is not different from its object. In modern society, knowledge is highly speculative and constantly changing. There is often a vast difference between people's theoretical ideas and actual reality. In Satya-yuga, however, people are *viveka-nipuëäù*, or expert in intelligent discrimination, and thus there is no difference between their vision and reality. In Satya-yuga, the population in general is self-realized. Seeing everything as the potency of the Supreme Lord, they do not artificially create duality between themselves and other living entities. This is a further aspect of the oneness of Satya-yuga. At the time of annihilation, everything merges to rest within the Lord, and at that time also there is no difference between the Lord, who becomes the only seer, and the objects of knowledge, which are contained within the Lord. The liberated living entities in the eternal spiritual world are never subject to such merging but remain forever undisturbed in their spiritual forms. Because they are voluntarily one with the Lord in love, their abode is never annihilated.

TEXT 3

tanmaAyaAP(laè&paeNA
ke(valaM inaivaRk(ilpatama,
vaAx.~manaAe'gAAecarM" s\$atyaM
iã"DaA s\$amaBavaä," ba{h"ta,

tan mäsya-phala-rüpeäa
kevalaà nirvikalpita
väi -mano-'gocaraà satyaà
dvidhä samabhavat bâhat

WORD-FOR-WORD MEANINGS

tat—that (Supreme); *mäsya*—of the material nature; *phala*—and the enjoyer of its manifestations; *rüpeäa*—in the two forms; *kevalam*—one; *nirvikalpita*—nondifferentiated; *väk*—to speech; *manaù*—and the mind; *agocaram*—inaccessible; *satyam*—true; *dvidhä*—twofold; *samabhavat*—He became; *bâhat*—the Absolute Truth.

TRANSLATION

That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories—the material nature and the living entities who are trying to enjoy the manifestations of that nature.

PURPORT

Both material nature and the living entity are potencies of the Supreme Personality of Godhead.

TEXT 4

tayaAere"k(tar"Ae ÷TaR:
'ak{(ita: s\$aAeBayaAitmak(A
ÁaAnaM tvanyatamaAe BaAva:

pauç&Sa: s\$aAe'iBaDalyatae

*tayor ekataro hy arthaù
prakâtiù sobhayâtmikâ
ji' ânaà tv anyatamo bhâvaù
puruñaù so 'bhidhêyate*

WORD-FOR-WORD MEANINGS

tayou—of the two; *ekatarau*—one; *hi*—indeed; *arthaù*—entity; *prakâtiù*—nature; *sâ*—she; *ubhaya-âtmikâ*—consisting of both the subtle causes and their manifest products; *ji' ânam*—(who possesses) consciousness; *tu*—and; *anyatamaù*—the other; *bhâvaù*—entity; *puruñaù*—the living soul; *saù*—he; *abhidhêyate*—is called.

TRANSLATION

Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer.

PURPORT

According to Çréla Jêva Gosvâmé, *prakâti* here refers to the subtle *pradhâna*, which later becomes manifest as *mahat-tattva*.

TEXT 5

tamaAe r"ja: s\$aÔvaimaita
'ak{(taer"Bavana, gAuNAA:
mayaA 'a°aAeByamaANAAyaA:
pauç&SaAnaumataena ca

*tamo rajaù sattvam iti
prakâter abhavan guëäù*

mayä prakñobhyamäëäyäu
puruñānumatena ca

WORD-FOR-WORD MEANINGS

tamaù—ignorance; *rajaù*—passion; *sattvam*—goodness; *iti*—thus; *prakāteù*—from nature; *abhavan*—became manifest; *guëäù*—the modes; *mayä*—by Me; *prakñobhyamäëäyäu*—who was being agitated; *puruña*—of the living entity; *anumatena*—in order to fulfill the desires; *ca*—and.

TRANSLATION

When material nature was agitated by My glance, the three material modes—goodness, passion and ignorance—became manifest to fulfill the pending desires of the conditioned souls.

PURPORT

The Lord casts His glance over material nature to remind her that the conditioned souls have not worked out their chain of fruitive activity and mental speculation and that creation is therefore again necessary. The Lord desires that the conditioned souls get the opportunity to become Kāñëa conscious in love of Godhead by understanding the futility of life without the Lord. The modes of nature arise after the glance of the Lord and become inimical to one another, each mode attempting to conquer the other two. There is constant competition between birth, maintenance and annihilation. Although a child desires to take birth, the cruel mother may desire to kill the child through abortion. Although we may desire to kill the weeds in a field, they stubbornly take birth again and again. Similarly, we often desire to maintain our physical status quo, but still deterioration sets in. Thus there is constant competition among the modes of nature, and by their combinations and permutations the living entities try to enjoy innumerable material situations without Kāñëa consciousness. The word *puruñānumatena* indicates that the Lord sets the stage for such material futility so that the conditioned souls will eventually come back home, back

to Godhead.

TEXT 6

taeBya: s\$amaBavats\$aUṭaM
mah"Ana, s\$aUṭaeNA s\$aMyauta:
tataAe ivaku(vaRtaAe jaAtaAe
yaAe'h"ÆyAr"Ae ivamaAeh"na:

*tebhyaù samabhavat sūtraà
mahān sūtreëa saàyutaù
tato vikurvato jāto
yo 'haì kāro vimohanaù*

WORD-FOR-WORD MEANINGS

tebhyaù—from those modes; *samabhavat*—arose; *sūtram*—the first transformation of nature, endowed with the potency of activity; *mahān*—primeval nature endowed with the potency of knowledge; *sūtreëa*—with this *sūtra-tattva*; *saàyutaù*—conjoined; *tataù*—from the *mahat*; *vikurvataù*—transforming; *jātaù*—was generated; *yaù*—which; *ahaì kāraù*—false ego; *vimohanaù*—the cause of bewilderment.

TRANSLATION

From these modes arose the primeval *sūtra*, along with the *mahat-tattva*. By the transformation of the *mahat-tattva* was generated the false ego, the cause of the living entities' bewilderment.

PURPORT

According to Çréla Çrédhara Svāmé, *sūtra* is the first transformation of material nature that manifests the potency of activity, and it is accompanied by the *mahat-tattva*, which is endowed with the potency of knowledge. In the material world, one's real knowledge is covered by fruitive activity and

mental speculation. As one's devotional service to the Lord slackens, these two tendencies grow automatically, just as the diminishing of light automatically brings an increase in darkness.

TEXT 7

vaEk(Air" k(staEjas\$aê
taAmas\$aêetyahM" iṭava{ta,
tanmaAṭaein%o" yamanas\$aAM
k(Ar" NAM icad" icanmaya:

*vaikārikas taijasaḥ ca
tāmasaḥ cety ahaṁ tri-vāt
tan-mātrendriya-manasāṁ
kāraëaṁ cid-acin-mayaṁ*

WORD-FOR-WORD MEANINGS

vaikārikaṁ—in the mode of goodness; *taijasaṁ*—in the mode of passion; *ca*—and; *tāmasaṁ*—in the mode of ignorance; *ca*—also; *iti*—thus; *aham*—false ego; *tri-vāt*—in three categories; *tat-mātra*—of the subtle forms of sense objects; *indriya*—of the senses; *manasām*—and of the mind; *kāraëam*—the cause; *cit-acit*—both spirit and matter; *mayaṁ*—encompassing.

TRANSLATION

False ego, which is the cause of physical sensation, the senses, and the mind, encompasses both spirit and matter and manifests, in three varieties: in the modes of goodness, passion and ignorance.

PURPORT

The word *cid-acin-maya*, "encompassing both spirit and matter," is significant in this regard. The false ego is the illusory combination of the

eternal conscious soul and the temporary unconscious body. Because the spirit soul desires to exploit illicitly the creation of God, he is bewildered by the three modes of nature and assumes an illusory identity within the material world. Struggling to enjoy, he becomes more and more entangled in the complexities of illusion and only increases his anxiety. This hopeless situation can be overcome by taking to pure Kāñëa consciousness, in which the pleasure of the Supreme Lord becomes the only goal of one's life.

TEXT 8

@TaRstanmaAiṭak(AÀaÁae
taAma\$Aid"in%"yaAiNA ca
taEja\$AÚe"vataA @As\$aªa,
Wk(Ad"zA ca vaEk{(taAta,

*arthas tan-mātrikāj jājī e
tāmasād indriyāëi ca
taijasād devatā āsann
ekādaça ca vaikātāt*

WORD-FOR-WORD MEANINGS

arthaù—the gross elements; *tat-mātrikāt*—from the subtle sensations (which themselves are derived from false ego in the mode of goodness); *jājī e*—became generated; *tāmasāt*—from false ego in the mode of ignorance; *indriyāëi*—the senses; *ca*—and; *taijasāt*—from false ego in the mode of passion; *devatāù*—the demigods; *āsan*—arose; *ekādaça*—eleven; *ca*—and; *vaikātāt*—from false ego in the mode of goodness.

TRANSLATION

From false ego in the mode of ignorance came the subtle physical perceptions, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven demigods.

PURPORT

From false ego in the mode of ignorance, sound is generated along with the sense of hearing to receive it and the sky as its medium. Next, the sensation of touch, air and the sense of touch are generated, and thus from subtle to gross all of the elements and their perceptions are generated. The senses, because they are busily engaged in activity, are created from false ego in the mode of passion. From false ego in goodness come eleven demigods: the deities of the directions, the wind and the sun, Varuëa, the Açviné deities, Agni, Indra, Upendra, Mitra, Brahmä and Candra.

TEXT 9

mayäA s\$aÂaAeid"taA BaAvaA:
s\$avaeR s\$aMh"tyak(Air"NA:
@Nx"mautpaAd"yaAmaAs\$aur,"
mamaAyatanamauÔamama,

*mayä sai coditâ bhävâù
sarve saâhatya-kâriëaù
aëòam utpâdayäm äsur
mamäyatanam uttamam*

WORD-FOR-WORD MEANINGS

mayä—by Me; *sai coditâù*—impelled; *bhävâù*—elements; *sarve*—all; *saâhatya*—by amalgamation; *kâriëaù*—functioning; *aëòam*—the egg of the universe; *utpâdayäm äsuù*—they brought into being; *mama*—My; *äyatanam*—residence; *uttamam*—superior.

TRANSLATION

Impelled by Me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent

place of residence.

TEXT 10

taisma^aahM" s\$amaBavama,
@Nxe" s\$ailalas\$aMisTataAE
mama naAByaAmaBaUtpaáM
ivaìAKyaM taḥa caAtmaBaU:

*tasminn ahaà samabhavam
aëòe salila-saàsthitau
mama nābhyām abhūt padmaà
viçvākhyā tatra cātma-bhüù*

WORD-FOR-WORD MEANINGS

tasmin—within that; *aham*—I; *samabhavam*—appeared; *aëòe*—in the egg of the universe; *salila*—in the water of the Causal Ocean; *saàsthitau*—which was situated; *mama*—My; *nābhyām*—from the navel; *abhūt*—arose; *padmam*—a lotus; *viçva-ākhyam*—known as universal; *tatra*—in that; *ca*—and; *ātma-bhüù*—self-born Brahṁä.

TRANSLATION

I Myself appeared within that egg, which was floating on the causal water, and from My navel arose the universal lotus, the birthplace of self-born Brahṁä.

PURPORT

The Supreme Lord here describes His appearance in His transcendental pastime form of Çré Nārāyaëa. Lord Nārāyaëa enters within the universe but does not give up His purely transcendental body of knowledge and bliss. Lord Brahṁä, however, born from the Lord's navel lotus, has a material body. Although Lord Brahṁä is the most powerful mystic, his body, which

pervades all material existence, is material, whereas the body of the Supreme Lord Hari, Nārāyaṇa, is always transcendental.

TEXT 11

s\$A Ae's\$A {jaÔapas\$A A yau·(Ae
r"jas\$A A mad"naufah"Ata,
laAek(Ana, s\$apaAlaAna, ivaìAtmaA
BaUBauRva: svair"ita iṭaDaA

*so 'sājat tapasā yukto
rajasā mad-anugrahāt
lokān sa-pālān viçvātmā
bhūr bhuvaṁ svar iti tridhā*

WORD-FOR-WORD MEANINGS

saṁ—he, Brahmā; asājat—created; tapasā—by his austerity; yuktaṁ—endowed; rajasā—with the potency of the mode of passion; mat—My; anugrahāt—because of the mercy; lokān—the different planets; sa-pālān—along with their presiding demigods; viçva—of the universe; ātmā—the soul; bhūṁ bhuvaṁ svaṁ iti—called Bhūr, Bhuvar and Svar; tridhā—three divisions.

TRANSLATION

Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.

TEXT 12

de"vaAnaAmaAek(@As\$altsvar,"
BaUtaAnaAM ca Bauva: pad"ma,

matyaARd"lnaAM ca BaUlaAeRk(:
is\$aÜ"AnaAM iṭatayaAtpar"ma,

*devānām oka āsēt svar
bhūtānāà ca bhuvaù padam
martyādénāà ca bhūr lokaù
siddhānāà tritayāt param*

WORD-FOR-WORD MEANINGS

devānām—of the demigods; *okaù*—the home; *āsēt*—became; *svaù*—heaven; *bhūtānām*—of ghostly spirits; *ca*—and; *bhuvaù*—Bhuvar; *padam*—the place; *martya-ādénām*—of ordinary mortal humans and other beings; *ca*—and; *bhüù lokaù*—the planet called Bhür; *siddhānām*—(the place) of those striving for liberation; *tritayāt*—these three divisions; *param*—beyond.

TRANSLATION

Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

PURPORT

Planets such as Indraloka and Candraloka are meant for the heavenly enjoyment of the most pious fruitive workers. The highest four planets, however, Satyaloka, Maharloka, Janaloka and Tapoloka, are meant for those who are most perfectly endeavoring for liberation. Caitanya Mahāprabhu is so inconceivably merciful that He is promoting the most fallen victims of Kali-yuga beyond these four planets and even beyond Vaikuṇṭha, to the supreme planet of Lord Kāñēa in the spiritual sky, called Goloka Vāndāvana. Çréla Bhaktisiddhānta Sarasvaté Ōhākura explains that heaven is the residence of the demigods, the earth is the residence of the human beings, and in between is a temporary residence for both classes of beings.

TEXT 13

@DaAe's\$aur"ANAAM naAgAAnaAM
BaUmaer"Aek(Ae's\$a{jat'aBau:
iṭalaAefyaAM gAtaya: s\$avaAR:
k(maRNAAM iṭagAuNAAtmanaAma,

*adho 'suräëäà nāgānāà
bhūmer oko 'sājat prabhuù
tri-lokyäà gatayaù sarvāù
karmaëäà tri-guëätmanām*

WORD-FOR-WORD MEANINGS

adhaù—below; *asuräëäm*—of the demons; *nāgānām*—of the celestial snakes; *bhūmeù*—from the earth; *okaù*—the residence; *asājat*—created; *prabhuù*—Lord Brahṁā; *tri-lokyām*—of the three worlds; *gatayaù*—the destinations; *sarvāù*—all; *karmaëäm*—of fruitive activities; *tri-guëa-ätmanām*—partaking of the three modes.

TRANSLATION

Lord Brahṁā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature.

TEXT 14

yaAegAsya tapas\$aêEva
nyaAs\$asya gAtayaAe'malaA:
mah"jaRnastapa: s\$atyaM
Bai·(yaAegAsya maÕ"ita:

yogasya tapasaç caiva

*nyäsasya gatayo 'maläù
mahar janas tapaù satyaà
bhakti-yogasya mad-gatiù*

WORD-FOR-WORD MEANINGS

yogasya—of mystic *yoga*; *tapasaù*—of great austerity; *ca*—and; *eva*—certainly; *nyäsasya*—of the renounced order of life; *gatayaù*—the destinations; *amaläù*—spotless; *mahaù*—Mahar; *janaù*—Janas; *tapaù*—Tapas; *satyam*—Satya; *bhakti-yogasya*—of devotional service; *mat*—My; *gatiù*—destination.

TRANSLATION

By mystic *yoga*, great austerities and the renounced order of life, the pure destinations of Maharloka, Janaloka, Tapoloka and Satyaloka are attained. But by devotional *yoga*, one achieves My transcendental abode.

PURPORT

Çréla Jéva Gosvämé explains that the word *tapasaù* in this verse refers to austerities performed by *brahmacārés* and *vānaprasthas*. A *brahmacārē* who practices celibacy perfectly in some particular stage of his life achieves Maharloka, and one who perfectly practices lifelong celibacy achieves Janaloka. By perfect execution of *vānaprastha* one may achieve Tapoloka, and one in the renounced order of life goes to Satyaloka. These different destinations certainly depend on one's seriousness in the *yoga* system. In the Third Canto of the *Bhāgavatam*, Lord Brahmā explains to the demigods, "The inhabitants of Vaikuëha travel in their airplanes made of lapis lazuli, emeralds and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms." (SB 3.15.20) Thus in the spiritual world, the kingdom of God, the inhabitants have absolutely no desire for personal satisfaction, since they are completely satisfied in love of Godhead. Because they only think of the Lord's pleasure, there is no possibility of cheating,

anxiety, lust, disappointment, and so on. As described in *Bhagavad-gētā* (18.62),

*tam eva çaraëaà gaccha
sarva-bhävena bhärata
tat-prasädät paräm çäntià
sthänaà präpsyasi çäçvatam*

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode."

TEXT 15

*mayA k(AlaAtmanaA DaAḥaA
k(maRyau-(imadM" jagAta,
gAuNA'avaAh" Wtaisma^aa,
onmaÀaita inamaÀaita*

*mayä kälätmanä dhäträ
karma-yuktam idaà jagat
guëa-praväha etasminn
unmajjati nimajjati*

WORD-FOR-WORD MEANINGS

mayä—by Me; *käla-ätmanä*—who contains the energy of time; *dhäträ*—the creator; *karma-yuktam*—full of fruitive activities; *ida*—this; *jagat*—world; *guëa-pravähe*—in the mighty current of the modes; *etasmin*—in this; *unmajjati*—one rises up; *nimajjati*—one drowns.

TRANSLATION

All results of fruitive work have been arranged within this world by Me, the supreme creator acting as the force of time. Thus one sometimes rises up toward the surface of this mighty river of the modes of nature and sometimes

again submerges.

PURPORT

Unmajjati refers to one's promotion to the higher planetary systems, as mentioned in previous verses, and *nimajjati* refers to being submerged in a miserable condition of life by impious activities. In both cases one is drowning within the mighty river of material existence, which carries one far away from one's real home in the kingdom of God.

TEXT 16

@NAuba{Rh"tk{(zA: sTaUlaAe
yaAe yaAe BaAva: 'ais\$aDyaita
s\$avaAeR'pyauBayas\$aMyau·(:
'ak{(tyaA pauç&SaeNA ca

aëur bâhat kâçaù sthülo
yo yo bhävaù prasidhyati
sarvo 'py ubhaya-saàyuktaù
prakâtyä puruñëëa ca

WORD-FOR-WORD MEANINGS

aëuù—small; *bâhat*—great; *kâçaù*—thin; *sthülaù*—stout; *yaù*
yaù—whatever; *bhävaù*—manifestation; *prasidhyati*—is established;
sarvaù—all; *api*—indeed; *ubhaya*—by both; *saàyuktaù*—conjoined;
prakâtyä—by nature; *puruñëëa*—by the enjoying spirit soul; *ca*—and.

TRANSLATION

Whatever features visibly exist within this world—small or great, thin or stout—certainly contain both the material nature and its enjoyer, the spirit soul.

TEXT 17

yastau yasyaAid"r"ntaê
s\$a vaE maDyaM ca tasya s\$ana,
ivak(Ar"Ae vyavah"Ar"ATaAeR
yaTaA taEjas\$apaAiTaRvaA:

*yas tu yasyādir antaḥ ca
sa vai madhyaà ca tasya san
vikāro vyavahārārtho
yathā taijasa-pārthivāu*

WORD-FOR-WORD MEANINGS

yaù—which (cause); *tu*—and; *yasya*—of which (product); *ādiù*—the beginning; *antaù*—the end; *ca*—and; *saù*—that; *vai*—indeed; *madhyam*—the middle; *ca*—and; *tasya*—of that product; *san*—being (real); *vikāraù*—the transformation; *vyavahāra-arthaù*—for ordinary purposes; *yathā*—as; *taijasa*—things produced from gold (which is itself derived from fire); *pārthivaù*—and things produced from earth.

TRANSLATION

Gold and earth are originally existing as ingredients. From gold one may fashion golden ornaments such as bracelets and earrings, and from earth one may fashion clay pots and saucers. The original ingredients gold and earth exist before the products made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients are present in the beginning and at the end, they must also be present in the middle phase, taking the form of a particular product to which we assign for convenience a particular name, such as bracelet, earring, pot or saucer. We can therefore understand that since the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality.

PURPORT

The Lord here explains that the original cause is certainly present in its effect, citing the example of gold and clay functioning as the causal ingredients of many different products in which gold and clay continue to be present. For our convenience, we assign different names to temporary products, although their essential nature continues to be that of the ingredient, and not of the temporary product.

TEXT 18

yaäu"paAd"Aya paUvaRstau
BaAvaAe ivaku(ç&tae'par"ma,
@Aid"r"ntaAe yad"A yasya
tats\$atyamaiBaDalyatae

*yad upādāya pūrvas tu
bhāvo vikurute 'param
ādir anto yadā yasya
tat satyam abhidhēyate*

WORD-FOR-WORD MEANINGS

yat—which (form); *upādāya*—accepting as the ingredient cause; *pūrvaù*—the previous cause (such as the *mahat-tattva*); *tu*—and; *bhāvaù*—thing; *vikurute*—produces as transformation; *aparam*—the second thing (such as the element *ahaì kāra*); *ādiù*—the beginning; *antaù*—the end; *yadā*—when; *yasya*—of which (product); *tat*—that (cause); *satyam*—real; *abhidhēyate*—is called.

TRANSLATION

A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may

thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

PURPORT

One may understand the purport of this verse through the simple analogy of a clay pot. A clay pot is formed from a lump of clay, which is itself prepared from the earth. In this case earth is the original ingredient forming the clay lump, and the clay lump is in a sense the original cause of the pot. When the pot is destroyed, it will again assume the designation clay and ultimately merge back into the earth, its original cause. In relation to the clay pot, clay is the beginning and final state; thus the pot is called real, for it possesses the essential characteristics of clay, which exists before and after the existence of the functioning instrument known as the pot. Similarly, earth exists before and after the clay, and thus clay may be considered real because it possesses the essential characteristics of earth, which exists before and after the existence of the clay. Similarly, earth and other elements are created from the *mahat-tattva*, which exists before and after the existence of the elements, which may be considered real because they possess the essential characteristics of the *mahat-tattva*. The *mahat-tattva* is ultimately the creation of the Supreme Personality of Godhead, the cause of all causes, who exists after all is annihilated. The Absolute Truth is the Supreme Lord Himself, who step by step gives meaning and character to all that exists.

TEXT 19

‘ak{(itayaRsyaAepaAd"Anama,
@ADaAr": pauç&Sa: par":
s\$ataAe'iBavyaÃak(: k(AlaAe
“aö taitṭatayaM tvah"ma,

*prakâtir yasyopädânam
âdhâraù puruṇaù paraù
sato 'bhivyaï jakaù kâlo
brahma tat tritayaà tv aham*

WORD-FOR-WORD MEANINGS

prakāti—material nature; *yasya*—of which (produced manifestation of the universe); *upādānam*—the ingredient cause; *ādhāra*—the foundation; *puruṣa*—the Personality of Godhead; *para*—Supreme; *sata*—of the real (nature); *abhivyaijaka*—the agitating agent; *kāla*—time; *brahma*—the Absolute Truth; *tat*—this; *tritayam*—group of three; *tu*—but; *aham*—I.

TRANSLATION

The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-viñēu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viñēu and time are not different from Me, the Supreme Absolute Truth.

PURPORT

Material nature is the energy of the Lord, Mahā-viñēu is His plenary portion, and time represents the Lord's activity. In this way, time and nature are always subservient to the Supreme Personality of Godhead, who creates, maintains and annihilates all that exists through the agency of His potencies and plenary portions. In other words, Lord Kāñēa is the Absolute Truth because He contains all existence within Himself.

TEXT 20

s\$agAR: 'avataRtae taAvata,
paAEvaARpayaeRNA inatyazA:
mah"Ana, gAuNAivas\$agAARTaR:
isTatyantaAe yaAvad"I°aNAma,

sarga pravartate *tāvat*
paurvāparyeēa nitya
mahān guēa-visargārtha

sthity-anto yävad êkñäëam

WORD-FOR-WORD MEANINGS

sargaù—the creation; *pravartate*—continues to exist; *tävat*—to that extent; *paurva-aparyeëa*—in the form of parents and children; *nityaçau*—perpetually; *mahän*—bountiful; *guëa-visarga*—of the variegated manifestation of the material modes; *arthaù*—for the purpose; *sthiti-antaù*—until the end of its maintenance; *yävat*—as long as; *êkñäëam*—the glance of the Supreme Personality of Godhead.

TRANSLATION

As long as the Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation.

PURPORT

Although the *mahat-tattva*, impelled by the force of time, is the ingredient cause of this world, it is clearly explained here that the Supreme Lord is personally the only ultimate cause of all that exists. Time and nature are powerless to act without the glance of the Personality of Godhead. He creates unlimited material variety for the sense gratification of the conditioned souls, who try to enjoy life as the children of particular parents and as the parents of particular children, throughout the 8,400,000 species of life.

TEXT 21

ivar"ANmayaAs\$aAâmaAnaAe
laAek(k(lpaivak(lpak(:
paÂatvaAya ivazAeSaAya
k(lpatae BauvanaE: s\$ah"

*viräë mayäsädyamäno
loka-kalpa-vikalpakaù
pai catväya viçeñäya
kalpate bhuvanaiù saha*

WORD-FOR-WORD MEANINGS

viräë—the universal form; *mayä*—by Me; *äsädyamänaù*—being pervaded; *loka*—of the planets; *kalpa*—of repeated creation, maintenance and destruction; *vikalpakaù*—manifesting the variety; *pai catväya*—the elemental manifestation of creation of the five elements; *viçeñäya*—in varieties; *kalpate*—is capable of displaying; *bhuvanaiù*—with the different planets; *saha*—being endowed.

TRANSLATION

I am the basis of the universal form, which displays endless variety through the repeated creation, maintenance and destruction of the planetary systems. Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements.

PURPORT

According to Çréla Çrédhara Svämé, the word *mayä* refers to the Lord in His form as eternal time.

TEXTS 22-27

@^aae ‘alalyatae matyaRma,
@^aaM DaAnaAs\$au lalyatae
DaAnaA BaUmaAE ‘alalyantae
BaUimagARnDae ‘alalyatae

@ps\$au ‘alalyatae gAnDa
@Apaê svagAuNAe r"s\$ae

lalyatae ज्याAeitaiSa r"s\$Aae
jyaAetal è&pae 'alalyatae

è&paM vaAyaAE s\$a ca s\$pazAeR
lalyatae s\$aAe'ipa caAmbare"
@mbarM" zAbd"tanmaAṭa
win%"yaAiNA svayaAeinaSau

yaAeinavaE=k(Air"ke(s\$aAEmya
lalyatae manas\$alire"
zAbd"Ae BaUtaAid"mapyaeita
BaUtaAid"maRh"ita 'aBau:

s\$a lalyatae mah"Ana, svaesau
gAuNAes\$au gAuNAvaÔama:
tae'vya·e(s\$am'alalyantae
tatk(Alae lalyatae'vyayae

k(AlaAe maAyaAmayae jalvae
jalva @Atmaina mayyajae
@AtmaA ke(vala @AtmasTaAe
ivak(lpaApaAyala°aNA:

*anne praléyate martyam
annaà dhānāsu léyate
dhānā bhūmau praléyante
bhūmir gandhe praléyate*

*apsu praléyate gandha
āpaç ca sva-guëe rase
léyate jyotiṇi raso
jyoté rūpe praléyate*

*rūpaà vāyau sa ca sparçe
léyate so 'pi cāmbare
ambaraà çabda-tan-mātra
indriyāëi sva-yoniṇu*

*yonir vaikārike saumya
léyate manasēçvare
çabdo bhütādim apyeti
bhütādir mahati prabhuù*

*sa léyate mahān sveñu
guëesu guëa-vattamaù
te 'vyakte sampraléyante
tat käle léyate 'vyaye*

*kālo mājā-maye jéve
jéva ātmani mayy aje
ātmā kevala ātma-stho
vikalpāpāya-lakñāëaù*

WORD-FOR-WORD MEANINGS

anne—in food; *praléyate*—becomes merged; *martyam*—the mortal body; *annam*—food; *dhänäsu*—within the grains; *léyate*—becomes merged; *dhänäù*—the grains; *bhümau*—in the earth; *praléyante*—become merged; *bhümiù*—the earth; *gandhe*—within fragrance; *praléyate*—becomes merged; *apsu*—in water; *praléyate*—becomes merged; *gandhaù*—fragrance; *äpaù*—water; *ca*—and; *sva-guëe*—within its own quality; *rase*—taste; *léyate*—becomes merged; *jyotiñi*—within fire; *rasaù*—taste; *jyotiù*—fire; *rüpe*—within form; *praléyate*—becomes merged; *rüpam*—form; *vāyau*—in air; *saù*—it; *ca*—and; *sparçe*—in touch; *léyate*—becomes merged; *saù*—it; *api*—also; *ca*—and; *ambare*—in ether; *ambaram*—ether; *çabda*—in sound; *tat-mātre*—its corresponding subtle sensation; *indriyāëi*—the senses; *sva-yoniñu*—in their sources, the demigods; *yoniu*—the demigods; *vaikārike*—in false ego in the mode of goodness; *saumya*—My dear Uddhava; *léyate*—become merged; *manasi*—in the mind; *ēçvare*—which is the controller; *çabdaù*—sound; *bhüta-ādim*—in the original false ego; *apyeti*—becomes merged; *bhüta-ādiù*—false ego; *mahati*—in the total material nature; *prabhuù*—powerful; *saù*—that; *léyate*—becomes merged; *mahān*—the total material nature; *sveñu*—in its own; *guëeñu*—three modes;

guëa-vat-tamaù—being the ultimate abode of these modes; *te*—they; *avyakte*—in the unmanifest form of nature; *sampraléyante*—become completely merged; *tat*—that; *käle*—in time; *léyate*—become merged; *avyaye*—in the infallible; *kālaù*—time; *māyā-maye*—who is full of transcendental knowledge; *jéve*—in the Supreme Lord, who activates all living beings; *jévaù*—that Lord; *ätmani*—in the Supreme Self; *mayi*—in Me; *aje*—the unborn; *ätmä*—the original Self; *kevalaù*—alone; *ätma-sthaù*—self-situated; *vikalpa*—by creation; *apāya*—and annihilation; *lakñaëaù*—characterized.

TRANSLATION

At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time. Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṇa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested.

PURPORT

The annihilation of the material world is the reversal of the process of creation, and ultimately everything is merged to rest within the Supreme

Lord, who remains full in His absolute position.

TEXT 28

Wvamanval^oamaANAsya
k(TaM vaEk(ilpak(Ae "ama:
manas\$aAe ô\$id" itaie"ta
vyaAe^oalvaAk(AeRd"yae tama:

*evam anvékñamäëasya
kathaà vaikalpiko bhramaù
manaso hâdi tiñöheta
vyomnévârkodaye tamaù*

WORD-FOR-WORD MEANINGS

evam—in this way; *anvékñamäëasya*—of one who is carefully examining;
katham—how; *vaikalpikaù*—based on duality; *bhramaù*—illusion;
manasaù—of his mind; *hâdi*—in the heart; *tiñöheta*—can remain;
vyomni—in the sky; *iva*—just as; *arka*—of the sun; *udaye*—upon the rising;
tamaù—darkness.

TRANSLATION

Just as the rising sun removes the darkness of the sky, similarly, this scientific knowledge of cosmic annihilation removes all illusory duality from the mind of a serious student. Even if illusion somehow enters his heart, it cannot remain there.

PURPORT

Just as the brilliant sun removes all darkness from the sky, a clear understanding of the knowledge spoken by Lord Kāñëa to Uddhava removes all ignorance concocted by the material mind. One will then no longer accept the material body as the self. Even if such illusion temporarily

manifests within one's consciousness, it will be driven away by the resurgence of one's spiritual knowledge.

TEXT 29

WSa s\$aAÊÿYaivaiDa: 'aAe·(:
s\$aMzAyafainTaBaed"na:
'aitalaAemaAnaulaAemaAByaAM
par"Avar"ä{"zA mayaA

eña sâi khya-vidhiù proktaù
saâçaya-granthi-bhedanaù
pratilomānulomābhyāà
parāvara-dāça mayä

WORD-FOR-WORD MEANINGS

eñaù—this; *sâi khya-vidhiù*—method of Sâi khya (analytic philosophy); *proktaù*—spoken; *saâçaya*—of doubts; *granthi*—the bondage; *bhedanaù*—which breaks; *pratiloma-anulomābhyām*—in both direct and reverse order; *para*—the situation of the spiritual world; *avara*—and the inferior situation of the material world; *dāça*—by Him who sees perfectly; *mayä*—by Me.

TRANSLATION

Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sâi khya, which destroys the illusion of doubt by scientific analysis of creation and annihilation.

PURPORT

Lord Çré Kāñëa has explained that the material mind accepts and rejects many different concepts of life, generating innumerable false arguments about the actual process of perfection. But a person who takes shelter of the

lotus feet of the Supreme Personality of Godhead can see everything with clear intelligence. One who understands how the Supreme Lord creates and annihilates can be liberated from material bondage and devote himself to the eternal service of the Supreme Lord.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-fourth Chapter, of the Çrēmad-Bhāgavatam, entitled "The Philosophy of Sāi khyā."

25. The Three Modes of Nature and Beyond

To establish the transcendental nature of the Supreme Personality of Godhead, this chapter describes the various functional manifestations of the three modes (goodness, passion and ignorance), which arise in the mind.

Control of the mind, control of the senses, tolerance and so forth are manifestations of the unmixed mode of goodness. Desire, endeavor, false pride and so on are manifestations of the unmixed mode of passion. And anger, greed and bewilderment are among the functions of the unmixed mode of ignorance. In the admixture of the three modes we find the concept of "I" and "my," behavior in accordance with this mentality by body, mind and words, adherence to the principles of religiosity, economic development and sense gratification, and the fixed pursuit of one's occupational duty for material interest.

A person whose character is in the mode of goodness worships Lord Hari in a spirit of devotion, without regard to profit. On the other hand, one who hankers after the fruits of his worship of the Lord is passionate by nature. And one who desires violence is in the mode of ignorance. These modes of goodness, passion and ignorance are present in the infinitesimal living entity, whereas the Supreme Personality of Godhead is transcendental to

the three modes of material nature.

The substance, place and result of activity, along with the time, the knowledge underlying action, the activity itself, the performer, his faith, his level of awareness, his spiritual progress and his destination after death, all partake of the three modes and manifest variously in terms of distinctions and hierarchies. But objects related to the Supreme Personality, places connected with Him, happiness based on Him, the time occupied in His worship, knowledge related to Him, work offered to Him, the performer of work who acts under His shelter, faith in His devotional service, progress toward the spiritual realm, and the destination of the Supreme Lord's personal abode all transcend the material modes.

There are many different destinations and conditions of life for the spirit soul within the cycle of material existence. These are all based on the modes of nature and on fruitive activities, which are governed by the modes. It is only by practicing the *yoga* of pure devotional service to the Supreme Lord that one can conquer the three modes, which arise originally from the mind. After obtaining a human body, which has the potential for developing knowledge and realization, a person who is intelligent should renounce association with the three modes of nature and then worship the Supreme Personality of Godhead. First, by increasing the mode of goodness, one can defeat passion and ignorance. Then one can conquer material goodness by evolving his consciousness to the platform of transcendence. At that time he becomes entirely liberated from the material modes, gives up his subtle body (the material mind, intelligence and false ego) and attains the association of the Personality of Godhead. By the shattering of his subtle covering, the living entity is able to come face to face with the Supreme Lord and thus achieve absolute fulfillment by His grace.

TEXT 1

™aI BagAvaAnauvaAca
gAuNAAnaAmas\$aimma™aANAAM
paumaAna, yaena yaTaA Bavaeta,
tanmae pauç&SavayaeRd"ma,

opaDaAr"ya zAMs\$ata:

*çré-bhagavän uväca
guëänäm asammiçräëää
pumän yena yathä bhavet
tan me puruñä-varyedam
upadhäraya çaäsataù*

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *guëänäm*—of the modes of nature; *asammiçräëää*—in their unmixed state; *pumän*—a person; *yena*—by which mode; *yathä*—how; *bhavet*—he becomes; *tat*—that; *me*—by Me; *puruñä-varya*—O best among men; *idam*—this; *upadhäraya*—please try to understand; *çaäsataù*—as I speak.

TRANSLATION

The Supreme Personality of Godhead said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual material modes.

PURPORT

The word *asammiçra* indicates that which is not mixed with anything else. Lord Kânëa now explains how each of the three material modes (goodness, passion and ignorance), acting separately, causes a conditioned soul to manifest a particular type of existence. The living entity is ultimately transcendental to the modes of nature, being part and parcel of Lord Kânëa, but in conditioned life he manifests material qualities. This is described in the following verses.

TEXTS 2-5

zAmaAe d"maistaita⁰ae⁰aA

tapa: s\$atyaM d"yaA sma{ita:
tauí"styaAgAAe's\$pa{h"A ™aÜ"A
œ"ldR"yaAid": svainava{Rita:

k(Ama wRh"A mad"sta{SNAA
stamBa @AzAliBaRd"A s\$auKama,
mad"Aets\$aAh"Ae yazA:‘alitar,"
h"AsyaM valya< balaAeâma:

,(AeDaAe laAeBaAe'na{taM ihM"s\$aA
yaA¿aA d"mBa: flama: k(ila:
zAAek(maAeh"AE ivaSaAd"Atal=
ina‰o"AzAA Balr"nauâma:

s\$aÔvasya r"jas\$aêEtaAs\$a,
tamas\$aêAnaupaUvaRzA:
va{ÔayaAe vaiNARta‘aAyaA:
s\$aiªapaAtamaTaAe Za{NAu

çamo damas titikñekñä
tapaù satyaà dayä smâtiù
tuñõis tyägo 'spâhä çraddhä
hrér dayädiù sva-nirvâtiù

käma éhä madas tâñëä
stambha äçér bhidä sukham
madotsäho yaçaù-prétir
häsyàà véryaà balodyamaù

krodho lobho 'nâtaà hiàsä
yäci ä dambhaù klamaù kaliù
çoka-mohau viñädärtë
nidräçä bhér anudyamaù

sattvasya rajasaç caitäs
tamasaç cänupürvaçaù
vâttayo varëita-präyäu

WORD-FOR-WORD MEANINGS

çamaù—mind control; *damaù*—sense control; *titikñä*—tolerance; *ékñä*—discrimination; *tapaù*—strictly following one's prescribed duty; *satyam*—truthfulness; *dayä*—mercy; *smâtiù*—observation of the past and future; *tuññiù*—satisfaction; *tyägaù*—generosity; *aspâhä*—detachment from sense gratification; *çraddhä*—faith (in the *guru* and other bona fide authorities); *hrëù*—shame (due to improper activities); *dayä-ädiù*—charity, simplicity, humility and so on; *sva-nirvâtiù*—taking one's pleasure from within; *kâmaù*—material desire; *ëhä*—endeavor; *madaù*—audacity; *tânëa*—dissatisfaction even in gain; *stambhaù*—false pride; *äçëù*—praying to the demigods and other deities with desire for material gain; *bhidä*—separatist mentality; *sukham*—sense gratification; *mada-utsähaù*—courage based on intoxication; *yaçaù-prëtiù*—being fond of praise; *häsyam*—indulging in ridicule; *véryam*—advertising one's power; *bala-udyamaù*—acting on the sanction of one's own strength; *krodhaù*—intolerant anger; *lobhaù*—stinginess; *anâtam*—false speech (speaking what is not stated in scripture as if it were evidence); *hiäsä*—enmity; *yäci'ä*—begging; *dambhaù*—hypocrisy; *klamaù*—fatigue; *kaliù*—quarrel; *çoka-mohau*—lamentation and delusion; *viñäda-ärtë*—unhappiness and false humility; *nidrä*—sloth; *äçä*—false expectations; *bhëù*—fear; *anudyamaù*—lack of endeavor; *sattvasya*—of the mode of goodness; *rajasaù*—of the mode of passion; *ca*—and; *etäù*—these; *tamasaù*—of the mode of ignorance; *ca*—and; *änuvärvaçaù*—one after another; *vättayaù*—the functions; *varëita*—have been described; *präyäu*—for the most part; *sannipātam*—the combination of these; *atho*—now; *çâëu*—please hear.

TRANSLATION

Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification,

faith in the spiritual master, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness. Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion. Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance. Now please hear about the combination of these three modes.

TEXT 6

s\$ai^aapaAtastvah"imaita
mamaetyauÜ"va yaA maita:
vyavah"Ar": s\$ai^aapaAtaAe
manaAemaA†aein%o"yaAs\$auBa:

*sannipātas tv aham iti
mamety uddhava yā matiù
vyavahāraù sannipāto
mano-mātrendriyāsubhiù*

WORD-FOR-WORD MEANINGS

sannipātaù—the combination of the modes; *tu*—and; *aham iti*—"I"; *mama iti*—"mine"; *uddhava*—O Uddhava; *yā*—which; *matiù*—mentality; *vyavahāraù*—ordinary activities; *sannipātaù*—the combination; *manaù*—by the mind; *mātrā*—the objects of perception; *indriya*—the senses; *asubhiù*—and the vital airs.

TRANSLATION

My dear Uddhava, the combination of all three modes is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on the combination of the modes.

PURPORT

The illusory concept of "I" and "mine" occurs by the mixture of the three modes of nature. A person in goodness may feel, "I am peaceful." One in passion may think, "I am lusty." And one in ignorance may think, "I am angry." Similarly, one may think "my peace," "my lust" or "my anger." One completely absorbed in the mentality of being peaceful could not work in the material world; he would lack any impulse to perform activity. Similarly, one absorbed in lust would be blinded without at least a tinge of peacefulness or restraint. One overwhelmed with anger could not function properly in the material world without the mixture of other qualities. Thus we find that a material mode does not occur in a pure, isolated form but rather is mixed with other modes, thereby making possible normal functioning within this world. Ultimately one should think, "I am an eternal servant of Lord Kāñëa" and "My only possession is loving service to the Lord." This is the pure state of consciousness, beyond the material modes of nature.

TEXT 7

DamaeR caATaeR ca k(Amae ca
yad"As\$ae pair"inaï"ta:
gAuNAAnaAM s\$ai^aak(SaAeR'yaM
™aÜ"Ar"itaDanaAvah":

dharme cārthe ca kāme ca

*yadāsau pariniñhitaù
guëänäà sannikarñio 'yaà
çraddhä-rati-dhanāvahaù*

WORD-FOR-WORD MEANINGS

dharme—in religiosity; *ca*—and; *arthe*—in economic development; *ca*—and; *kāme*—in sense gratification; *ca*—and; *yadā*—when; *asau*—this living entity; *pariniñhitaù*—is fixed; *guëänām*—of the modes of nature; *sannikarñiaù*—the intermingling; *ayam*—this; *çraddhä*—faith; *rati*—sensual enjoyment; *dhana*—and wealth; *āvahaù*—which each bring.

TRANSLATION

When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display the interaction of the three modes of nature.

PURPORT

Religiosity, economic development and sense gratification are situated within the modes of nature, and the faith, wealth and enjoyment obtained by them clearly reveal the particular situation of a person within the modes of nature.

TEXT 8

*‘ava{iÔala°aNAe inaï"A
paumaAna, yaihR" gA{h"A™amae
svaDamaeR caAnau itaïe"ta
gAuNAAnaAM s\$aimaitaihR" s\$aA*

*pravâtti-lakñāëe niñöhä
pumän yarhi gâhâçrame
sva-dharme cânu tiñöheta*

guëänäà samitir hi sä

WORD-FOR-WORD MEANINGS

pravâtti—of the path of material enjoyment; *lakñāëe*—in that which is the symptom; *niñöhä*—dedication; *pumän*—a person; *yarhi*—when; *gâha-äçrame*—in family life; *sva-dharme*—in prescribed duties; *ca*—and; *anu*—later; *tiñöheta*—he stands; *guëänäm*—of the modes of nature; *samitiù*—the combination; *hi*—indeed; *sä*—this.

TRANSLATION

When a man desires sense gratification, being attached to family life, and when he consequently becomes established in religious and occupational duties, the combination of the modes of nature is manifest.

PURPORT

According to Çréla Çrédhara Svämé, religious duties performed for promotion to heaven are understood to be in the mode of passion, those performed to enjoy ordinary family life are in the mode of ignorance, and those performed selflessly to fulfill one's occupational duty in the *varëäçrama* system are in the mode of goodness. The Lord has thus explained how mundane religiosity is manifest within the modes of nature.

TEXT 9

pauç&SaM s\$aÔvas\$aMyau·(ma,
@naumalyaAcC\$maAid"iBa:
k(AmaAid"Bal r"jaAeyau·M(
,(AeDaAâEstamas\$aA yautama,

puruñäà sattva-saàyuktam
anuméyâc chamädibhiù
kämädibhé rajo-yuktaà

krodhädyaïs tamasä yutam

WORD-FOR-WORD MEANINGS

puruñam—a person; *sattva-saâyuktam*—endowed with the mode of goodness; *anuméyät*—can be deduced; *çama-ädibhiù*—by his qualities of sense control and so on; *käma-ädibhiù*—by lust and so on; *rajaù-yuktam*—one who is in the mode of passion; *krodha-ädyaiù*—by anger and so on; *tamasä*—with the mode of ignorance; *yutam*—one who is endowed.

TRANSLATION

A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

TEXT 10

yad"A Bajaita maAM BaftyaA
inar"pae⁰a: svak(maRiBa:
taM s\$aÔva'ak{(itaM ivaâAta,
pauç&SaM iñyamaeva vaA

yadä bhajati mää bhaktyä
nirapekñau sva-karmabhiù
taà sattva-prakâtià vidyät
puruñaa striyam eva vä

WORD-FOR-WORD MEANINGS

yadä—when; *bhajati*—a person worships; *mäm*—Me; *bhaktyä*—with devotion; *nirapekñau*—indifferent to results; *sva-karmabhiù*—by his own prescribed duties; *tam*—him; *sattva-prakâtim*—a person whose nature is in the mode of goodness; *vidyät*—one should understand; *puruñam*—a man;

striyam—a woman; *eva*—even; *vä*—or.

TRANSLATION

Any person, whether man or woman, who worships Me with loving devotion, offering his or her prescribed duties unto Me without material attachment, is understood to be situated in goodness.

TEXT 11

yad"A @AizASa @AzAAsya
maAM Bajaeta svak(maRiBa:
taM r"ja:'ak{(itaM ivaâAta,
ihM"s\$aAmaAzAAsya taAmas\$ama,

yadä äçiña äçäsyä
mäà bhajeta sva-karmabhiù
taà rajaù-prakâtià vidyät
hiàsäm äçäsyä tämasam

WORD-FOR-WORD MEANINGS

yadä—when; *äçiñaù*—benedictions; *äçäsyä*—hoping for; *mäm*—Me; *bhajeta*—a person worships; *sva-karmabhiù*—by his duties; *tam*—that; *rajaù-prakâtim*—a person situated in the mode of passion; *vidyät*—one should understand; *hiàsäm*—violence; *äçäsyä*—hoping for; *tämasam*—a person in the mode of ignorance.

TRANSLATION

When a person worships Me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships Me with the desire to commit violence against others is in ignorance.

TEXT 12

s\$aÔvaM r"jastama wita
gAuNAA jalvasya naEva mae
icaÔajaA yaEstau BaUtaAnaAM
s\$aÂamaAnaAe inabaDyatae

*sattvaà rajas tama iti
guëä jévasya naiva me
citta-jä yais tu bhütänäà
sajjamäno nibadhyate*

WORD-FOR-WORD MEANINGS

sattvam—the mode of goodness; *rajaù*—the mode of passion; *tamaù*—the mode of ignorance; *iti*—thus; *guëäù*—the modes; *jévasya*—pertaining to the spirit soul; *na*—not; *eva*—indeed; *me*—to Me; *citta-jäù*—manifest within the mind; *yaiù*—by which modes; *tu*—and; *bhütänäm*—to material creations; *sajjamänaù*—becoming attached; *nibadhyate*—one is bound up.

TRANSLATION

The three modes of material nature—goodness, passion and ignorance—influence the living entity but not Me. Manifesting within his mind, they induce the living entity to become attached to material bodies and other created objects. In this way the living entity is bound up.

PURPORT

The living entity is the marginal potency of the Supreme Lord, having the tendency to be overwhelmed by the Lord's illusory material energy. The Personality of Godhead, however, is the absolute controller of illusion. Illusion can never control the Lord. Thus the Supreme Lord, Çré Kâñëa, is the eternal object of service for all living beings, who are eternally servants of the Lord.

The three modes of nature manifest within the material energy. When a

conditioned soul adopts a material mentality, the modes exert their influence within the jurisdiction of that mentality. But if one purifies one's mind in the devotional service of the Lord, the modes of nature can no longer act upon him, since they have no influence on the spiritual platform.

TEXT 13

yade"tar"AE jayaets\$aÔvaM
BaAsvarM" ivazAdM" izAvama,
tad"A s\$auKaena yaujyaeta
DamaRÁaAnaAid"iBa: paumaAna,

*yadetarau jayet sattvaà
bhäsvaraà viçadaà çivam
tadä sukkena yujyeta
dharma-ji' änäbhiù pumän*

WORD-FOR-WORD MEANINGS

yadä—when; *itarau*—the other two; *jayet*—overcomes; *sattvam*—the mode of goodness; *bhäsvaram*—luminous; *viçadam*—pure; *çivam*—auspicious; *tadä*—then; *sukkena*—with happiness; *yujyeta*—he becomes endowed; *dharma*—with religiousness; *ji' äna*—knowledge; *ädibhiù*—and other good qualities; *pumän*—a man.

TRANSLATION

When the mode of goodness, which is luminous, pure and auspicious, predominates over passion and ignorance, a man becomes endowed with happiness, virtue, knowledge and other good qualities.

PURPORT

One can control one's mind and senses in the mode of goodness.

TEXT 14

yad"A jayaeÔama: s\$aÔvaM
r"ja: s\$aËMÿ iBad"A calama,
tad"A äu":Kaena yaujyaeta
k(maRNAA yazAs\$aA i™ayaA

*yadä jayet tamaù sattvaà
rajaù saì gaà bhidä calam
tadä duùkhena yujyeta
karmaëä yaçasä çriyä*

WORD-FOR-WORD MEANINGS

yadä—when; *jayet*—conquers; *tamaù sattvam*—both ignorance and goodness; *rajaù*—passion; *saì gam*—(the cause of) attachment; *bhidä*—separatism; *calam*—and change; *tadä*—then; *duùkhena*—with misery; *yujyeta*—one becomes endowed; *karmaëä*—with material work; *yaçasä*—with (the desire for) fame; *çriyä*—and with opulence.

TRANSLATION

When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man begins to work hard to acquire prestige and fortune. Thus in the mode of passion he experiences anxiety and struggle.

TEXT 15

yad"A jayae%"ja: s\$aÔvaM
tamaAe maUXM# layaM jax"ma,
yaujyaeta zAAek(maAeh"AByaAM
ina%"yaA ihM"s\$ayaAzAyaA

*yadä jayed rajaù sattvaà
tamo müòhaà layaà jaòam*

*yujyeta çoka-mohäbhyäà
nidrayä hiàsayäçayä*

WORD-FOR-WORD MEANINGS

yadä—when; *jayet*—conquers; *rajaù sattvam*—the modes of passion and goodness; *tamaù*—the mode of darkness; *müòham*—defeating one's discrimination; *layam*—covering over consciousness; *jaòam*—devoid of endeavor; *yujyeta*—one becomes endowed; *çoka*—with lamentation; *mohäbhyäm*—and bewilderment; *nidrayä*—with oversleeping; *hiàsayä*—with violent qualities; *äçayä*—and false hopes.

TRANSLATION

When the mode of ignorance conquers passion and goodness, it covers one's consciousness and makes one foolish and dull. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and displays violence toward others.

TEXT 16

*yad"A icaÔaM 'as\$alde"ta
win%"yaANAAM ca inava{Rita:
de"he"BayaM manaAe's\$aËMÿ
tats\$aÔvaM ivaiÜ" matpad"ma,*

*yadä cittaà prasédeta
indriyäääà ca nirvâtiù
dehe 'bhayaà mano-'saì gaà
tat sattvaà viddhi mat-padam*

WORD-FOR-WORD MEANINGS

yadä—when; *cittam*—the consciousness; *prasédeta*—becomes clear; *indriyäääm*—of the senses; *ca*—and; *nirvâtiù*—cessation of their mundane activities; *dehe*—in the body; *abhayam*—fearlessness; *manaù*—of the mind;

asaṁgam—detachment; *tat*—that; *sattvam*—the mode of goodness; *viddhi*—know it; *mat*—realization of Me; *padam*—the situation in which such can be achieved.

TRANSLATION

When consciousness becomes clear and the senses are detached from matter, one experiences fearlessness within the material body and detachment from the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.

TEXT 17

ivaku(vaRna, i,(yayaA caADaIr,"
@inava{iÔaê caetas\$aAma,
gAAṭaAsvaAs\$TyaM manaAe "aAntaM
r"ja WtaEinaRzAAmaya

vikurvan kriyayā cā-dhēr
anivāttiṣ ca cetasām
gātrāsvāsthyaà mano bhrāntaà
raja etair niçāmaya

WORD-FOR-WORD MEANINGS

vikurvan—becoming distorted; *kriyayā*—by activity; *ca*—and; *ā*—even up to; *dhēu*—the intelligence; *anivāttiū*—failure to stop; *ca*—and; *cetasām*—on the part of the conscious faculties of intelligence and the senses; *gātra*—of the working senses; *asvāsthyam*—unhealthy condition; *manaū*—the mind; *bhrāntam*—unsteady; *rajaū*—passion; *etaiū*—by these symptoms; *niçāmaya*—you should understand.

TRANSLATION

You should discern the mode of passion by its symptoms—the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.

TEXT 18

s\$ald"i»aÔaM ivalalyaeta
caetas\$aAe fah"NAe'°amama,
manaAe naíM" tamaAe glaAinas\$a,
tamastaäu"paDaAr"ya

sédac cittaà viléyeta
cetaso grahaëe 'kñamam
mano naññaà tamo glānis
tamas tad upadhāraya

WORD-FOR-WORD MEANINGS

sédac—failing; *cittam*—the higher faculties of consciousness; *viléyeta*—become dissolved; *cetasau*—awareness; *grahaëe*—in controlling; *akñamam*—incapable; *manau*—the mind; *naññam*—ruined; *tamau*—ignorance; *glāniù*—depression; *tamau*—the mode of ignorance; *tat*—that; *upadhāraya*—you should understand.

TRANSLATION

When one's higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression. You should understand this situation to be the predominance of the mode of ignorance.

TEXT 19

WDamaAnae gAuNAe s\$aÔvae
de"vaAnaAM balamaeDatae
@s\$aaur"ANAAM ca r"jais\$a
tamasyauÜ"va r"°as\$aAma,

*edhamāne guëe sattve
devānāà balam edhate
asurāëää ca rajasi
tamasy uddhava rakñasām*

WORD-FOR-WORD MEANINGS

edhamāne—when it is increasing; *guëe*—the mode; *sattve*—of goodness; *devānām*—of the demigods; *balam*—the strength; *edhate*—increases; *asurāëām*—of the enemies of the demigods; *ca*—and; *rajasi*—when the mode of passion increases; *tamasi*—when the mode of ignorance increases; *uddhava*—O Uddhava; *rakñasām*—of the man-eating monsters.

TRANSLATION

With the increase of the mode of goodness, the strength of the demigods similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the most wicked increases.

TEXT 20

s\$aÔvaAÀaAgAr"NAM ivaâAä,"
r"jas\$aA sva«amaAid"zAeta,
‘asvaApaM tamas\$aA jantaAes\$a,
taur"lyaM iṭaSau s\$antatama,

*sattvāj jāgaraëaà vidyād
rajasā svapnam ādiçet
prasvāpaà tamasā jantos*

turéyaà triṇu santatam

WORD-FOR-WORD MEANINGS

sattvāt—by the mode of goodness; *jāgaraëam*—waking consciousness; *vidyāt*—one should understand; *rajasä*—by passion; *svapnam*—sleep; *ädiçet*—is indicated; *prasväpam*—deep sleep; *tamasä*—by the mode of ignorance; *jantoù*—of the living entity; *turéyam*—the fourth, transcendental state; *triṇu*—throughout the three; *santatam*—pervading.

TRANSLATION

It should be understood that alert wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness pervades these three and is transcendental.

PURPORT

Our original Kāñëa consciousness exists eternally within the soul, and it is also present in all the three phases of awareness, namely normal wakefulness, dreaming and dreamless sleep. Being covered by the modes of nature, this spiritual consciousness may not be manifest, but it continues to exist eternally as the real nature of the living entity.

TEXT 21

opayauRpair" gAcC\$inta
s\$aÔvaena "aAöNAA janaA:
tamas\$aADaAe'Da @AmauKyaAä,"
r"jas\$aAntar"caAir"NA:

*upary upari gacchanti
sattvena brähmaëä janäù
tamasädho 'dha ä-mukhyäd*

rajasāntara-cāriëaù

WORD-FOR-WORD MEANINGS

upari upari—higher and higher; *gacchanti*—they go; *sattvena*—by the mode of goodness; *brāhmaëäù*—persons dedicated to Vedic principles; *janäù*—such men; *tamasä*—by the mode of ignorance; *adhaù adhaù*—lower and lower; *ä-mukhyät*—headfirst; *rajasä*—by the mode of passion; *antara-cāriëaù*—remaining in intermediate situations.

TRANSLATION

Learned persons dedicated to Vedic culture are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one to fall headfirst into lower and lower births. And by the mode of passion one continues transmigrating through human bodies.

PURPORT

Çüdras, persons in the mode of ignorance, are generally in deep illusion about the purpose of life, accepting the gross material body as the self. Those in passion and ignorance are called *vaiçyas* and hanker intensely for wealth, whereas *kñatriyas*, who are in the mode of passion, are eager for prestige and power. Those in the mode of goodness, however, hanker after perfect knowledge; they are therefore called *brāhmaëas*. Such a person is promoted up to the supreme material position of Brahmaloka, the planet of Lord Brahmä. One who is in the mode of ignorance gradually falls to the level of unmoving species, such as trees and stones, while one in the mode of passion, filled with material desire but satisfying it within Vedic culture, is allowed to remain in human society.

TEXT 22

s\$aÔvae 'alalnaA: svayaARinta
nar"laAekM(r"jaAelayaA:

tamaAelayaAatau inar"yaM
yaAinta maAmaeva inagAuRNAA:

*sattve pralénäù svar yänti
nara-lokaà rajo-layäù
tamo-layäs tu nirayaà
yänti mäm eva nirguëäù*

WORD-FOR-WORD MEANINGS

sattve—in the mode of goodness; *pralénäù*—those who die; *svaù*—to heaven; *yänti*—they go; *nara-lokam*—to the world of human beings; *rajaù-layäù*—those who die in the mode of passion; *tamaù-layäù*—those who die in the mode of ignorance; *tu*—and; *nirayam*—to hell; *yänti*—they go; *mäm*—to Me; *eva*—however; *nirguëäù*—those who are free from all the modes.

TRANSLATION

Those who leave this world in the mode of goodness go to the heavenly planets, those who pass away in the mode of passion remain in the world of human beings, and those dying in the mode of ignorance must go to hell. But those who are free from the influence of all modes of nature come to Me.

TEXT 23

mad"paRNAM inaSP(laM vaA
s\$aAiÔvakM(inajak(maR tata,
r"Ajas\$aM P(las\$aÆyIpaM
ihM"s\$aA'aAyaAid" taAmas\$ama,

*mad-arpaëaà niñphalaà vä
sättvikaà nija-karma tat
rājasaà phala-saì kalpaà
hiàsä-präyādi tāmasam*

WORD-FOR-WORD MEANINGS

mat-arpaëam—offered unto Me; *niñphalam*—done without expectation of result; *vä*—and; *sättvikam*—in the mode of goodness; *nija*—accepted as one's prescribed duty; *karma*—work; *tat*—that; *räjasam*—in the mode of passion; *phala-sai kalpam*—done in expectation of some result; *hiäsä-präya-ädi*—done with violence, envy and so on; *tämasam*—in the mode of ignorance.

TRANSLATION

Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of goodness. Work performed with a desire to enjoy the results is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance.

PURPORT

Ordinary work performed as an offering to God, without desire for the result, is understood to be in the mode of goodness, whereas activities of devotion—such as chanting and hearing the glories of the Lord—are transcendental forms of work beyond the modes of nature.

TEXT 24

kE(valyaM s\$aAiÔvakM(ÁaAnaM
r"jaAe vaEk(ilpakM(ca yata,
'aAk{(taM taAmas\$aM ÁaAnaM
mai^aaiM" inagAuRNAM sma{tama,

kaivalyaà sättvikaà ji änaà
rajo vaikalpikaà ca yat
prakâtaà tämasaà ji änaà
man-niñhaà nirguëaà smâtam

WORD-FOR-WORD MEANINGS

kaivalyam—absolute; *sāttvikam*—in the mode of goodness; *jī ānam*—knowledge; *rajaū*—in the mode of passion; *vaikalpikam*—manifold; *ca*—and; *yat*—which; *prākātam*—materialistic; *tāmasam*—in the mode of ignorance; *jī ānam*—knowledge; *mat-niñōham*—concentrated upon Me; *nirguëam*—transcendental; *smātam*—is considered.

TRANSLATION

Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental.

PURPORT

The Lord clearly explains here that spiritual knowledge of His supreme personality is transcendental to ordinary religious knowledge in the mode of goodness. In the mode of goodness one understands the existence of a higher spiritual nature within all things. In the mode of passion one acquires scientific knowledge of the material body. And in the mode of ignorance one fixes one's mind on the sense objects without higher awareness, perceiving things as a small child or a retarded person does.

Çréla Jéva Gosvämé elaborately explains in his commentary on this verse that the material mode of goodness does not award perfect knowledge of the Absolute Truth. He quotes from *Çrémad-Bhāgavatam* (6.14.2), proving that many great demigods in the mode of goodness could not understand the transcendental personality of Lord Kāñëä. In the material mode of goodness, one becomes pious or religious, aware of a higher, spiritual nature. On the spiritual platform of purified goodness, however, one establishes a direct, loving relationship with the Absolute Truth, rendering service to the Lord rather than merely maintaining a connection to mundane piety. In the

mode of passion the conditioned soul speculates about the reality of his own existence and of the world around him, and considers speculatively the existence of a kingdom of God. In the mode of ignorance one acquires knowledge for sense gratification, absorbing the mind in varieties of eating, sleeping, defending and sex, without any higher purpose. Thus, within the modes of nature the conditioned souls are trying to gratify their senses, or else they are trying to free themselves from sense gratification. But they cannot directly engage themselves in their constitutional, liberated activities until they come to the transcendental position of Kāñëa consciousness, beyond the modes of nature.

TEXT 25

vanaM tau s\$aAiÔvak(Ae vaAs\$aAe
faAmaAe r"Ajas\$a ocyatae
taAmas\$aM âUtas\$ad"naM
mai^aake(taM tau inagAuRNama,

*vanaà tu sätviko väso
grāmo rājasa ucyate
tāmasaà dyūta-sadanaà
man-niketaà tu nirguëam*

WORD-FOR-WORD MEANINGS

vanam—the forest; *tu*—whereas; *sätvikaù*—in the mode of goodness; *vāsaù*—residence; *grāmaù*—the village neighborhood; *rājasaù*—in the mode of passion; *ucyate*—is said; *tāmasam*—in the mode of ignorance; *dyūta-sadanam*—the gambling house; *mat-niketam*—My residence; *tu*—but; *nirguëam*—transcendental.

TRANSLATION

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of

ignorance, and residence in a place where I reside is transcendental.

PURPORT

Many creatures in the forest, such as the trees, wild boars and insects, are actually in the modes of passion and ignorance. But residence in the forest is designated as being in the mode of goodness because there one may live a solitary life free from sinful activities, material opulence and passionate ambition. Throughout the history of India, many millions of persons from all walks of life have adopted the orders of *vānaprastha* and *sannyāsa* and have gone to sacred forests to practice austerity and perfect their self-realization. Even in America and other Western countries, persons such as Thoreau achieved fame by retiring to the forest to reduce the scope and opulence of material involvement.

The word *grāma* here indicates residence in the village of one's family. Family life is certainly full of false pride, false hopes, false affection, lamentation and illusion, since the family connection is squarely resting on the bodily concept of life, the very opposite of self-realization. The word *dyūta-sadanam*, "gambling house," refers to pool halls, racetracks, poker clubs, bars and other sinful places that maintain an abysmal level of consciousness in the mode of ignorance. *Man-niketam* refers to the Lord's own abode in the spiritual world as well as the Lord's temples within this world, wherein the Deity form of the Lord is appropriately worshiped. One who lives in the temple of Lord Kāñëa, following the rules and regulations of temple life, is understood to be residing on the transcendental platform. In these verses the Lord clearly explains that all material phenomena may be divided into three divisions according to the modes of nature, and that ultimately there is the fourth, or transcendental, division—Kāñëa consciousness—which elevates all aspects of human culture to the liberated platform.

TEXT 26

s\$AiÔvak(: k(Ar"k(Ae's\$AËÿL

r"AgAAAnDaAe r"Ajas\$a: sma{ta:
taAmas\$a: sma{itaiva"ai"Ae
inagAuRNAAe mad"paA™aya:

*sāttvikaù kārako 'saì gē
rāgāndho rājasaù smātaù
tāmasaù smāti-vibhrañōo
nirguëo mad-apāçrayaù*

WORD-FOR-WORD MEANINGS

sāttvikaù—in the mode of goodness; *kārakaù*—the performer of activities; *asaì gē*—free from attachment; *rāga-andhaù*—blinded by personal desire; *rājasaù*—the performer in the mode of passion; *smātaù*—is considered; *tāmasaù*—the performer in the mode of ignorance; *smāti*—from remembrance of what is what; *vibhrañōaù*—fallen; *nirguëaù*—transcendental; *mat-apāçrayaù*—he who has taken shelter of Me.

TRANSLATION

A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.

PURPORT

A transcendental worker performs his activities in strict accordance with the directions of Lord Kāñëa and the Lord's bona fide representatives. Taking shelter of the Lord's guidance, such a worker remains transcendental to the material modes of nature.

TEXT 27

s\$AiÔvafyaADyaAitmak(L™aÜ"A
k(maR™aÜ"A tau r"Ajas\$al
taAmasyaDamaeR yaA™aÜ"A
mats\$aevaAyaAM tau inagAuRNAA

*sāttviky ādhyātmiké çraddhā
karma-çraddhā tu rājasé
tāmasy adharme yā çraddhā
mat-sevāyā tu nirguëā*

WORD-FOR-WORD MEANINGS

sāttviké—in the mode of goodness; *ādhyātmiké*—spiritual; *çraddhā*—faith; *karma*—in work; *çraddhā*—faith; *tu*—but; *rājasé*—in the mode of passion; *tāmasy*—in the mode of ignorance; *adharme*—in irreligion; *yā*—which; *çraddhā*—faith; *mat-sevāyām*—in My devotional service; *tu*—but; *nirguëā*—transcendental.

TRANSLATION

Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental.

TEXT 28

paTyaM paUtamanaAyastama,
@Ah"Aya< s\$AiÔvakM(sma{tama,
r"Ajas\$aM caein%o"ya'aeiM"
taAmas\$aM caAitaRd"AzAuica

*pathyā pūtam anāyastam
āhāryā sāttvika smātam
rājasa cendriya-preñha*

tāmasaà cārti-dāçuci

WORD-FOR-WORD MEANINGS

pathyam—beneficial; *pūtam*—pure; *anāyastam*—attained without difficulty; *āhāryam*—food; *sāttvikam*—in the mode of goodness; *smātam*—is considered; *rājasam*—in the mode of passion; *ca*—and; *indriya-preññham*—very dear to the senses; *tāmasam*—in the mode of ignorance; *ca*—and; *ārti-da*—which creates suffering; *açuci*—is impure.

TRANSLATION

Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.

PURPORT

Food in the mode of ignorance causes painful disease and ultimately premature death.

TEXT 29

s\$AiÔvakM(s\$auKamaAtmaAetTaM
ivaSayaAetTaM tau r"Ajas\$ama,
taAmas\$am maAeh"dE"nyaAetTaM
inagAuRNAM mad"paA™ayama,

sāttvikaà sukham ātmotthaà
viñayotthaà tu rājasam
tāmasaà moha-dainyotthaà
nirguëaà mad-apāçrayam

WORD-FOR-WORD MEANINGS

sāttvikam—in the mode of goodness; *sukham*—happiness; *ātma-uttham*—generated from the self; *viñaya-uttham*—generated from sense objects; *tu*—but; *rājasam*—in the mode of passion; *tāmasam*—in the mode of ignorance; *moha*—from delusion; *dainya*—and degradation; *uttham*—derived; *nirguḍam*—transcendental; *mat-apāçrayam*—within Me.

TRANSLATION

Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental.

TEXT 30

% "vyaM de"zA: P(laM k(AlaAe
ÁaAnaM k(maR ca k(Ar"k(:
™aÜ"AvasTaAk{(itainaRĩ"A
‡aEgAuNya: s\$avaR Wva ih"

dravyaà deçaù phalaà kălo
jĩ ānaà karma ca kārakaù
çraddhāvasthākâtir niñōhā
trai-guëyaù sarva eva hi

WORD-FOR-WORD MEANINGS

dravyam—object; *deçaù*—place; *phalam*—result; *kălaù*—time;
jĩ ānam—knowledge; *karma*—activity; *ca*—and; *kārakaù*—performer;
çraddhā—faith; *avasthā*—state of consciousness; *ākâtiù*—species;
niñōhā—destination; *trai-guëyaù*—partaking of the three modes; *sarvaù*—all these; *eva hi*—certainly.

TRANSLATION

Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature.

TEXT 31

s\$avaeR gAuNAmayaA BaAvaA:
pauç&SaAvya·(iDaii"taA:
ä{"iM"™autaM @nauDyaAtaM
bauÜ"YaA vaA pauç&SaSaRBa

sarve guëa-mayä bhäväù
puruñävyakta-dhiñöhitäù
dânñaaà çrutaà anudhyätaà
buddhyä vä puruñarñabha

WORD-FOR-WORD MEANINGS

sarve—all; *guëa-mayaù*—composed of the modes of nature; *bhäväù*—states of existence; *puruña*—by the enjoying soul; *avyakta*—and subtle nature; *dhiñöhitäù*—established and maintained; *dânñam*—seen; *çrutam*—heard; *anudhyätam*—conceived; *buddhyä*—by the intelligence; *vä*—or; *puruña-ñabha*—O best among men.

TRANSLATION

O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

TEXT 32

WtaA: s\$AMs\$a{taya: pauMs\$aAe
gAuNAk(maRinabanDanaA:

yaenaemae inaijaRtaA: s\$aAEmya
gAuNAA jalvaena icaÔajaA:
Bai-(yaAegAena mai³aï"Ae
maà"AvaAya 'apaâtae

etäù saàsâtayaù puàso
guëa-karma-nibandhanäù
yeneme nirjitäù saumya
guëä jévena citta-jäù
bhakti-yogena man-niñôho
mad-bhäväya prapadyate

WORD-FOR-WORD MEANINGS

etäù—these; *saàsâtayaù*—created aspects of existence; *puàsaù*—of a living being; *guëa*—with the material qualities; *karma*—and work; *nibandhanäù*—connected; *yena*—by whom; *ime*—these; *nirjitäù*—are conquered; *saumya*—O gentle Uddhava; *guëäù*—the modes of nature; *jévena*—by a living entity; *citta-jäù*—which are manifested from the mind; *bhakti-yogena*—through the process of devotional service; *mat-niñôhaù*—dedicated to Me; *mat-bhäväya*—of love for Me; *prapadyate*—receives the qualification.

TRANSLATION

O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me.

PURPORT

The words *mad-bhäväya prapadyate* indicate the attainment of love for God or of the same state of existence as that of the Supreme Lord. Actual liberation is residence within the eternal kingdom of God, where life is full of bliss and knowledge. The conditioned soul falsely imagines himself to be

the enjoyer of the modes of nature, and thus a particular type of material work is generated, the reaction of which binds the conditioned soul to repeated birth and death. This fruitless process can be counteracted by loving service to the Lord, as described here.

TEXT 33

tasmaAÚe"h"imamaM labDvaA
ÁaAnaivaÁaAnas\$amBavama,
gAuNAs\$aEMÿ ivainaDaURya
maAM Bajantau ivaca°aNAA:

*tasmäd deham imaà labdhvä
ji äna-viji äna-sambhavam
guëa-saì gaà vinirdhüya
mäà bhajantu vicakñäëäù*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *deham*—body; *imam*—this; *labdhvä*—having obtained; *ji äna*—of theoretical knowledge; *viji äna*—and realized knowledge; *sambhavam*—the place of generation; *guëa-saì gam*—association with the modes of nature; *vinirdhüya*—washing out completely; *mäm*—Me; *bhajantu*—they should worship; *vicakñäëäù*—persons who are very intelligent.

TRANSLATION

Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me.

TEXT 34

ina:s\$aËÿAe maAM Bajaeiã"ã"Ana,
@'amaÔaAe ijataein%"ya:
r"jastamaêAiBajayaeta,
s\$aÔvas\$aMs\$aevayaA mauina:

*niûsaì go mää bhajed vidvân
apramatto jitendriyaù
rajas tamaç câbhijayet
sattva-saàsewayä muniù*

WORD-FOR-WORD MEANINGS

niûsaì gaù—free from material association; *mäm*—Me; *bhajet*—should worship; *vidvân*—a wise person; *apramattaù*—not bewildered; *jita-indriyaù*—having subdued his senses; *rajaù*—the mode of passion; *tamaù*—the mode of ignorance; *ca*—and; *abhijayet*—he should conquer; *sattva-saàsewayä*—by taking to the mode of goodness; *muniù*—the sage.

TRANSLATION

A wise sage, free from all material association and unbewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only with things in the mode of goodness.

TEXT 35

s\$aÔvaM caAiBajayaeâu.(Ae
naEr"pae°yaeNA zAAntaDal:
s\$ampaâtae gAuNAEmauR.(Ae
jalvaAe jalvaM ivah"Aya maAma,

*sattvaà câbhijayed yukto
nairapekñyeëa çänta-dhéù
sampadyate guëair mukto
jévo jévaà vihäya mäm*

WORD-FOR-WORD MEANINGS

sattvam—the mode of goodness; *ca*—also; *abhijayet*—he should conquer; *yuktaù*—engaged in devotional service; *nairapekñyeëa*—by being indifferent to the modes; *çänta*—pacified; *dhéù*—whose intelligence; *sampadyate*—he achieves; *guëaiù*—from the modes of nature; *muktaù*—liberated; *jévaù*—the living entity; *jévam*—the cause of his being conditioned; *vihäya*—giving up; *mäm*—Me.

TRANSLATION

Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me.

PURPORT

The word *nairapekñyeëa* refers to complete detachment from the modes of material nature. By attachment to the loving service of the Lord, which is completely transcendental, one gives up one's interest in the modes of nature.

TEXT 36

jalvaAe jalvaivainamauR·(Ae
gAuNAEêAzAyas\$amBavaE:
mayaEva “aöNAA paUNAAeR
na baih"naARntar"êre"ta,

jévo jéva-vinirmukto
guëaiç cäçaya-sambhavaù
mayaiva brahmaëä pürëo
na bahir nântaraç caret

WORD-FOR-WORD MEANINGS

jēvaù—the living entity; *jēva-vinirmuktaù*—freed from the subtle conditioning of material consciousness; *guēaiù*—from the modes of nature; *ca*—and; *āçaya-sambhavaù*—which have manifested in his own mind; *mayä*—by Me; *eva*—indeed; *brahmaëä*—by the Supreme Absolute Truth; *pürëaù*—made full in satisfaction; *na*—not; *bahiù*—in the external (sense gratification); *na*—nor; *antaraù*—in the internal (remembrance of sense gratification); *caret*—he should wander.

TRANSLATION

Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

PURPORT

The human form of life is a rare opportunity for achieving spiritual liberation in Kâñëa consciousness. Lord Kâñëa has elaborately described in this chapter the characteristics of the three modes of nature and the transcendental situation of Kâñëa consciousness. Çré Caitanya Mahäprabhu has ordered us to take shelter of the holy name of Lord Kâñëa, by which process we can easily transcend the modes of nature and begin our real life of loving devotional service to Lord Kâñëa.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Eleventh Canto, Twenty-fifth Chapter, of the Çrémad-Bhägavatam, entitled "The Three Modes of Nature and Beyond."

26. The Aila-gétä

This chapter explains how unfavorable association is a threat to one's position in devotional service and how by associating with saintly persons one can attain the highest platform of devotion.

The *jéva* who has received a human body, which is in itself most conducive toward achieving the Supreme Personality of Godhead, and who has situated himself in the duties of devotional service to the Lord becomes capable of realizing Him, the very identity of spiritual bliss. Such a person, fully dedicated to the Supreme Personality, is liberated from the influence of *Mäyä*; even while continuing to reside in this world created by illusion he is totally untouched by it. *Those souls, on the other hand, who are bound up by Mäyä* are devoted only to their bellies and genitals. They are impure, and by associating with them one will fall down into the dark pit of ignorance.

The emperor Purüravä, who was bewildered by the association of the heavenly lady Urvaçé, later became renounced after being separated from her. He thus sang a song expressing his contempt for womanly connection. He described that persons who are attached to the body of a woman (or a man)-which is simply a mass of skin, meat, blood, sinew, brain tissue, marrow and bones-are not much different from worms. What is the worth of the education, austerity, renunciation, reception of the *Vedas*, solitary living and silence of one whose mind becomes stolen away by the body of a woman? Learned men should distrust their six mental enemies, headed by lust, and thus avoid associating with women or with men who are controlled by women. After declaring these facts, King Purüravä, now freed from the illusion of material existence, attained realization of the Supreme Lord in His form as the indwelling Supersoul.

In conclusion, one who is intelligent should give up bad association and let himself become attracted to the company of saintly persons. By their

transcendental instructions, the saintly devotees of the Lord can break the false attachments of one's mind. Real saints are always liberated and devoted to the Supreme Personality of Godhead. In their association there are constant discussions about the Supreme Lord, by serving whom the spirit soul completely eradicates his material sins and obtains pure devotional service. And when one gains the devotional service of the Supreme Personality of Godhead, who is the original ocean of unlimited perfect qualities, what else remains to be gained?

TEXT 1

™alBagAvaAnauvaAca
maéa°aNaimamaM k(AyaM
labDvaA maÜ"maR @AisTata:
@AnandM" par"maAtmaAnama,
@AtmasTaM s\$amaupaEita maAma,

çré-bhagavän uväca
mat-lakñäëam imaà käyaà
labdhvä mat-dharma ästhitaù
änandaà paramätmänam
ätma-sthaà samupaiti mäm

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *mat-lakñäëam*—in which I can be realized; *imam*—this; *käyam*—human body; *labdhvä*—having achieved; *mat-dharme*—in devotional service to Me; *ästhitaù*—situated; *änandam*—who is pure ecstasy; *parama-ätmänam*—the Supreme Soul; *ätma-stham*—situated within the heart; *samapaiti*—he achieves; *mäm*—Me.

TRANSLATION

The Supreme Personality of Godhead said: Having achieved this human

form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being.

PURPORT

Because of bad association, even those who are spiritually liberated may fall down from self-realization. Within the material world the association of women is especially dangerous, and therefore in this chapter the *Aila-géta* is spoken to prevent such a falldown. One can be saved from sex attraction by association with saintly persons, who awaken one's real spiritual intelligence. Therefore Lord Kåñëa will speak to Uddhava the amazing song of Purüravä, also known as the *Aila-gétä*.

TEXT 2

gAuNAmayyaA jalvayaAenyaA
ivamau·(Ae ÁaAnainaï"yaA
gAuNAeSau maAyaAmaA†aeSau
ä{"zyamaAnaeSvavastauta:
vataRmaAnaAe'ipa na paumaAna,
yaujyatae'vastauibagAuRNAE:

guëa-mayyā jēva-yonyā
vimukto jī āna-niñohayā
guëëñu māyā-mātreñu
dāçyamāneñv avastutaù
vartamāno 'pī na pumān
yujyate 'vastubhir guëaiù

WORD-FOR-WORD MEANINGS

guëa-mayyā—based on the modes of nature; *jēva-yonyā*—from the cause of material life, false identification; *vimuktaù*—one who has become completely free; *jī āna*—in transcendental knowledge; *niñohayā*—by being

properly fixed; *guëëñu*—among the products of the modes of nature; *mäyā-mātreñu*—which are simply illusion; *dāṣyamāneñu*—appearing before the eyes; *avastutaù*—although not real; *vartamānaù*—living; *api*—although; *na*—does not; *pumän*—that person; *yujyate*—become entangled; *avastubhiù*—unreal; *guëaiù*—with the manifestations of the modes of nature.

TRANSLATION

A person fixed in transcendental knowledge is freed from conditioned life by giving up his false identification with the products of the material modes of nature. Seeing these products as simply illusion, he avoids entanglement with the modes of nature, although constantly among them. Because the modes of nature and their products are simply not real, he does not accept them.

PURPORT

The three modes of nature become manifest as varieties of material bodies, places, families, countries, foods, sports, war, peace and so forth. In other words, everything we see within the material world is constituted of the modes of nature. A liberated soul, although existing within the ocean of material energy, sees everything as the property of the Lord and is thus not entangled. Although *Mäyā* tempts such a liberated soul to become a thief—to steal the property of the Lord for sense gratification—a *Kāñëa* conscious person does not bite the bait of *Mäyā*; he remains honest and pure in *Kāñëa* consciousness. In other words, he does not believe that anything within the universe can become his personal property for sense gratification, especially the illusory form of a woman.

TEXT 3

s\$aËMÿ na ku(yaARd"s\$ataAM
izA´aAed"r"ta{paAM ,(icata,
tasyaAnaugAstamasyanDae

patatyanDaAnaugAAnDavata,

*saì gaà na kuryäd asatää
çiçnodara-tâpäà kvacit
tasyänugas tamasy andhe
pataty andhänugändha-vat*

WORD-FOR-WORD MEANINGS

saì gam—association; *na kuryät*—one should never make; *asatäm*—of those who are materialistic; *çiçna*—the genitals; *udara*—and the belly; *tâpäm*—who are devoted to gratifying; *kvacit*—at any time; *tasya*—of any such person; *anugaù*—the follower; *tamasi andhe*—into the darkest pit; *patati*—he falls; *andha-anuga*—following a blind man; *andha-vat*—just like another blind man.

TRANSLATION

One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

TEXT 4

Wela: s\$a•aAix"maAM gAATaAma,
@gAAyata ba{h"cC)\$vaA:
ovaRzAlivar"h"Anmau÷na,
inaivaRNNA: zAAek(s\$aMyamae

*ailaù samrào imää gäthäm
agäyata bâhac-chraväù
urvaçé-virahän muhyan
nirviëëaù çoka-saâyame*

WORD-FOR-WORD MEANINGS

ailaù—King Purüravä; *samrāo*—the great emperor; *imām*—this; *gāthām*—song; *agāyata*—sang; *bāhat*—mighty; *çraväù*—whose fame; *urvaçé-virahāt*—because of experiencing separation from Urvaçé; *muhyān*—becoming bewildered; *nirviëëaù*—feeling detached; *çoka*—his lamentation; *saàyame*—when he was finally able to bring under control.

TRANSLATION

The following song was sung by the famous emperor Purüravä. When deprived of his wife, Urvaçé, he was at first bewildered, but by controlling his lamentation he began to feel detachment.

PURPORT

This story is also narrated in the Ninth Canto of *Çrémad-Bhāgavatam*. Aila, or Purüravä, was a great king whose glories were vast. On being separated from Urvaçé, he felt great bewilderment at first. But after meeting her briefly at Kurukñetra, he worshiped the demigods with the sacrificial fire given him by the Gandharvas and received the privilege of entering the planet where she resided.

TEXT 5

tyaftvaAtmaAnaM ~ayantal%M taAM
naça onmaÔava^aa{pa:
ivalapa^aanvagAAÀaAyaē
GaAere" itaie"ita ivaflava:

tyaktvātmānaà vrayantēà tää
nagna unmatta-van nāpaù
vilapann anvagāj jāye
ghore tiññheti viklavaù

WORD-FOR-WORD MEANINGS

tyaktvä—abandoning; *ätmānam*—him; *vrajantēm*—going away; *tām*—unto her; *nagnaù*—being naked; *unmatta-vat*—like a madman; *nāpaù*—the king; *vilapan*—crying out; *anvagāt*—followed; *jāye*—O my wife; *ghore*—O terrible woman; *tiñña*—please stop; *iti*—thus speaking; *viklavaù*—overwhelmed with distress.

TRANSLATION

When she was leaving him, even though he was naked he ran after her just like a madman and called out in great distress, "O my wife, O terrible lady! Please stop!"

PURPORT

As his beloved wife was leaving him, the shocked king was crying out, "My dear wife, please think for a moment. Just stop! You terrible lady, can't you stop? Why don't we speak together for a while? Why are you killing me?" Thus lamenting, he followed her.

TEXT 6

k(AmaAnata{æaAe'naujauSana,
°auéak(Ana, vaSaRyaAimanal:
na vaed" yaAntalnaARyaAntalr,"
ovaRzyaAk{(i"caetana:

kāmān atāpto 'nujuñan
kñullakān varñā-yāminéu
na veda yāntér nāyāntér
urvaçy-ākāñña-cetanaù

WORD-FOR-WORD MEANINGS

kāmān—lusty desires; *atāptaù*—unsatiated; *anujuñan*—gratifying; *kñullakān*—insignificant; *varñā*—of many years; *yāminéu*—the nights; *na*

veda—he did not know; *yāntēu*—going; *na*—nor; *āyāntēu*—approaching; *urvaçé*—by Urvañé; *ākāñña*—attracted; *cetanaù*—his mind.

TRANSLATION

Although for many years Purüravä had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaçé that he did not notice how the nights were coming and going.

PURPORT

This verse refers to Purüravä's materialistic experience with Urvaçé.

TEXT 7

Wela ovaAca
@h"Ae mae maAeh"ivastaAr":
k(Amak(zmalacaetas\$a:
de"vyaA gA{h"ltak(NQ&sya
naAyau:KaNx"A wmae sma{taA:

aila uväca
aho me moha-vistäraù
kāma-kaçmala-cetasaù
devyā gāhēta-kaëöhasya
nāyuù-khaëöä ime smâtäù

WORD-FOR-WORD MEANINGS

ailaù uväca—King Purüravä said; *aho*—alas; *me*—my; *moha*—of the delusion; *vistäraù*—the extent; *kāma*—by lust; *kaçmala*—contaminated; *cetasaù*—my consciousness; *devyā*—by this goddess; *gāhēta*—is seized; *kaëöhasya*—whose neck; *na*—have not; *āyuù*—of my life span; *khaëöäù*—the divisions; *ime*—these; *smâtäù*—been taken notice of.

TRANSLATION

King Aila said: Alas, just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.

TEXT 8

naAhM" vaed"AiBainamauR·(:
s\$aUyaAeR vaAByauid"taAe'mauyaA
maUiSataAe vaSaRpaUgAAnaAM
bataAh"Aina gAtaAnyauta

*nāhaà vedābhinirmuktaù
sūryo vābhyudito 'muyā
mūñito varña-pūgānāà
batāhāni gatāny uta*

WORD-FOR-WORD MEANINGS

na—did not; *aham*—I; *veda*—know; *abhinirmuktaù*—having set;
sūryaù—the sun; *vā*—or; *abhyuditaù*—risen; *amuyā*—by her;
mūñitaù—deceived; *varña*—years; *pūgānām*—comprising many; *bata*—alas;
ahāni—days; *gatāni*—have gone; *uta*—certainly.

TRANSLATION

That lady cheated me so much that I did not even see the rising or setting of the sun. Alas, for so many years I passed my days in vain!

PURPORT

Due to attachment to the goddess, King Purūravā forgot his devotional service to the Supreme Lord and became more concerned with pleasing this beautiful young lady. Thus he later lamented, having wasted his valuable

time. Those who are Kāñëa conscious utilize every moment in the Lord's loving service.

TEXT 9

@h"Ae mae @Atmas\$ammaAeh"Ae
yaenaAtmaA yaAeiSataAM k{(ta:
,(Lx"Ama{gAê,(vatal=
nar"de"vaizAKaAmaiNA:

*aho me ātma-sammoho
yenātmā yoñitāḥ kâtaù
krêṭā-māgaù cakravartī
naradeva-çikhāmaëiù*

WORD-FOR-WORD MEANINGS

aho—alas; *me*—my; *ātma*—of myself; *sammohaù*—total bewilderment; *yena*—by which; *ātmā*—my body; *yoñitām*—of women; *kâtaù*—became; *krêṭā-māgaù*—a toy animal; *cakravartī*—mighty emperor; *naradeva*—of kings; *çikhā-maëiù*—the crown jewel.

TRANSLATION

Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

PURPORT

Since the king's body had become fully engaged in satisfying the superficial desires of women, his body was now like a toy animal in their hands.

TEXT 10

s\$apair"cC\$d"maAtmaAnaM
ih"tvaA ta{NAimavaeir"ma,
yaAntal%M iñyaM caAnvagAmaM
naça onmaÔavaâu"d"na,

*sa-paricchadam ätmānaà
hitvā tāëam iveçvaram
yāntéà striyaà cānvagamaà
nagna unmatta-vad rudan*

WORD-FOR-WORD MEANINGS

sa-paricchadam—along with my kingdom and all paraphernalia;
ätmānam—myself; *hitvā*—abandoning; *tāëam*—a blade of grass; *iva*—as if;
éçvaram—the powerful lord; *yāntém*—going away; *striyam*—the woman;
ca—and; *anvagaman*—I followed; *nagnaü*—naked; *unmatta-vat*—like a
madman; *rudan*—crying out.

TRANSLATION

**Although I was a powerful lord with great opulence, that woman gave me
up as if I were no more than an insignificant blade of grass. And still, naked
and without shame, I followed her, crying out to her like a madman.**

TEXT 11

ku(tastasyaAnauBaAva: syaAta,
taeja wRzAtvamaeva vaA
yaAe'nvagAcCM\$ iñyaM yaAntal%M
Kar"vatpaAd"taAix"ta:

*kutas tasyānubhāvaü syāt
teja éçatvam eva vā
yo 'nvagacchaà striyaà yāntéà
khara-vat päda-täðitaü*

WORD-FOR-WORD MEANINGS

kutaù—where; *tasya*—of that person (myself); *anubhāvaù*—the influence; *syāt*—is; *tejaù*—strength; *éçatvam*—sovereignty; *eva*—indeed; *vā*—or; *yaù*—who; *anvagaccham*—ran after; *striyam*—this woman; *yāntém*—while going away; *khara-vat*—just like an ass; *pāda*—by the foot; *tāòitaù*—punished.

TRANSLATION

Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.

TEXT 12

ikM(ivaâyaA ikM(tapas\$aA
ikM(tyAaGAena TMautaena vaA
ikM(ivaiva-e(na maAEnaena
ñliBayaRsya manaAe ô\$tama,

kià vidyayā kià tapasā
kià tyāgena çrutena vā
kià viviktena maunena
strēbhir yasya mano hātam

WORD-FOR-WORD MEANINGS

kim—what is the use; *vidyayā*—of knowledge; *kim*—what; *tapasā*—of austerities; *kim*—what; *tyāgena*—of renunciation; *çrutena*—of having studied the scriptures; *vā*—or; *kim*—what; *viviktena*—of solitude; *maunena*—of silence; *strēbhiù*—by women; *yasya*—whose; *manaù*—the mind; *hātam*—taken away.

TRANSLATION

What is the use of a big education or the practice of austerities and renunciation, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?

PURPORT

All of the above-mentioned processes are useless if one's heart and mind are stolen by an insignificant woman. One who hankers after a woman's association certainly spoils his spiritual progress. Çréla Bhaktisiddhānta Sarasvatī Ōhākura states that if one worships the example of the liberated *gopés* of Vāndāvana, who accepted Lord Çré Kāñēa as their paramour, one can free one's mental activities from the contamination of lust.

TEXT 13

svaATaRsyaAk(AeivadM" iDax.~ maAM
maUKa< paiNx"tamaAinanama,
yaAe'h"malir"taAM 'aApya
ñliBagAAeRKar"vaiÀata:

*svārthasyākovidaà dhiì mää
mürkhaà paëòita-māninam
yo 'ham éçvaratää prāpya
strēbhir go-khara-vaj jitaù*

WORD-FOR-WORD MEANINGS

sva-arthasya—his own best interest; *akovida*—who does not know; *dhik*—to hell; *mām*—with me; *mürkham*—a fool; *paëòita-māninam*—imagining himself to be a great scholar; *yaù*—who; *aham*—I; *éçvaratām*—the position of lordship; *prāpya*—achieving; *strēbhiù*—by women; *go-khara-vat*—like a bullock or an ass;

jitaù—conquered.

TRANSLATION

To hell with me! I am such a fool that I didn't even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a lord, I allowed myself to be conquered by women as if I were a bullock or a jackass.

PURPORT

All the fools of this world consider themselves very wise scholars even though, intoxicated by sense gratification and maddened by their lust for women's association, they become just like bullocks and jackasses. By the mercy of a saintly spiritual master, this lusty propensity can gradually be removed and one can understand the terrible, contemptible nature of material sense gratification. In this verse King Purüravä is coming to his senses in Kânëa consciousness.

TEXT 14

s\$aevataAe vaSaRpaUgAAanmae
ovaRzyaA @Dar"As\$avama,
na ta{pyatyAtmaBaU: k(AmaAe
vai¶"r"Aò"itaiBayaRTaA

*sevato varña-pügän me
urvaçyä adharäsavam
na tãpyaty ätma-bhüù kämo
vahnir ähutibhir yathä*

WORD-FOR-WORD MEANINGS

sevataù—who was serving; *varña-pügän*—for many years; *me*—my; *urvaçyäù*—of Urvaçé; *adhara*—of the lips; *äsavam*—the nectar; *na*

tāpyati—never became satisfied; *ātma-bhū*—born from the mind; *kāma*—the lust; *vahni*—fire; *āhutibhi*—by oblations; *yathā*—just as.

TRANSLATION

Even after I had served the so-called nectar of the lips of Urvacī for many years, my lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.

TEXT 15

pauMêlyaApaô\$taM icaÔaM
k(Ae nvanyaAe maAeicatauM 'aBau:
@AtmaAr"Amæir"ma{tae
BagAvantamaDaAe°ajama,

puàçcalyāpahāta citta
ko nv anyo mocitu prabhu
ātmārāmeçvaram āte
bhagavantam adhokñajam

WORD-FOR-WORD MEANINGS

puàçcalya—by a prostitute; *apahātam*—stolen; *cittam*—the intelligence; *ka*—who; *nu*—indeed; *anya*—other person; *mocitum*—to free; *prabhu*—is capable; *ātma-ārāma*—of the self-satisfied sages; *ēçvaram*—the Lord; *āte*—except for; *bhagavantam*—the Supreme Personality of Godhead; *adhokñajam*—who lies beyond the purview of material senses.

TRANSLATION

Who but the Supreme Personality of Godhead, who lies beyond material perception and is the Lord of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?

TEXT 16

baAeiDatasyaAipa de"vyaA mae
s\$aU·(vaAfyaena äü"maRtae:
manaAegAtaAe mah"AmaAeh"Ae
naApayaAtyaijataAtmana:

*bodhitasyäpi devyâ me
sükta-väkyena durmateù
mano-gato mahä-moho
näpayäty ajitâtmanaù*

WORD-FOR-WORD MEANINGS

bodhitasya—who had been informed; *api*—even; *devyâ*—by the goddess Urvaçé; *me*—of me; *su-ukta*—well-spoken; *väkyena*—by words; *durmateù*—whose intelligence was dull; *manaù-gataù*—within the mind; *mahä-mohaù*—the great confusion; *na apayäti*—did not cease; *ajita-âtmanaù*—who had failed to control his senses.

TRANSLATION

Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaçé herself gave me wise counsel with well-spoken words.

PURPORT

As described in the Ninth Canto of *Çrémad-Bhägavatam*, the goddess Urvaçé plainly told Purüravä that he should never trust women or believe their promises. Despite this frank advice, he became fully attached and thus suffered great mental anguish.

TEXT 17

ik(maetayaA naAe'pak{(taM
r"jjvaA vaA s\$apaRcaetas\$a:
%"ij": svaè&paAivaäu"SaAe
yaAe'hM" yad"ijataein%"ya:

*kim etayä no 'pakâtaà
rajjvä vä sarpa-cetasaù
drañōuù svarüpäviduño
yo 'haà yad ajitendriyaù*

WORD-FOR-WORD MEANINGS

kim—what; *etayä*—by her; *naù*—to us; *apakâtam*—offense has been done; *rajjvä*—by a rope; *vä*—or; *sarpa-cetasaù*—who is thinking it to be a snake; *drañōuù*—of such a seer; *svarüpa*—the real identity; *aviduñäù*—who does not understand; *yaù*—who; *aham*—I; *yat*—because of; *ajita-indriyaù*—having not controlled the senses.

TRANSLATION

How can I blame her for my trouble when I myself am ignorant of my real, spiritual nature? I did not control my senses, and so I am like a person who mistakenly sees a harmless rope as a snake.

PURPORT

When a person mistakes a rope for a snake, he becomes fearful and anxious. Such fear and anxiety are, of course, illusion, since the rope can never bite. Similarly, one who mistakenly thinks that the material, illusory energy of the Lord exists for his personal sense gratification will certainly bring down on his head an avalanche of material, illusory fear and anxiety. King Purüravä frankly admits here that the young lady Urvaçé is not to blame. After all, it was Purüravä who mistakenly considered her to be an object of his personal enjoyment, and therefore he suffered the reaction by the laws of nature. Purüravä himself was the offender for trying to exploit

the external form of Urvaçé.

TEXT 18

„(AyaM malalmas\$a: k(AyaAe
d"AEgARnDyaAâAtmak(Ae'zAuica:
,(gAuNAA: s\$aAEmanasyaAâA
÷DyaAs\$aAe'ivaâyaA k{(ta:

*kväyaâ malémasaù käyo
daurgandhyädy-âtmako 'çuciù
kva guëäù saumanasyädyä
hy adhyäso 'vidyayä kâtaù*

WORD-FOR-WORD MEANINGS

kva—where; *ayam*—this; *malémasaù*—very filthy; *käyaù*—material body; *daurgandhya*—bad odor; *ädi*—and so on; *âtmakaù*—consisting of; *açuciù*—unclean; *kva*—where; *guëäù*—the so-called good qualities; *saumanasya*—the fragrance and tenderness of flowers; *ädyäù*—and so on; *hi*—certainly; *adhyäsaù*—the superficial imposition; *avidyayä*—by ignorance; *kâtaù*—created.

TRANSLATION

What is this polluted body anyway—so filthy and full of bad odors? I was attracted by the fragrance and beauty of a woman's body, but what are those so-called attractive features? They are simply a false covering created by illusion.

PURPORT

Purüravä now understands that although he was madly attracted to the fragrant, shapely body of Urvaçé, in fact that body was a sack of stool, gas, bile, mucus, hairs and other repugnant elements. In other words, Purüravä is

now becoming sane.

TEXTS 19-20

ipaṭaAe: ikM(svaM nau BaAyaARyaA:
svaAimanaAe'çae: igA{çayaAe:
ik(maAtmana: ikM(s\$auô\$d"Ama,
wita yaAe naAvas\$alyatae

taimana, k(laevare"maeDyae
taucC\$inaïe" ivaSaÀatae
@h"Ae s\$auBa%M" s\$aunas\$aM
s\$auismataM ca mauKaM iñya:

pitroù kià svaà nu bhäryäyäu
svāmino 'gneù çva-gādhrayoù
kim ātmanaù kià suhādām
iti yo nāvaséyate

tasmin kalevare 'medhye
tuccha-niñōhe viñajjate
aho su-bhadraà su-nasaà
su-smitaà ca mukhaà striyaù

WORD-FOR-WORD MEANINGS

pitroù—of the parents; *kim*—whether; *svam*—the property; *nu*—or; *bhäryäyäu*—of the wife; *svāminaù*—of the employer; *agneù*—of the fire; *çva-gādhrayoù*—of the dogs and vultures; *kim*—whether; *ātmanaù*—of the soul; *kim*—whether; *suhādām*—of friends; *iti*—thus; *yaù*—who; *na avaséyate*—can never decide; *tasmin*—to that; *kalevare*—material body; *amedhye*—abominable; *tuccha-niñōhe*—heading toward the lowest destination; *viñajjate*—becomes attached; *aho*—ah; *su-bhadram*—very attractive; *su-nasam*—having a beautiful nose; *su-smitam*—beautiful smile; *ca*—and; *mukham*—the face; *striyaù*—of a woman.

TRANSLATION

One can never decide whose property the body actually is. Does it belong to one's parents, who have given birth to it, to one's wife, who gives it pleasure, or to one's employer, who orders the body around? Is it the property of the funeral fire or of the dogs and vultures who may ultimately devour it? Is it the property of the indwelling soul, who partakes in its happiness and distress, or does the body belong to intimate friends who encourage and help it? Although a man never definitely ascertains the proprietor of the body, he becomes most attached to it. The material body is a polluted material form heading toward a lowly destination, yet when a man stares at the face of a woman he thinks, "What a good-looking lady! What a charming nose she's got, and see her beautiful smile!"

PURPORT

The phrase *tuccha-niñōhe*, or "headed toward a lowly destination," indicates that if buried, the body will be consumed by worms; if burned, it will turn to ashes; and if dying in a lonely place, it will be consumed by dogs and vultures. The illusory potency of Māyā enters within the female form and bewilders a man's mind. The man is attracted to Māyā appearing within the female form, but when he embraces the woman's body he ends up with two handfuls of stool, blood, mucus, pus, skin, bone, hairs and flesh. People should not be like cats and dogs, in the ignorance of bodily consciousness. A human being should be enlightened in Kāñēa consciousness and learn to serve the Supreme Lord without falsely trying to exploit His potencies.

TEXT 21

tvax.~maAMs\$aç&iDar"µaAyau-
maed"AemaÀaAisTas\$aMh"taAE
ivaNmaUṭapaUyae r"mataAM
k{(maINaAM ik(yad"ntar"ma,

*tvaṭ -mäṭsa-rudhira-snāyu-
medo-majjāsthi-saḥatau
viḥ-mūtra-pūye ramatāḥ
kāméēḥ kiyaḍ antaram*

WORD-FOR-WORD MEANINGS

tvak—out of skin; *mäṭsa*—flesh; *rudhira*—blood; *snāyu*—muscle; *medaḥ*—fat; *majjā*—marrow; *asthi*—and bone; *saḥatau*—composed; *viḥ*—of stool; *mūtra*—urine; *pūye*—and pus; *ramatām*—enjoying; *kāméēām*—compared to the worms; *kiyaḍ*—how much; *antaram*—difference.

TRANSLATION

What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?

TEXT 22

@TaAipa naAepas\$aĀaeta
ñISau ñENAeSau caATaRivata,
ivaSayaein%"yas\$aMyaAegAAana,
mana: °auByaita naAnyataA

*athāpi nopasajjeta
strēṇu straiēṇu cārtha-vit
viñayendriya-saḥyogān
manaḥ kīubhyati nānyathā*

WORD-FOR-WORD MEANINGS

atha api—yet therefore; *na upasajjeta*—he should never make contact; *strēṇu*—with women; *straiēṇu*—with men who are attached to women; *ca*—or; *artha-vit*—one who knows what is best for him; *viñaya*—of the objects of enjoyment; *indriya*—with the senses; *saḥyogāt*—because of the

connection; *manaù*—the mind; *kñubhyati*—becomes agitated; *na*—not; *anyathā*—otherwise.

TRANSLATION

Yet even one who theoretically understands the actual nature of the body should never associate with women or with men attached to women. After all, the contact of the senses with their objects inevitably agitates the mind.

TEXT 23

@ä{"i"Ad"™autaAà"AvaAna,
na BaAva opajaAyatae
@s\$am'ayauÃata: 'aANAAAna,
zAAmyaita istaimataM mana:

*adāññād aṣrutād bhävān
na bhāva upajāyate
asamprayui jataù prāëān
çāmyati stimitaà manaù*

WORD-FOR-WORD MEANINGS

adāññāt—which is not seen; *aṣrutāt*—which is not heard; *bhävāt*—from a thing; *na*—does not; *bhāvaù*—mental agitation; *upajāyate*—arise; *asamprayui jataù*—for one who is not using; *prāëān*—the senses; *çāmyati*—becomes pacified; *stimitam*—checked; *manaù*—the mind.

TRANSLATION

Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.

PURPORT

It may be argued that even while closing one's eyes, while dreaming or while living in a solitary place, one may remember or contemplate sense gratification. Such an experience, however, is due to previous sense gratification that one repeatedly saw and heard about. When one restricts the senses from their objects, especially from intimate contact with women, the mind's material propensity will slacken and, like a fire without fuel, eventually die.

TEXT 24

tasmaAts\$aĒyAe na k(taRvya:
ñISau ñENAeSau caein%"yaE:
ivaäu"SaAM caApyaiva'abDa:
SaÒ"gaR: ik(mau maAä{"zAAma,

*tasmāt saī ga na kartavyaù
strēnu straiēēnu cendriyaiù
viduñāà cāpy avisrabdhaù
ñāò-vargaù kim u mādāçām*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *saī gaù*—association; *na kartavyaù*—should never be made; *strēnu*—with women; *straiēēnu*—with men attached to women; *ca*—and; *indriyaiù*—by one's senses; *viduñām*—of wise men; *ca api*—even; *avisrabdhaù*—untrustworthy; *ñāò-vargaù*—the six enemies of the mind (lust, anger, greed, bewilderment, intoxication and envy); *kim u*—what to speak; *mādāçām*—of persons like me.

TRANSLATION

Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust

the six enemies of the mind; what to speak, then, of foolish persons like me.

TEXT 25

™alBagAvaAnauvaAca
WvaM 'agAAyaªa{pade"vade"va:
s\$ä ovaRzAllaAek(maTaAe ivah"Aya
@AtmaAnamaAtmanyavagAmya maAM vaE
opaAr"majÁaA@naivaDaUtamaAeh":

çré-bhagavän uväca
evaà pragäyan nâpa-deva-devaù
sa urvaçé-lokam atho vihäya
ätmänam ätmany avagamyä mäà vai
upäramaj ji äna-vidhüta-mohaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *evam*—in this way; *pragäyan*—singing; *nâpa*—among men; *deva*—and among demigods; *devaù*—who was eminent; *saù*—he, King Purüravä; *urvaçé-lokam*—the planet of Urvaçé, Gandharvaloka; *atha u*—then; *vihäya*—giving up; *ätmänam*—the Supreme Soul; *ätmani*—within his own heart; *avagamyä*—realizing; *mäm*—Me; *vai*—indeed; *upäramat*—he became peaceful; *ji äna*—by transcendental knowledge; *vidhüta*—removed; *mohaù*—his illusion.

TRANSLATION

The Supreme Personality of Godhead said: Having thus chanted this song, Mahārāja Purüravä, eminent among the demigods and human beings, gave up the position he had achieved in the planet of Urvaçé. His illusion cleansed away by transcendental knowledge, he understood Me to be the Supreme Soul within his heart and so at last achieved peace.

TEXT 26

tataAe äu":s\$aËymauts\$a{jya
s\$ats\$au s\$aÀaeta bauiÜ"maAna,
s\$santa WvaAsya iC\$nd"inta
manaAevyaAs\$aËymaui·(iBa:

*tato duùsaì gam utsâjya
satsu sajjeta buddhimän
santa eväsya chindanti
mano-vyäsai gam uktibhiù*

WORD-FOR-WORD MEANINGS

tataù—therefore; *duùsaì gam*—bad association; *utsâjya*—throwing away;
satsu—to saintly devotees; *sajjeta*—he should become attached;
buddhi-man—one who is intelligent; *santaù*—saintly persons; *eva*—only;
asya—his; *chindanti*—cut off; *manaù*—of the mind; *vyäsai gam*—excessive
attachment; *uktibhiù*—by their words.

TRANSLATION

**An intelligent person should therefore reject all bad association and
instead take up the association of saintly devotees, whose words cut off the
excessive attachment of one's mind.**

TEXT 27

s\$santaAe'napae°aA mai»aÔaA:
'azAAntaA: s\$amad"izARna:
inamaRmaA inar"h"ÆÿAr"A
inaãR"nä"A inaSpair"fah"A:

*santo 'napekñä mac-cittäù
praçäntäù sama-darçinaù
nirmamä nirahaì kārā*

nirdvandvä niṇparigrahäù

WORD-FOR-WORD MEANINGS

santaù—the saintly devotees; *anapekñäù*—not dependent on anything material; *mat-cittäù*—who have fixed their minds on Me; *praçäntäù*—completely peaceful; *sama-darçinaù*—endowed with equal vision; *nirmamaù*—free from possessiveness; *nirahaì kāräù*—free from false ego; *nirdvandväù*—free from all dualities; *niṇparigrahäù*—free from greed.

TRANSLATION

My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed.

TEXT 28

taeSau inatyaM mah"ABaAgA
mah"ABaAgAeSau matk(TaA:
s\$amBavainta ih" taA na|NAAM
jauSataAM 'apaunantyaGama,

teṇu nityaà mahā-bhāga
mahā-bhāgeṇu mat-kathäù
sambhavanti hi tā nèëää
juñatää prapunanty agham

WORD-FOR-WORD MEANINGS

teṇu—among them; *nityam*—constantly; *mahā-bhāga*—O greatly fortunate Uddhava; *mahā-bhāgeṇu*—among these greatly fortunate devotees; *mat-kathäù*—discussions about Me; *sambhavanti*—arise; *hi*—indeed; *täù*—these topics; *nèëäm*—of persons; *juñatām*—who are partaking in them; *prapunanti*—totally purify; *agham*—the sins.

TRANSLATION

O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me, and those partaking in this chanting and hearing of My glories are certainly purified of all sins.

PURPORT

Even if one does not receive direct instructions from a pure devotee, simply by hearing him glorify the Supreme Personality of Godhead one can be purified of all sinful reactions caused by one's involvement in illusion.

TEXT 29

taA yae Za{Nvainta gAAyainta
÷naumaAed"inta caAä{"taA:
matpar"A: ™aÚ"DaAnaAê
Bai·M(ivand"inta tae maiya

*tä ye çäëvanti gäyanti
hy anumodanti cädâtäù
mat-paräù çraddadhänäç ca
bhaktià vindanti te mayi*

WORD-FOR-WORD MEANINGS

täù—those topics; *ye*—persons who; *çäëvanti*—hear; *gäyanti*—chant; *hi*—indeed; *anumodanti*—take to heart; *ca*—and; *ädâtäù*—with respect; *mat-paräù*—dedicated to Me; *çraddadhänäù*—faithful; *ca*—and; *bhaktim*—devotional service; *vindanti*—achieve; *te*—they; *mayi*—for Me.

TRANSLATION

Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional

service.

PURPORT

One who hears from advanced devotees of Lord Kåñëa can be saved from the ocean of material existence. When one obeys the order of a bona fide spiritual master, the polluted workings of the mind are checked, one sees things in a new, spiritual light, and there blossoms the propensity for selfless loving service to the Lord, which gives the fruit of love of Godhead.

TEXT 30

Bai-M(labDavata: s\$aADaAe:
ik(manyad"vaizASyatae
mayyanantagAuNAe "aöNya,
@Anand"AnauBavaAtmaina

*bhaktià labdhavataù sādhoù
kim anyad avaçĩñyate
mayy ananta-guëe brahmaëy
ānandānubhavātmani*

WORD-FOR-WORD MEANINGS

bhaktim—devotional service to the Supreme Lord; *labdhavataù*—who has achieved; *sādhoù*—for the devotee; *kim*—what; *anyat*—else; *avaçĩñyate*—remains; *mayi*—to Me; *ananta-guëe*—whose qualities are countless; *brahmaëi*—to the Absolute Truth; *ānanda*—of ecstasy; *anubhava*—the experience; *ātmani*—who comprises.

TRANSLATION

What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic

experience?

PURPORT

Devotional service to Lord Kāñëa is so pleasing that a pure devotee cannot desire anything except service to the Lord. In the Tenth Canto of *Çrémad-Bhāgavatam*, Lord Kāñëa told the *gopés* that they would have to accept their own service as the ultimate reward of their devotion to Him, since nothing awards as much happiness and knowledge as devotional service itself. When one sincerely chants and hears the holy name and fame of Lord Kāñëa, the heart is purified and gradually one can appreciate the actual, blissful nature of Kāñëa consciousness, loving service to the Lord.

TEXT 31

yaTaAepa™ayamaANAsya
BagAvantaM ivaBaAvas\$auma,
zAltaM BayaM tamaAe'pyaeita
s\$aADaUna, s\$aMs\$aevatastaTaA

*yathopaçrayamäëasya
bhagavantaà vibhāvasum
çetaà bhayaà tamo 'pyeti
sādhün saàsevatas tathā*

WORD-FOR-WORD MEANINGS

yathā—just as; *upaçrayamäëasya*—of one who is approaching;
bhagavantam—the powerful; *vibhāvasum*—fire; *çeta*—cold; *bhayam*—fear;
tama—darkness; *apyeti*—are removed; *sādhün*—saintly devotees;
saàsevata—for one who is serving; *tathā*—similarly.

TRANSLATION

Just as cold, fear and darkness are eradicated for one who has approached

the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.

PURPORT

Those engaged in fruitive activities are certainly dull; they lack higher awareness of the Supreme Lord and the soul. Materialists are engaged more or less mechanically in gratifying their senses and ambitions, and thus they are considered dull or practically unconscious. All such dullness, fear and ignorance are removed when one serves the lotus feet of the Lord, just as cold, fear and darkness are removed when one approaches a fire.

TEXT 32

inamajjyaAenmaÀataAM GaAere"
BavaAbDaAE par"maAyaNAma,
s\$antaAe "aöivad": zAAntaA
naAEä{R"#Xe#vaAps\$au maÀataAma,

nimajjyonmajjatäà ghore
bhaväbdhau paramäyaëam
santo brahma-vidaù çäntä
naur dâòheväpsu majjatäm

WORD-FOR-WORD MEANINGS

nimajjya—of those who are submerging; *unmajjatäm*—and rising again; *ghore*—in the horrible; *bhava*—of material life; *abdhou*—ocean; *parama*—supreme; *ayanam*—shelter; *santaù*—saintly devotees; *brahma-vidaù*—who understand the Absolute Truth; *çäntäù*—peaceful; *nauù*—a boat; *dâòhä*—strong; *iva*—just as; *apsu*—in the water; *majjatäm*—for those who are drowning.

TRANSLATION

The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.

TEXT 33

@^aaM ih" 'aAiNAnaAM 'aANA
@AtaARnaAM zAr"NAM tvah"ma,
DamaAeR ivaÔaM na{NAAM 'aetya
s\$antaAe'vaARigbaByataAe'r"NAm,

*annaà hi prāëināà prāëa
ärtānāà çaraëaà tv aham
dharmo vittaà nāëääà pretya
santo 'rväg bibhyato 'raëam*

WORD-FOR-WORD MEANINGS

annam—food; *hi*—indeed; *prāëinām*—of living entities; *prāëaù*—the very life; *ärtānām*—of those who are distressed; *çaraëam*—the shelter; *tu*—and; *aham*—I; *dharmāù*—religion; *vittam*—the wealth; *nāëām*—of men; *pretya*—when they have passed away from this world; *santaù*—the devotees; *arvāk*—of going downward; *bibhyataù*—for those who are fearful; *araëam*—the refuge.

TRANSLATION

Just as food is the life of all creatures, just as I am the ultimate shelter for the distressed, and just as religion is the wealth of those who are passing away from this world, so My devotees are the only refuge of persons fearful of falling into a miserable condition of life.

PURPORT

Those fearful of being dragged down by material lust and anger should take shelter of the lotus feet of the Lord's devotees, who can engage one safely in the Lord's loving service.

TEXT 34

s\$antaAe id"zAinta ca⁰aUMis\$a
baih"r"kR(: s\$amauiTata:
de"vataA baAnDavaA: s\$anta:
s\$anta @AtmaAh"maeva ca

*santo diçanti cakñüàsi
bahir arkaù samutthitaù
devatā bāndhaväù santaù
santa ätmāham eva ca*

WORD-FOR-WORD MEANINGS

santaù—the devotees; *diçanti*—bestow; *cakñüàñi*—eyes; *bahiù*—external; *arkaù*—the sun; *samutthitaù*—when it is fully risen; *devatäù*—worshipable deities; *bāndhaväù*—relatives; *santaù*—the devotees; *santaù*—the devotees; *ätmä*—one's very soul; *aham*—Myself; *eva ca*—as well.

TRANSLATION

My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

PURPORT

Foolishness is the wealth of the impious, who place great value on their treasure and firmly make up their minds to remain in the darkness of ignorance. Saintly devotees of the Lord are just like the sun. By the light of

their words, the living entities' eyes of knowledge are opened and the darkness of ignorance is destroyed. Thus the saintly devotees are one's real friends and relatives. They are the proper recipients of service—not the gross material body, which merely clamors for sense gratification.

TEXT 35

vaEtas\$ae nastata Ae'pyaevama,
ovaRzyaA laAek(inaSpa{h":
mau·(s\$aEÿAe mah"ImaetaAma,
@AtmaAr"AmaêcaAr" h"

*vaitasenas tato 'py evam
urvaçyā loka-niīpāhaù
mukta-saì go mahém etām
ātmārāmaç cacāra ha*

WORD-FOR-WORD MEANINGS

vaitasenaù—King Purüravā; *tataù api*—for that reason; *evam*—thus; *urvaçyāù*—of Urvaçé; *loka*—of being on the same planet; *niīpāhaù*—freed from the desire; *mukta*—liberated; *saì gaù*—from all material association; *mahém*—the earth; *etām*—this; *ātma-ārāmaù*—self-satisfied; *cacāra*—he traveled; *ha*—indeed.

TRANSLATION

Thus losing his desire to be on the same planet as Urvaçé, Mahārāja Purüravā began to wander the earth free of all material association and completely satisfied within the self.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-sixth Chapter, of the Çrémad-Bhāgavatam, entitled "The Aila-gétā."

27. Lord Kåñëa's Instructions on the Process of Deity Worship

In this chapter the Supreme Personality of Godhead explains the process of *kriyā-yoga*, or Deity worship.

Worshipping the Deity form of the Supreme Lord automatically brings purity and satisfaction to the mind. Thus it is the source of all desirable gains. If a person has no engagement in Deity service he will simply remain attracted to material sense gratification, and he will have no hope of giving up bad association. The Personality of Godhead has given instruction, among the regulations of the *Sātvata* scriptures, on the process of worshipping Him as the bona fide Deity. Brahmā, Çiva, Nārada, Vyāsa and all other sages have recommended this process described by the Lord as most perfectly beneficial for all the occupational classes and spiritual orders of human society, including even the women and *çūdras*.

There are three varieties of *arcana*, Deity worship, based on either the original *Vedas*, the secondary *tantras*, or a combination of these. The Deity image, the ground, the fire, the sun, the water and the heart of the worshiper are all true locations of the Deity's presence. The Deity form to be worshiped may be constructed of any one of eight substances-stone, wood, metal, clay, paint, sand (drawn upon the ground), the mind or jewels. These categories are further subdivided into two: temporary and permanent.

The details of the worshipping process are as follows: The devotee should bathe both physically and by chanting *mantras*, and then he should perform the utterance of Gāyatrī at the prescribed juncture of the day. He should arrange a seat facing either east or north, or else directly facing the Deity, and should bathe and clean the Deity. Then he should present clothing and ornaments, sprinkle water on the vessels and other paraphernalia to be used

in the worship, and offer water for bathing the Deity's feet, *arghya*, water for washing His mouth, fragrant oils, incense, lamps, flowers and food preparations. After this, one should worship the Lord's personal servants and bodyguards, His consort energies, and the spiritual masters by chanting their respective *mūla-mantras*. The worshiper should recite prayers from the *Purāṇas* and other sources, offer obeisances flat on the ground, beg for benediction, and place on himself the remnants of the Lord's garlands.

Included in this method of Deity worship are the proper installation of the transcendental Deity by constructing a fine temple, and also the conducting of processions and other festivals. By worshiping Lord Çré Hari with unconditional devotion in this manner, one gains access to pure loving service to His lotus feet. But if one steals property that has been given as charity to the Deity or the *brāhmaṇas*, whether given by himself or by others, he will have to take his next birth as a stool-eating worm.

TEXT 1

™aloÜ"va ovaAca
i,(yaAyaAegAM s\$amaAca°va
Bavad"Ar"ADanaM 'aBaAe
yasmaAÔvaAM yae yaTaAcaRinta
s\$aAtvataA: s\$aAtvataSaRBa

çré-uddhava uvāca
kriyā-yogaà samācakñiva
bhavad-ārādhanaà prabho
yasmāt tvāà ye yathārcanti
sātvatāù sātvatarīabha

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *kriyā-yogam*—the prescribed method of activity; *samācakñiva*—please explain; *bhavad*—of You; *ārādhanam*—the Deity worship; *prabho*—O Lord; *yasmāt*—based on what kind of form; *tvām*—You; *ye*—who; *yathā*—in what manner; *arcanti*—they

worship; *sātvatāu*—the devotees; *sātvata-āñabha*—O master of the devotees.

TRANSLATION

Çré Uddhava said: My dear Lord, O master of the devotees, please explain to me the prescribed method of worshiping You in Your Deity form. What are the qualifications of those devotees who worship the Deity, on what basis is such worship established, and what is the specific method of worship?

PURPORT

In addition to performing their prescribed duties, devotees of the Lord engage in regulated worship of the Lord in His Deity form in the temple. Such worship acts powerfully to cleanse the heart of both the lust to enjoy one's material body and the material family attachment that results directly from this lust. To be effective, however, the process of Deity worship must be performed in the authorized way. Therefore Uddhava now inquires from the Lord about this subject.

TEXT 2

Wtaã"d"inta maunayaAe
mauò"inaR:™aeyas\$aM na{NAAma,
naAr"d"Ae BagAvaAna, vyaAs\$a
@AcaAyaAeR'iEÿr"s\$a: s\$auta:

*etat vadanti munayo
muhur niùçreyasaè nãëäm
nārado bhagavān vyāsa
ācāryo 'ī girasau sutaù*

WORD-FOR-WORD MEANINGS

etat—this; *vadanti*—they say; *munayaù*—the great sages;
muhuù—repeatedly; *niùçreyasam*—the highest goal of life; *nãëäm*—for men;

nāradau—Nārada Muni; *bhagavān vyāsa*—Ṛṣi Vedavyāsa; *ācāryau*—my spiritual master; *aṅ girasa*—of Aṅ girā; *sutau*—the son.

TRANSLATION

All the great sages repeatedly declare that such worship brings the greatest benefit possible in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own spiritual master, Bāhaspati.

TEXTS 3-4

ina:s\$ā{taM tae mauKaAmBaAejaAä,"
yad"Ah" BagAvaAnaja:
pauṭaeByaAe Ba{gAumauKyaeyByaAe
de"vyaE ca BagAvaAna, Bava:

WtaãE" s\$avaRvaNAARnaAma,
@A™amaANAAM ca s\$ammatama,
™aeyas\$aAmauÔamaM manyae
ñlzAU#%"ANAAM ca maAnad"

niūsāta te mukhāmbhojād
yad āha bhagavān ajaù
putrebhyo bhāgu-mukhyebhyo
devyai ca bhagavān bhavaù

etad vai sarva-varēānām
āçramāēā ca sammatam
çreyasām uttama te manye
strē-çüdrāēā ca māna-da

WORD-FOR-WORD MEANINGS

niūsātam—emanated; *te*—Your; *mukha-ambhojāt*—from the lotus mouth;
yat—which; *āha*—spoke; *bhagavān*—the great lord; *ajaù*—self-born
Brahmā; *putrebhyaù*—to his sons; *bhāgu-mukhyebhyaù*—headed by Bhāgu;

devyai—to the goddess Pārvatī; *ca*—and; *bhagavān bhavaū*—Lord Śiva; *etat*—this (process of Deity worship); *vai*—indeed; *sarva-varēṇām*—by all the occupational classes of society; *ācramāḥ*—and spiritual orders; *ca*—also; *sammata*—approved; *creyasām*—of different kinds of benefit in life; *uttama*—the topmost; *manye*—I think; *strī*—for women; *cuḍrāḥ*—and low-class workers; *ca*—also; *māna-da*—O magnanimous Lord.

TRANSLATION

O most magnanimous Lord, the instructions on this process of Deity worship first emanated from Your lotus mouth. Then they were spoken by the great Lord Brāhmā to his sons, headed by Bhāgu, and by Lord Śiva to his wife, Pārvatī. This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and *cuḍras*.

TEXT 5

Wtatk(malapaṭaA^oa
k(maRbanDaivamaAecanama,
Ba·(Aya caAnaur"·(Aya
"aUih" ivaieire"ir"

etat kamala-patrākṣa
karma-bandha-vimocanam
bhaktāya cānuraktāya
brūhi viṣveṣvareṣvara

WORD-FOR-WORD MEANINGS

etat—this; *kamala-patra-ākṣa*—O lotus-eyed Lord; *karma-bandha*—from the bondage of material work; *vimocanam*—the means of liberation; *bhaktāya*—to Your devotee; *anuraktāya*—who is very attached;

brühi—please speak; *viçva-éçvara*—of all the lords of the universe; *éçvara*—O Supreme Lord.

TRANSLATION

O lotus-eyed one, O Supreme Lord of all lords of the universe, please explain to Your devoted servant this means of liberation from the bondage of work.

TEXT 6

™aIBagAvaAnauvaAca
na ÷ntaAe'nantapaAr"sya
k(maRk(ANx"sya caAeÜ"va
s\$aiÉÿæaM vaNARiyaSyaAima
yaTaAvad"naupaUvaRzA:

çré-bhagavän uväca
na hy anto 'nanta-pärasya
karma-käëòasya coddhava
saì kñiptaà varëayiñyämi
yathävad anupürvaçaù

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *na*—there is not; *hi*—indeed; *antaù*—any end; *ananta-pärasya*—of the boundless; *karma-käëòasya*—Vedic prescriptions for the execution of worship; *ca*—and; *uddhava*—O Uddhava; *saì kñiptam*—in brief; *varëayiñyämi*—I shall explain; *yathä-vat*—in a suitable manner; *anupürvaçaù*—in the appropriate order.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, there is no

end to the innumerable Vedic prescriptions for executing Deity worship; so I shall explain this topic to you briefly, one step at a time.

PURPORT

Here the word *karma-kāṇḍa* refers to the various Vedic methods of worship, culminating in Deity worship of the Supreme Personality of Godhead. Just as the means of sense gratification and material renunciation are innumerable, the transcendental pastimes and qualities the Supreme Personality of Godhead enjoys in His own abode, called *Vaikuṇṭha*, are also innumerable. The various concepts of piety and methods of purification in the material world ultimately cannot be reconciled amongst themselves without accepting the Absolute Truth, the Personality of Godhead, since without appreciation of Him there is no definitive understanding of what is actually obligatory for a human being. Even though almost all human beings are engaged in various processes of worship, the Lord will now summarize this topic, describing how one should worship Him in His Deity form.

TEXT 7

vaEid"K(staAinṭak(Ae ima™a
wita mae iṭaivaDaAe maKa:
ṭayaANAAmalips\$ataenaEva
ivaiDanaA maAM s\$amacaR&#re"ta,

*vaidikas tāntriko miçra
iti me tri-vidho makhaù
trayäëäm épsitenaiva
vidhinä mää samarcaret*

WORD-FOR-WORD MEANINGS

vaidikaù—according to the four *Vedas*; *tāntrikaù*—according to practical, explanatory literatures; *miçraù*—mixed; *iti*—thus; *me*—of Me; *tri-vidhaù*—of three kinds; *makhaù*—sacrifice; *trayäëäm*—of the three;

épsitena—that which one feels to be most suitable; *eva*—certainly; *vidhinä*—by the process; *mäm*—Me; *samarcaret*—one should properly worship.

TRANSLATION

One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed.

PURPORT

Vaidika refers to sacrifice performed with *mantras* from the four *Vedas* and auxiliary Vedic literature. *Tāntrika* refers to such literatures as the *Pañcarātra* and the *Gautamēya-tantra*. And "mixed" indicates utilization of both literatures. It should be remembered that superficial imitation of elaborate Vedic sacrifices will not bring one the actual perfection of life. One must perform sacrifice according to the prescription of the Supreme Lord, who recommends for this age the chanting of His holy names: Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 8

yad"A svainagAmaenaAe·M(
iā"jatvaM 'aApya paUç&Sa:
yaTaA yajaeta maAM BaftyaA
™aÜ"yaA taiªabaAeDa mae

yadā sva-nigamenoktaà
dvijatvaà prāpya pūruṇau
yathā yajeta māà bhaktyā
çraddhayā tan nibodha me

WORD-FOR-WORD MEANINGS

yadä—when; *sva*—specified according to one's qualification; *nigamena*—by the *Vedas*; *uktam*—enjoined; *dvijatvam*—the status of becoming twice-born; *präpya*—achieving; *püruṇau*—a person; *yathä*—in which way; *yajeta*—he should execute worship; *mäm*—unto Me; *bhaktyä*—with devotion; *çraddhayä*—with faith; *tat*—that; *nibodha*—please hear; *me*—from Me.

TRANSLATION

Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.

PURPORT

The word *sva-nigamena* refers to the particular Vedic injunctions relevant to one's social and occupational status. Members of the *brähmaëa*, *kñatriya* and *vaiçya* communities all achieve *dvijatvam*, twice-born status, by initiation into the *Gäyatrë mantra*. Traditionally, fully qualified *brähmaëa* boys may be initiated at age eight, *kñatriyas* at eleven and *vaiçyas* at twelve, provided the proper conditions are met. Having achieved twice-born status, one should faithfully worship the Supreme Personality of Godhead in His form of the Deity, as the Lord Himself will describe.

TEXT 9

@caARyaAM sTaiNx"lae'çae vaA
s\$aUyaeR vaAps\$au ô\$id" iã"ja:
%"vyaeNA Bai·(yau·(Ae'caeRta,
svagAuçM& maAmamaAyayaA

arcäyâà sthaëòile 'gnau vä
sürye väpsu hädi dvijau
dravyeëa bhakti-yukto 'rcet
sva-guruà mäm amäyayä

WORD-FOR-WORD MEANINGS

arcāyām—within the Deity form; *sthaëòile*—in the earth; *agnau*—in fire; *vā*—or; *sūrye*—in the sun; *vā*—or; *apsu*—in water; *hādi*—in the heart; *dvijaù*—the *brāhmaëa*; *dravyeëa*—by various paraphernalia; *bhakti-yuktaù*—endowed with devotion; *arcet*—he should worship; *sva-gurum*—his worshipable Lord; *mām*—Me; *amāyayā*—without any deception.

TRANSLATION

A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart.

TEXT 10

paUva< µaAnaM 'aku(val=ta
DaAEtad"ntaAe'ËÿzAuÜ"yae
oBayaEr"ipa ca µaAnaM
manṭaEma{RØ"h"NAAid"naA

pūrvaà snānaà prakurvēta
dhauta-danto 'i ga-çuddhaye
ubhayair api ca snānaà
mantrair mād-grahaëädinā

WORD-FOR-WORD MEANINGS

pūrvam—first; *snānam*—bath; *prakurvēta*—one should perform; *dhauta*—having cleaned; *dantaù*—his teeth; *aṁ ga*—of the body; *çuddhaye*—for purification; *ubhayaiù*—with both kinds; *api ca*—also; *snānam*—bathing; *mantraiù*—with mantras; *mât-grahaëa-ädinā*—by

smearing with earth and so on.

TRANSLATION

One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric *mantras*.

TEXT 11

s\$anDyaAepaAstyaAid"k(maARiNA
vaede"naAcaAeid"taAina mae
paUjaAM taE: k(lpayaets\$amyak,(-
s\$aÆy!pa: k(maRpaAvanalma,

*sandhyopästyädi-karmäei
vedenäcoditāni me
pūjāà taiù kalpayet samyak-
saì kalpaù karma-pāvaném*

WORD-FOR-WORD MEANINGS

sandhyä—at the three junctures of the day (dawn, noon and sunset);
upästi—worship (by chanting the *Gäyatrē mantra*); *ädi*—and so on;
karmäei—prescribed duties; *vedena*—by the *Vedas*;
äcoditāni—recommended; *me*—My; *pūjām*—worship; *taiù*—by these activities; *kalpayet*—one should perform; *samyak-saì kalpaù*—who has perfectly fixed his determination (that the object of his endeavor will be the Personality of Godhead); *karma*—the reaction of fruitive work; *pāvaném*—which eradicates.

TRANSLATION

Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the *Gäyatrē mantra* at the three junctures of the day.

Such performances are enjoined by the *Vedas* and purify the worshiper of reactions to fruitive activities.

TEXT 12

zAEIaI d"Aç&mayal laAEh"I
laepyaA laeKyaA ca s\$aEk(tal
manaAemayal maiNAmayal
'aitamaAÍ"ivaDaA sma{taA

*çailé dāru-mayé lauhé
lepyā lekhyā ca saikaté
mano-mayé maëi-mayé
pratimāñña-vidhā smātā*

WORD-FOR-WORD MEANINGS

çailé—made of stone; *dāru-mayé*—made of wood; *lauhé*—made of metal; *lepyā*—made of clay, sandalwood and other substances laid down as a paste; *lekhyā*—painted; *ca*—and; *saikaté*—made of sand; *manaù-mayé*—conceived of in the mind; *maëi-mayé*—made of jewels; *pratimā*—the Deity; *añña-vidhā*—in eight varieties; *smātā*—it is remembered.

TRANSLATION

The Deity form of the Lord is said to appear in eight varieties—stone, wood, metal, earth, paint, sand, the mind or jewels.

PURPORT

Çréla Jéva Gosvämé explains that certain Deity forms, such as those made of sand, are manifested for a brief time to fulfill a personal desire of the worshiper. Those, however, who desire to attain pure love of God should worship the permanent form of the Deity (made, for instance, of marble, gold or brass), and they should maintain continual worship. In Kāñëa

consciousness there is no scope for neglecting the worship of the Supreme Personality of Godhead.

TEXT 13

calaAcalaeita iā"ivaDaA
'aitaī"A jalvamaīd"r"ma,
oā"As\$aAvaAh"nae na sta:
isTar"AyaAmauÜ"vaAcaR"nae

*calācaleti dvi-vidhā
pratiññā jēva-mandiram
udvāsāvāhane na staù
sthirāyām uddhavārcane*

WORD-FOR-WORD MEANINGS

calā—movable; *acalā*—immovable; *iti*—thus; *dvi-vidhā*—of two varieties; *pratiññā*—the installation; *jēva-mandiram*—of the Deity, who is the shelter of all living entities; *udvāsa*—sending away; *āvāhane*—and calling forth; *na staù*—are not done; *sthirāyām*—for the permanently established Deity; *uddhava*—My dear Uddhava; *arcane*—in His worship.

TRANSLATION

The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava.

PURPORT

The devotees of the Lord understand themselves to be the Lord's eternal servitors; recognizing the Deity to be the Lord Himself, they permanently install the Deity and engage in perpetual worship. The impersonalists, however, regard the eternal form of the Lord as a temporary manifestation

of illusion. In fact, they regard the Deity form as a mere stepping—stone in their ambitious program to become God. Materialistic persons of whatever stripe consider the Lord to be their order supplier, and so they make temporary arrangements for religious ceremonies to achieve temporary material sense gratification. This temporary mode of worship is favored by those desiring to exploit the Personality of Godhead for their personal ends, whereas the loving devotees in Kāñëa consciousness eternally engage in worship of the Personality of Godhead. They install permanent Deities meant to be worshiped perpetually.

TEXT 14

@isTar"AyaAM ivak(lpa: syaAta,
sTaiNx"lae tau Bavaeä," ã"yama,
µapanaM tvaivalaepyaAyaAma,
@nyaṭa pair"maAjaRnama,

*asthiräyāà vikalpaù syät
sthaëòile tu bhaved dvayam
snapanaà tv avilepyäyām
anyatra parimārjanam*

WORD-FOR-WORD MEANINGS

asthiräyām—in the case of the temporarily installed Deity; *vikalpaù*—an option (as to whether the Deity is to be called and sent away); *syät*—there is; *sthaëòile*—in the case of the Deity traced upon the ground; *tu*—but; *bhaved*—do occur; *dvayam*—these two rituals; *snapanam*—the bathing; *tu*—but; *avilepyäyām*—in the case when the Deity is not made out of clay (or paint or wood); *anyatra*—in the other cases; *parimārjanam*—thorough cleansing, but without water.

TRANSLATION

The Deity that is temporarily established can optionally be called forth

and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined.

PURPORT

Various classes of devotees worship the Deity of the Personality of Godhead according to their various stages of faith in the Lord. An advanced devotee of Lord Kāñëa understands his eternal loving relationship with the Lord and, seeing the Deity as the Lord Himself, establishes an eternal relationship with the Deity based on loving servitude to Him. Understanding Lord Kāñëa to be the eternal form of bliss and knowledge, a faithful devotee makes a permanent arrangement for Deity worship, installing the Lord's form made of, for example, stone, wood or marble.

The *çälagrāma-çilā* is considered to be automatically installed even without the formal ceremony, and so it is forbidden to call the Deity with *mantras* or ask the Deity to leave. On the other hand, if one prepares a Deity form by drawing on sanctified ground or by constructing a sand image, one must call the Deity with *mantras* and then ask the Deity to leave the external form, which will soon be demolished by the natural elements.

The general principle is that a pure devotee of the Lord understands his relationship with the Deity to be eternal. The more one surrenders in loving devotion to the Deity, the more one can understand the Supreme Personality of Godhead. Lord Kāñëa is a person, but He is the Supreme Person, possessing His own unique feelings. One can easily please the Lord by devotional service offered to His Deity form. By pleasing the Lord one can gradually progress in the mission of human life and eventually go back home, back to Godhead, where the Deity personally appears before the devotee and welcomes the devotee to His personal abode, known throughout the world as the kingdom of God.

TEXT 15

%o"vyaE: 'ais\$aÜE"maRâAgA:
'aitamaAid"SvamaAiyana:
Ba·(sya ca yaTaAlabDaEr,"
ô\$id" BaAvaena caEva ih"

dravyaiù prasiddhair mad-yägaù
pratimädiñv amäyinaù
bhaktasya ca yathä-labdhair
hâdi bhävena caiva hi

WORD-FOR-WORD MEANINGS

dravyaiù—with items of paraphernalia; *prasiddhaiù*—excellent; *mat-yägaù*—My worship; *pratimä-ädiñu*—in the different Deity forms; *amäyinaù*—who has no material desire; *bhaktasya*—of a devotee; *ca*—and; *yathä-labdhaiù*—by whatever paraphernalia he can easily obtain; *hâdi*—in the heart; *bhävena*—by mental conception; *ca*—and; *eva hi*—certainly.

TRANSLATION

One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia.

PURPORT

A devotee still troubled by material desire tends to see the world as an object of sense gratification. Such a neophyte devotee may misunderstand the Lord's supreme position and may even consider the Lord an object of his own enjoyment. Hence the neophyte must offer opulent paraphernalia to the Deity so that he may constantly remember that the Deity is the supreme enjoyer and that he, the neophyte, is simply the worshiper and is actually meant for the Deity's pleasure. In contrast, an advanced devotee, one fixed in Kâñëa consciousness, never forgets that the Supreme Lord is the actual enjoyer and controller of everything. The pure devotee offers his unalloyed

love to the Personality of Godhead along with whatever paraphernalia is easily obtained. A Kāñëa conscious devotee does not waver in his devotion to Lord Kāñëa, and even with the simplest offering he completely satisfies the Personality of Godhead.

TEXTS 16-17

µaAnaAlaÆÿr"NAM 'aei'"ma,
@caARyaAmaeva taUÜ"va
sTaiNx"lae taÔvaivanyaAs\$aAe
va¶"AvaAgyaplautaM h"iva:

s\$aUyaeR caAByahR"NAM 'aeiM"
s\$sailalae s\$sailalaAid"iBa:
™aÜ"yaAepaAô\$taM 'aeiM"
Ba·e(na mama vaAyaRipa

snānālaḥ karaëaà preñōham
arcāyām eva tūddhava
sthaëòile tattva-vinyāso
vahnāv ājya-plutaà haviù

sūrye cābhyarhaëaà preñōhaà
salile salilādibhiù
çraddhayopāhātaà preñōhaà
bhaktena mama vāry api

WORD-FOR-WORD MEANINGS

snāna—bathing; *alaḥ karaëam*—and decorating with clothing and ornaments; *preñōham*—is most appreciated; *arcāyām*—for the Deity form; *eva*—certainly; *tu*—and; *uddhava*—O Uddhava; *sthaëòile*—for the Deity drawn upon the ground; *tattva-vinyāsaù*—establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective *mantras*; *vahnau*—for the sacrificial fire; *ājya*—in ghee; *plutam*—drenched; *haviù*—the oblations of sesame, barley and so on;

sūrye—for the sun; *ca*—and; *abhyarhaëam*—the *yoga* meditation of twelve *āsanas* and offerings of *arghya*; *preñōham*—most dear; *salile*—for the water; *salila-ādibhiū*—by offerings of water and so on; *çraddhayā*—with faith; *upāhātam*—presented; *preñōham*—most dear; *bhaktena*—by the devotee; *mama*—My; *vāri*—water; *api*—even.

TRANSLATION

In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of *tattva-vinyāsa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of *upasthāna* and *arghya* is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee—even if only a little water—is most dear to Me.

PURPORT

The Supreme Personality of Godhead is present everywhere, and Vedic culture prescribes various ritualistic methods for worshiping the Lord in His various manifestations. The principal item is the faith and devotion of the worshiper, without which everything else is useless, as the Lord describes in the next verse.

TEXT 18

BaUyaRpyaBa·(AepaAô\$taM
na mae taAeSaAya k(lpatae
gAnDaAe DaUpa: s\$aumanas\$aAe
d"lpaAe'aAâM ca ikM(pauna:

bhūry apy abhaktopāhātā
na me toñāya kalpate
gandho dhūpaù sumanaso

dépo 'nnädyaà ca kià punaù

WORD-FOR-WORD MEANINGS

bhüri—opulent; *api*—even; *abhakta*—by a nondevotee; *upähâtam*—offered; *na*—does not; *me*—My; *toñäya*—satisfaction; *kalpate*—create; *gandhaù*—fragrance; *dhüpaù*—incense; *sumanasaù*—flowers; *dépaù*—lamps; *anna-ädyam*—foodstuffs; *ca*—and; *kim punaù*—what to speak of.

TRANSLATION

Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

PURPORT

The Lord has stated in the previous verse that even a little water offered with love and devotion gives Him great pleasure. Therefore the words *kià punaù* indicate the Lord's complete happiness when a suitably opulent offering is made with love and devotion. But an opulent offering made by a nondevotee cannot please the Lord. As Çréla Jéva Gosvämé explains, the rules and regulations concerning Deity worship and the listing of offenses against the Deities are all meant for helping one avoid precisely this kind of disrespectful or neglectful attitude toward the Personality of Godhead in His Deity form. In fact, all offenses against the Deity are based upon irreverence and disregard for the Lord's position as master, and thus upon disobedience to His orders. Since one must worship the Deity with reverence, one should offer opulent presentations to the Deity with love, for such presentations both enhance the respectfulness of the worshiper and help him avoid offenses in his worship.

TEXT 19

zAuica: s\$amBa{tas\$amBaAr":
'aAgd"BaE=: k(ilpataAs\$ana:
@As\$alna: 'aAgAud"gvaAcaeRä,"
@caARyaAM tvaTa s\$ammauKa:

*çuciù sambhâta-sambhâraù
präg-darbhaiù kalpitäsanaù
äsënaù präg udag vârced
arcâyäà tv atha sammukhaù*

WORD-FOR-WORD MEANINGS

çuciù—clean; *sambhâta*—having collected; *sambhâraù*—the paraphernalia; *präk*—their tips facing the east; *darbhaiù*—with blades of *kuça* grass; *kalpita*—having arranged; *äsanaù*—his own seat; *äsënaù*—sitting; *präk*—facing the east; *udak*—facing the north; *vä*—or; *arcet*—he should perform the worship; *arcâyäm*—of the Deity; *tu*—but; *atha*—or else; *sammukhaù*—directly facing.

TRANSLATION

After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of *kuça* grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity.

PURPORT

The word *sambhâta-sambhâra* means that before beginning the Deity worship one should place all necessary paraphernalia nearby. In this way one will not have to get up continually to search for different items. If the Deity has been permanently installed, then one should sit facing the Deity.

TEXT 20

k{(tanyaAs\$a: k{(tanyaAs\$aAM
mad"caA< paAiNAnaAma{jaeta,
k(lazAM 'aAe°aNAlYaM ca
yaTaAvaäu"pas\$aADayaeta,

kâta-nyâsaù kâta-nyäsäà
mad-arcäà päëinämâjet
kalaçaà prokñäëéyaà ca
yathâvad upasâdhayet

WORD-FOR-WORD MEANINGS

kâta-nyâsaù—having sanctified his own body (by touching various parts and chanting appropriate *mantras* while meditating on the corresponding forms of the Supreme Lord); *kâta-nyäsäm*—(the Deity) upon which the same process has been applied; *mat-arcäm*—My Deity manifestation; *päëinä*—with his hand; *ämâjet*—should clean (by removing remnants of old offerings); *kalaçam*—the ritual pot filled with auspicious substances; *prokñäëéyam*—the vessel containing water for sprinkling; *ca*—and; *yathâ-vat*—appropriately; *upasâdhayet*—he should prepare.

TRANSLATION

The devotee should sanctify the various parts of his body by touching them and chanting *mantras*. He should do the same for My Deity forms and then with his hands he should clean the Deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

PURPORT

Before beginning the process of worship mentioned here, one should offer obeisances to one's spiritual master, the Deity and other worshipable personalities.

TEXT 21

tad"ià"deR"vayajanaM
%o"vyaANyaAtmaAnamaeva ca
'aAe^oya paAṭaAiNA ṭaINyaià"s\$a,
taEstaE%oR"vyaEê s\$aADayaeta,

*tad-adbhir deva-yajanaṁ
dravyäëy ätmānam eva ca
prokñya pātrāëi tréëy adbhis
tais tair dravyaiç ca sādhayet*

WORD-FOR-WORD MEANINGS

tat—of the vessel for sprinkling; *adbhiù*—with the water; *deva-yajanam*—the place where the Deity is worshiped; *dravyäëi*—the paraphernalia; *ätmānam*—one's own body; *eva*—indeed; *ca*—also; *prokñya*—sprinkling; *pātrāëi*—the vessels; *tréëi*—three; *adbhiù*—with water; *taiù taiù*—with those available; *dravyaiù*—auspicious items; *ca*—and; *sādhayet*—he should arrange.

TRANSLATION

Then, with the water of that *prokñäëéya* vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water.

PURPORT

Çréla Çrédhara Svāmé gives references from Vedic literature stating that the water meant for bathing the feet should be combined with millet seeds, *dūrvā* grass mixed in water, *viñëukrānta* flowers and other items. The water used for *arghya* should include the following eight items: fragrant oil, flowers, unbroken barleycorns, husked barleycorns, the tips of *kuça* grass, sesame seeds, mustard seeds and *dūrvā* grass. The water for sipping should

include jasmine flowers, ground cloves and *kakkola* berries.

TEXT 22

paAâAGyaARcamanalyaATa<
ṭaliNA paAṭaAiNA de"izAk(:
ô\$d"A zAISNAARTa izAKayaA
gAAyaṭyaA caAiBamanṭayaeta,

*pādyārghyācamanēyārthaà
trēi pātrāi deçikaù
hādā çērñēātha çikhayā
gāyatrā cābhimantrayet*

WORD-FOR-WORD MEANINGS

pādyā—of the water offered to the Lord for bathing His feet; *arghya*—the water offered to the Lord as a token of respectful greeting; *ācamanēya*—and the water offered to the Lord for washing His mouth; *artham*—placed there for the purpose; *trēi*—three; *pātrāi*—the vessels; *deçikaù*—the worshiper; *hādā*—by the "heart" *mantra*; *çērñēā*—by the "head" *mantra*; *atha*—and; *çikhayā*—by the "crown" *mantra*; *gāyatrā*—and by the *Gāyatrī mantra*; *ca*—also; *abhimantrayet*—he should perform purification by chanting.

TRANSLATION

The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting *hādayāya namaù*, the vessel containing water for *arghya* by chanting *çirase svāhā*, and the vessel containing water for washing the Lord's mouth by chanting *çikhāyai vañāō*. Also, the *Gāyatrī mantra* should be chanted for all three vessels.

TEXT 23

ipaNxe" vaAyvaiças\$amZauÜe"
ô\$tpaásTaAM par"AM mama
@Nval%M jalvak(laAM DyaAyaena,
naAd"Antae is\$aÜ"BaAivataAma,

piëòe väyv-agni-saàçuddhe
hât-padma-sthâà parâà mama
aëvéà jéva-kalâà dhyäyen
nädänte siddha-bhävitäm

WORD-FOR-WORD MEANINGS

piëòe—within the body; *väyu*—by air; *agni*—and by fire; *saàçuddhe*—which has become completely purified; *hât*—of the heart; *padma*—upon the lotus; *sthâm*—situated; *parâm*—the transcendental form; *mama*—of Mine; *aëvé*—very subtle; *jéva-kalâm*—the Personality of Godhead, from whom all living entities expand; *dhyäyet*—he should meditate upon; *näda-ante*—at the end of the vibration of *oà*; *siddha*—by perfected sages; *bhävitäm*—experienced.

TRANSLATION

The worshiper should meditate upon My subtle form—which is situated within the worshiper's own body, now purified by air and fire—as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable *oà*.

PURPORT

According to Çréla Çrédhara Svämé, the *praëava*, or *oàkära*, has five parts: A, U, M, the nasal *bindu* and the reverberation (*näda*). Liberated souls meditate upon the Lord at the end of that reverberation.

TEXT 24

tayaAtmaBaUtayaA ipaNxe"
vyaAæae s\$ampaUjya tanmaya:
@AvaA÷AcaARid"Sau sTaApya
nyastaAËMÿ maAM 'apaUjayaeta,

tayätma-bhütayä pièðe
vyäpte sampüjya tan-mayaù
ävähyaärcädiñu sthäpya
nyastäi gaà mää prapüjayet

WORD-FOR-WORD MEANINGS

tayä—by that form meditated upon; *ätma-bhütayä*—conceived of according to one's own realization; *pièðe*—in the physical body; *vyäpte*—which has become pervaded; *sampüjya*—perfectly worshipping that form; *tat-mayaù*—surcharged by His presence; *ävähya*—inviting; *arcä-ädiñu*—within the various Deities being worshiped; *sthäpya*—establishing Him; *nyasta-aì gam*—having touched the Deity's various limbs with the chanting of appropriate *mantras*; *mäm*—to Me; *prapüjayet*—he should carry out all the details of worship.

TRANSLATION

The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate *mantras*, the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me.

PURPORT

The body of a devotee is pervaded by the Supreme Lord just as a house is pervaded by the glow of a lamp. Just as one gestures in a friendly way to indicate that a guest should enter one's house, one touches the body of the Deity, chants appropriate *mantras*, and enthusiastically invites the

Supersoul to enter the form of the Deity. Since both the Deity and the Supersoul are the Supreme Personality of Godhead, they are not different. One form of the Lord can immediately become manifest in another.

TEXTS 25-26

paAâAepas\$ pazAARhR"NAAd"l na,
opacaAr"Ana, 'ak(lpayaeta,
DamaARid"iBaê navaiBa:
k(lpaiyatvaAs\$anaM mama

paâmaí"d"laM taṭa
k(iNARk(Ake(s\$ar"Aejjvalama,
oBaAByaAM vaed"tanṭaAByaAM
ma÷M taUBayais\$aÜ"yae

pädyopasparçärhaëädén
upacärän prakalpayet
dharmädibhiç ca navabhiù
kalpayitväsanaà mama

padmam aṇḍa-dalaà tatra
karëikä-kesarojjvalam
ubhābhyāà veda-tantrābhyāà
mahyaà tūbhaya-siddhaye

WORD-FOR-WORD MEANINGS

pädyā—water for washing the Lord's feet; *upasparça*—water for washing the Lord's mouth; *arhaëa*—water presented as *arghya*; *ädén*—and other paraphernalia; *upacärän*—the offerings; *prakalpayet*—one should make; *dharmā-dibhiù*—with the personifications of religion, knowledge, renunciation and opulence; *ca*—and; *navabhiù*—with the nine (energies of the Lord); *kalpayitvā*—having imagined; *āsanam*—the seat; *mama*—My; *padmam*—a lotus; *aṇḍa-dalam*—having eight petals; *tatra*—therein; *karëikā*—in the whorl; *kesara*—with saffron filaments; *ujjvalam*—effulgent;

ubhābhyām—by both means; *veda-tantrābhyām*—of the *Vedas* and *tantras*; *mahyam*—to Me; *tu*—and; *ubhaya*—of both (enjoyment and liberation); *siddhaye*—for the achievement.

TRANSLATION

The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petaled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the *Vedas* and the *tantras*, he should offer Me water for washing the feet, water for washing the mouth, *arghya* and other items of worship. By this process he achieves both material enjoyment and liberation.

PURPORT

According to Ćrēla Ćrēdhara Svāmē, religion, knowledge, renunciation and opulence are the legs of the Lord's sitting platform and occupy the four corners, beginning with the southeast. Irreligion, ignorance, attachment and wretchedness are the intermediate legs, standing in the four directions beginning with the east. The nine *çaktis*, or potencies, of the Lord are Vimalā, Utkarṇīēē, Jī āna, Kriyā, Yogā, Prahvē, Satyā, Ēçānā and Anugrahā.

TEXT 27

s\$aud"zARnaM paAĀajanyaM
gAd"As\$alSauDanauhR"laAna,
mauSalaM k(AE\$tauBaM maAlaAM
™alvats\$aM caAnaupaUjayaeta,

sudarçanaà päi cajanyaà
gadāsēnu-dhanur-halān
muñalaà kaustubhaà mālāà
çrévatsaà cānupūjayet

WORD-FOR-WORD MEANINGS

sudarçanam—the Lord's disc; *päi'cajanya*—the Lord's conchshell; *gadä*—His club; *asi*—sword; *iñu*—arrows; *dhanuù*—bow; *halän*—and plow; *muñalam*—His *muñala* weapon; *kaustubham*—the Kaustubha gem; *mäläm*—His garland; *çrévatsam*—the decoration of Çrévatsa on His chest; *ca*—and; *anupūjayet*—one should worship one after another.

TRANSLATION

One should worship, in order, the Lord's Sudarçana disc, His Päi'cajanya conchshell, His club, sword, bow, arrows and plow, His *muñala* weapon, His Kaustubha gem, His flower garland and the Çrévatsa curl of hair on His chest.

TEXT 28

nandM" s\$aunandM" gAç&xM"
'acaNxM" caNxM" Wva ca
mah"AbalaM balaM caEva
ku(maudM" k(maude"°aNAm,

nandaà sunandaà garuòaà
pracaëòaà caëòaà eva ca
mahäbalaà balaà caiva
kumudaà kamudekñäëam

WORD-FOR-WORD MEANINGS

nandam sunandam garuòam—named Nanda, Sunanda and Garuòa; *pracaëòam caëòam*—Pracaëòa and Caëòa; *eva*—indeed; *ca*—also; *mahä-balam balam*—Mahäbala and Bala; *ca*—and; *eva*—indeed; *kumudam kumuda-ékñäëam*—Kumuda and Kumudekñäëa.

TRANSLATION

One should worship the Lord's associates Nanda and Sunanda, Garuòà, Pracaèòà and Caèòà, Mahàbala and Bala, and Kumuda and Kumudekñāèà.

TEXT 29

äu"gAA< ivanaAyakM(vyaAs\$aM
ivaSva°aenaM gAuè&na, s\$aur"Ana,
svae svae sTaAnae tvaiBamauKaAna,
paUjayaet'aAe°aNAAd"iBa:

*durgā à vināyaka à vyāsa à
viñvaksena à gurūn surān
sve sve sthāne tv abhimukhān
pūjayet prokñāēādibhiù*

WORD-FOR-WORD MEANINGS

durgām—the Lord's spiritual energy; *vināyakam*—the original Gaëeça; *vyāsam*—the compiler of the Vedas; *viñvaksenam*—Viñvaksena; *gurūn*—one's spiritual masters; *surān*—the demigods; *sve sve*—each in his own; *sthāne*—place; *tu*—and; *abhimukhān*—all facing the Deity; *pūjayet*—one should worship; *prokñāēā-ādibhiù*—by the various prescriptions beginning with sprinkling of water for purification.

TRANSLATION

With offerings such as *prokñāēā* one should worship Durgā, Vināyaka, Vyāsa, Viñvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

PURPORT

According to Çréla Jéva Gosvāmé, the Gaëeça and Durgā mentioned in this verse are not the same personalities present within the material world; rather, they are eternal associates of the Lord in Vaikuëòha. In this world

Gaëëça, the son of Lord Çiva, is famous for awarding financial success, and the goddess Durgä, the wife of Lord Çiva, is famous as the external, illusory potency of the Supreme Lord. The personalities mentioned here, however, are eternally liberated associates of the Lord who reside in the spiritual sky, beyond the material manifestation. Çréla Jéva Gosvämé quotes from various Vedic literatures to prove that the name Durgä may also indicate the *internal* potency of the Lord, who is nondifferent from Him. The external, or covering, potency of the Lord expands from this original Durgä. The Durgä of the material world, called Mahä-mäyā, assumes the function of bewildering the living entities. Thus a devotee should not fear becoming polluted by worshiping the Durgä mentioned here, who has the same name as illusion, but rather the devotee must show respect to these eternal servitors of the Supreme Lord in Vaikuëoha.

TEXTS 30-31

cand"naAezAlr"k(paURr"-
ku(ÇÿmaAgAuç&vaAis\$ataE:
s\$ailalaE: µaApayaenmanṭaEr,"
inatyad"A ivaBavae s\$aita

svaNARGamaARnauvaAke(na
mah"Apauç&SaivaâyaA
paAEç&SaeNAAipa s\$aU·e(na
s\$aAmaBal r"AjanaAid"iBa:

*candanoçéra-karpüra-
kuì kumäguru-väsitaiù
salilaiù snäpayen mantrair
nityadä vibhave sati*

*svarëa-gharmänuväkena
mahäpuruña-vidyayä
pauruñëäpi süktena
sämathé räjanädibhiù*

WORD-FOR-WORD MEANINGS

candana—with sandalwood paste; *uçéra*—the fragrant *uçéra* root; *karpūra*—camphor; *kuì kuma*—vermilion; *aguru*—aloes wood; *väsitaiù*—which are perfumed; *salilaiù*—by different kinds of water; *snāpayet*—one should bathe the Deity; *mantraiù*—with *mantras*; *nityadā*—every day; *vibhave*—assets; *sati*—to the extent that there are; *svarëa-gharma-anuvākena*—by the chapter of the *Vedas* known as *Svarëa-gharma*; *mahā-puruña-vidyā*—by the incantation called *Mahāpuruña*; *pauruñëa*—by the *Puruña-sūkta*; *api*—also; *süktena*—the Vedic hymn; *sāmabhiù*—by songs from the *Sāma Veda*; *rājana-ādibhiù*—known as *Rājana* and so on.

TRANSLATION

The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, *uçéra* root, camphor, *kuì kuma* and *aguru*. He should also chant various Vedic hymns, such as the *anuvāka* known as *Svarëa-gharma*, the *Mahāpuruña-vidyā*, the *Puruña-sūkta* and various songs of the *Sāma Veda*, such as the *Rājana* and the *Rohiëya*.

PURPORT

The *Puruña-sūkta* prayer, beginning *oà sahasra-çérñā-puruñaù sahasrākñāù sahasra-pät*, is contained within the *Āg Veda*.

TEXT 32

vañAepavaltaABar"NA-
paṭaṅaggAnDalaepanaE:
@laÇyval=ta s\$ā'aema
maà".(Ae maAM yaTaAeicatama,

vastropavétābharaëa-

*patra-srag-gandha-lepanaiù
alaì kurvēta sa-prema
mad-bhakto mää yathocitam*

WORD-FOR-WORD MEANINGS

vastra—with clothing; *upavēta*—a *brāhmaëa* thread; *ābharaëa*—ornaments; *patra*—decorations drawn on various parts of the body with *tilaka*; *srag*—garlands; *gandha-lepanaiù*—and smearing of fragrant oils; *alaì kurvēta*—he should decorate; *sa-prema*—with love; *mat-bhaktaù*—My devotee; *mām*—Me; *yathā ucitam*—as is enjoined.

TRANSLATION

My devotee should then lovingly decorate Me with clothing, a *brāhmaëa* thread, various ornaments, marks of *tilaka* and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner.

PURPORT

Çréla Çrédhara Svāmé quotes Lord Çré Viñëu's instructions to Ambarēña Mahārāja in the *Viñëu-dharma Upapurāëa* as follows: "Absorbing your mind completely in the Deity, you should give up all other shelter and consider the Deity your intimate well-wisher. You should mentally worship Him and meditate upon Him while you walk, while you stand, while you sleep and eat. You should see the Deity in front of you, behind, above, below and on both sides. In this way you should constantly remember My Deity form." In the *Gautaméya-tantra* one is enjoined to give the Deity of the Lord a *brāhmaëa* thread, if possible one made of gold. In the *Nāsiàha Purāëa* it is stated, "If one offers to Lord Govinda a yellow sacred thread containing three strands of silk, he will become an expert in *Vedānta*."

TEXT 33

paAâmaAcamanalyaM ca

gAnDaM s\$aušanas\$aAe'°ataAna,
DaUpad"lpaAepah"AyaARiNA
d"âAnmae ™aÜ"yaAcaRk(:

*pādyam ācamanēyaà ca
gandhaà sumanaso 'kñātān
dhūpa-dēpopahāryāēi
dadyān me çraddhayārcakaù*

WORD-FOR-WORD MEANINGS

pādyam—water for washing the feet; *ācamanēyam*—water for washing the mouth; *ca*—and; *gandham*—fragrances; *sumanasaù*—flowers; *akñātān*—unbroken grains; *dhūpa*—incense; *dēpa*—lamps; *upahāryāēi*—such items of paraphernalia; *dadyāt*—he should present; *me*—to Me; *çraddhayā*—with faith; *arcakaù*—the worshiper.

TRANSLATION

The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

TEXT 34

gAux"paAyas\$as\$apal>#iSa
zASku(lyaApaUpamaAed"k(Ana,
s\$AMyaAvad"iDas\$aUpaAMê
naEvaeâM s\$aita k(lpayaeta,

*guò-a-pāyasa-sarpéàñi
çañkuly-āpūpa-modakān
saàyāva-dadhi-süpāàç ca
naivedyaà sati kalpayet*

WORD-FOR-WORD MEANINGS

guòā—sugar candy; *pāyasa*—sweet rice; *sarpéṭāñi*—and ghee; *ṣaṅkulē*—a kind of large, ear-shaped cake made of rice flour, sugar and sesame and fried in ghee; *āpūpa*—various kinds of sweet cakes; *modakān*—small conical steamed dumplings made of rice flour and filled with sweet coconut and sugar; *saṭyāva*—an oblong cake made of wheat, ghee and milk and covered with sugar and spices; *dadhi*—yogurt; *sūpān*—vegetable soups; *ca*—and; *naivedyam*—offerings of food; *sati*—if he has sufficient means; *kalpayet*—the devotee should arrange.

TRANSLATION

Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, *ṣaṅkulē* [rice-flour cakes], *āpūpa* [various sweet cakes], *modaka* [steamed rice-flour dumplings filled with sweet coconut and sugar], *saṭyāva* [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods.

PURPORT

One can acquire detailed information of proper and improper foods to offer in Deity worship by consulting *Ṣṛē Hari-bhakti-vilāsa*, Eighth *vilāsa*, verses 152-164.

TEXT 35

@ByaĒyAenmadR"naAd"zAR-
d"ntaDaAvaAiBaSaecanama,
@ªaAâgAltana{tyaAina
pavaRiNA syauç&taAnvah"ma,

abhyaṇi gonmardanādarṣa-
danta-dhāvābhiñecanam

annādyā-gēta-nātyāni
parvāḥi syur utānv-aham

WORD-FOR-WORD MEANINGS

abhyaṅga—with ointment; *unmardana*—massaging; *ādarṣa*—offering a mirror; *danta-dhāva*—washing the teeth; *abhiñecanam*—bathing; *anna*—offering food that can be eaten without chewing; *ādyā*—offering food that is chewed; *gētā*—singing; *nātyāni*—and dancing; *parvāḥi*—on special holidays; *syuḥ*—these offerings should be made; *uta*—or else (if it is within one's means); *anu-aham*—every day.

TRANSLATION

On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of opulent foods, and entertained with singing and dancing.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura describes the process of Deity worship as follows: "First the Deity's teeth should be cleaned and His body massaged with fragrant oil and rubbed with vermilion, camphor powder and so forth. Then He should be bathed with fragrant water and the five kinds of nectar. Next one should offer valuable silk garments and jeweled ornaments to the Deity, smear His body with sandalwood paste, and offer Him garlands and other gifts. After this, one should hold a mirror in front of the Deity and then offer fragrant oil, flowers, incense, lamps and scented water for refreshing the mouth. One should offer all types of palatable foods, fragrant water, betel nuts, garlands, *ārati* lamps, a bed to rest on, and so on. One should also fan the Deity and perform instrumental music, singing and dancing. This Deity worship must be performed on special occasions like religious holidays or else, if one can afford it, daily." According to Çréla Çrédhara Svāmé, Ekādaṣé is an appropriate day for performing special Deity

worship.

TEXT 36

ivaiDanaA ivaih"tae ku(Nxe"
maeKalaAgAtaR"vaeid"iBa:
@içamaADaAya pair"ta:
s\$amaUhe"tpaAiNAnaAeid"tama,

vidhinā vihite kuëòe
mekhalā-garta-vedibhiù
agnim ādhāya paritaù
samühet päëinoditam

WORD-FOR-WORD MEANINGS

vidhinā—according to scriptural injunctions; *vihite*—constructed; *kuëòe*—in the sacrificial arena; *mekhalā*—with the paraphernalia of the sacred belt; *garta*—the sacrificial pit; *vedibhiù*—and the altar mound; *agnim*—the fire; *ādhāya*—establishing; *paritaù*—on all sides; *samühet*—one should build up; *päëinā*—with his hands; *uditam*—blazing.

TRANSLATION

In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the sacrificial pit and the altar mound. When igniting the sacrificial fire, the devotee should bring it to a blaze with wood piled up by his own hands.

TEXT 37

pair"stalyaARTa payauR^oaeä,"
@nvaADaAya yaTaAivaiDa
‘aAe^oaNyaAs\$aAâ %o"vyaAiNA

‘aAe°yaAçāAE BaAvayaeta maAma,

*paristéryätha paryukñed
anvādhāya yathā-vidhi
prokñāēyāsādyā dravyäëi
prokñyāgnau bhāvayeta mām*

WORD-FOR-WORD MEANINGS

paristérya—scattering (*kuça* grass); *atha*—then; *paryukñet*—he should sprinkle with water; *anvādhāya*—performing the ritual of *anvādhāna* (placing wood into the fire with recitations of *oṁ bhūr bhuvaḥ svaḥ*); *yathā-vidhi*—according to the standard prescription; *prokñāēyā*—by the water in the *ācamana* vessel; *āsādyā*—having arranged; *dravyäëi*—the items to be offered as oblations; *prokñya*—sprinkling them; *agnau*—within the fire; *bhāvayeta*—he should meditate; *mām*—on Me.

TRANSLATION

After spreading *kuça* grass on the ground and sprinkling it with water, one should perform the *anvādhāna* ritual according to the prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon Me within the fire.

PURPORT

Çréla Jéva Gosvämé mentions that one should meditate upon the Lord as the Supersoul within the sacrificial fire.

TEXTS 38-41

taæajaAmbaUnad"‘aKyaM
zAÊÿca,(gAd"AmbaujaE:
las\$a»atauBauRjaM zAAntaM

paáik(Ãalk(vaAs\$as\$ama,

s\$Pu(r"itk(r"lq%k(q%k(
k(iq%\$aU‡avar"AËÿd"ma,
™alvats\$ava°as\$aM "aAjata,-
k(AEtauBaM vanamaAilanama,

DyaAyaªaByacyaR d"Aè&iNA
h"ivaSaAiBaGa{taAina ca
'aAsyaAjyaBaAgAAvaAGaAr"AE
d"ÔvaA caAjyaplautaM h"iva:

jauò"yaAnmaUlaman‡aeNA
SaAex"zAcaARvad"Anata:
DamaARid"ByaAe yaTaAnyAyaM
man‡aE: isvaií"k{(taM bauDa:

*tapta-jämbünada-prakhyaà
çaì kha-cakra-gadämbujaiù
lasac-catur-bhujaà çäntaà
padma-kii jalka-väsasam*

*sphurat-kirëöa-kaöaka
kaöi-sütra-varài gadam
çrévatsa-vakñasaà bhräjat-
kaustubhaà vana-mälinam*

*dhyäyann abhyarcya därüëi
haviñäbhighâtäni ca
präsyäjya-bhägäv äghärau
dattvä cäjya-plutaà haviù*

*juhuyän müla-mantreëa
ñöaçarcävadänataù
dharmädibhyo yathä-nyäyaà
mantraiù sviñöi-kâtaà budhaù*

WORD-FOR-WORD MEANINGS

tapta—molten; *jāmbū-nada*—of gold; *prakhyam*—the color; *ṣaī kha*—with His conchshell; *cakra*—disc; *gadā*—club; *ambujaiù*—and lotus flower; *lasat*—brilliant; *catuù-bhujam*—having four arms; *ṣāntam*—peaceful; *padma*—of a lotus; *kii'jalka*—colored like the filaments; *vāśasam*—His garment; *sphurat*—shining; *kirēōa*—helmet; *kaōaka*—bracelets; *kati-sūtra*—belt; *vara-aī gadam*—fine ornaments on the arms; *ṣré-vatsa*—the emblem of the goddess of fortune; *vakñasam*—upon His chest; *bhrājat*—effulgent; *kaustubham*—the Kaustubha gem; *vana-mālinam*—wearing a flower garland; *dhyāyan*—meditating upon Him; *abhyarcya*—performing worship of Him; *dārūēi*—pieces of dry wood; *haviñā*—with the purified butter; *abhigātāni*—soaked; *ca*—and; *prāsya*—throwing into the fire; *ājya*—of the ghee; *bhāgau*—the two designated portions; *āghārau*—in the course of performing the *āghāra* ritual; *dattvā*—offering; *ca*—and; *ājya*—with ghee; *plutam*—drenched; *haviù*—various oblations; *juhuyāt*—one should offer into the fire; *mūla-mantreēa*—with the primary *mantras* naming each deity; *ñōaṣa-ācā*—with the hymn *Puruñā-sūkta*, consisting of sixteen lines of verse; *avadānataù*—pouring an oblation after each line; *dharma-ādibhyaù*—to the demigods, beginning with Yamarāja; *yathā-nyāyam*—in the proper order; *mantraiù*—with the specific *mantras* naming each demigod; *sviñōi-kātam*—the ritual of this name; *budhaù*—the intelligent devotee.

TRANSLATION

The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Ṣrévatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by

taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of *āghāra*, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamarāja, the oblation called *sviññī-kāt*, reciting the basic *mantras* of each deity and the sixteen-line *Puruṇa-sūkta* hymn. Pouring one oblation after each line of the *Puruṇa-sūkta*, he should utter the particular *mantra* naming each deity.

TEXT 42

@ByacyaARTa namas\$ḥ{(tya
paASaR\$de"ByaAe bailaM h"re"ta,
maUlaṁmanṭaM japaeä," "aö
smar"ḥaAr"AyaNAAtmak(ma,

abhyarcyaṁṭha namaskātya
pāṇḍadebhyo baliṁ haret
mūla-mantraṁ japet brahma
smaran nārāyaṇa-ātmakam

WORD-FOR-WORD MEANINGS

abhyarcya—having thus worshiped; *atha*—then; *namaskātya*—offering his obeisances by bowing down; *pāṇḍadebhyo*—unto the Lord's personal associates; *balim*—offerings; *haret*—he should present; *mūla-mantram*—the basic *mantra* for the Deity; *japet*—he should chant quietly; *brahma*—the Absolute Truth; *smaran*—remembering; *nārāyaṇa-ātmakam*—as the Supreme Personality, Lord Nārāyaṇa.

TRANSLATION

Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the *mūla-mantra* of the Deity of the Lord, remembering the Absolute Truth as

the Supreme Personality, Nārāyaṇa.

TEXT 43

d"ÔvaAcamanamaucCe\$SaM
ivaSva°aenaAya k(lpayeta,
mauKavaAs\$SaM s\$aur"iBamata,
taAmbaUlaAâmaTaAhR"yaeta,

*dattvâcamanam uccheṇāṇa
viṇvakṇenāya kalpayet
mukha-vāsaṇa surabhimat
tāmbūlādyam athārhayet*

WORD-FOR-WORD MEANINGS

dattvā—offering; *âcamanam*—water for washing the Lord's mouth; *uccheṇām*—the remnants of His food; *viṇvakṣenāya*—to the personal associate of Lord Viṇṇu, Viṇvakṣena; *kalpayet*—one should give; *mukha-vāsam*—cologne for the mouth; *surabhi-mat*—fragrant; *tāmbūla-ādyam*—betel-nut preparation; *atha*—then; *arhayet*—one should present.

TRANSLATION

Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṇvakṣena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut.

TEXT 44

opagAAyana, gA{NA°a{tyana,
k(maARNyaiBanayanmama
matk(TaA: °maAvayana, Za{Nvana,

mauó"ta< °aiNAk(Ae Bavaeta,

upagāyan gāēan nātyan
karmāēy abhinayan mama
mat-kathāu çrāvayan çāēvan
muhūrtaà kīaēiko bhavet

WORD-FOR-WORD MEANINGS

upagāyan—singing along; *gāēan*—loudly vibrating; *nātyan*—dancing;
karmāēi—transcendental activities; *abhinayan*—imitating by acting out;
mama—My; *mat-kathāu*—stories about Me; *çrāvayan*—causing others to
hear; *çāēvan*—hearing himself; *muhūrtam*—for some time;
kīaēikaù—absorbed in the celebration; *bhavet*—he should become.

TRANSLATION

**Singing along with others, chanting loudly and dancing, acting out My
transcendental pastimes, and hearing and telling stories about Me, the
devotee should for some time absorb himself in such festivity.**

PURPORT

A devotee engaged in regulative worship of the Supreme Lord should sometimes become ecstatically absorbed in chanting and hearing the pastimes of the Lord, dancing, and other festivities. The word *muhūrtam*, "for some time," indicates that a devotee should be careful not to neglect his regulative principles and service to the Lord in the name of so-called ecstasy. Although one may be ecstatically engaged in chanting, hearing and dancing, he cannot give up the formality of regulated service to the Lord.

TEXT 45

stavaEç&»aAvacaE: staAeḥaE:
paAEr"ANAE: 'aAk{(taEr"ipa

stautvaA 'as\$ald" BagAva^aa,
wita vande"ta d"Nx"vata,

*stavair uccāvacaïù stotraiù
pauräëaiù prākātair api
stutvā prasēda bhagavann
iti vandeta daëòà-vat*

WORD-FOR-WORD MEANINGS

stavaiù—with prayers from the scriptures; *ucca-avacaiù*—of greater and lesser varieties; *stotraiù*—and with prayers written by human authors; *pauräëaiù*—from the *Puräëas*; *prākātaiù*—from ordinary sources; *api*—also; *stutvā*—thus praying to the Lord; *prasēda*—please show Your mercy; *bhagavan*—O Lord; *iti*—thus saying; *vandeta*—one should pay homage; *daëòà-vat*—falling down on the ground like a rod.

TRANSLATION

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the *Puräëas* and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me! "he should fall down flat like a rod to offer his obeisances.

TEXT 46

izAr"Ae matpaAd"yaAe: k{(tvaA
baAò"ByaAM ca par"s\$par"ma,
'apa^aaM paAih" maAmalza
BaltaM ma{tyaufah"ANARvaAta,

*çiro mat-pādayoù kâtvā
bāhubhyāà ca parasparam
prapannaà pāhi mām éça
bhētaà māt̥yu-grahārēavāt*

WORD-FOR-WORD MEANINGS

çiraù—his head; *mat-pādayoù*—at My two feet; *kātvā*—placing; *bāhubhyām*—with the hands; *ca*—and; *parasparam*—together (grasping the feet of the Deity); *prapannam*—who am surrendered; *pāhi*—please protect; *mām*—me; *éça*—O Lord; *bhētam*—afraid; *mātyu*—of death; *graha*—the mouth; *arēavāt*—of this material ocean.

TRANSLATION

Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

TEXT 47

wita zAeSaAM mayaA d"ÔaAM
izAr"syaADaAya s\$aAd"r"ma,
oã"As\$ayae»aeäu"ã"AsyaM
jyaAeitajyaAeRitaiSa tatpauna:

iti çeñäà mayä dattäà
çirasy ädhäya sädaram
udväsayec ced udväsyäà
jyotir jyotiñi tat punaù

WORD-FOR-WORD MEANINGS

iti—thus praying; *çeñām*—the remnants; *mayä*—by Me; *dattām*—given; *çirasi*—on one's head; *ädhäya*—placing; *sa-ädaram*—respectfully; *udväsayet*—should send the Deity away; *cet*—if; *udväsyam*—if such is meant to be performed; *jyotiù*—the light; *jyotiñi*—within the light; *tat*—that; *punaù*—once again.

TRANSLATION

Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart.

TEXT 48

@caARid"Sau yad"A yaṭa
™aÜ"A maAM taṭa caAcaRyaeta,
s\$avaRBaUtaeSvaAtmaina ca
s\$avaARtmaAh"mavaisTata:

*arcādiṇu yadā yatra
ṛaddhā māā tatra cācayet
sarva-bhūteṇv ātmani ca
sarvātmāham avasthitaù*

WORD-FOR-WORD MEANINGS

arcā-ādiṇu—in the Deity form and other manifestations of the Supreme Lord; *yadā*—whenever; *yatra*—in whichever form; *ṛaddhā*—faith develops; *mām*—Me; *tatra*—there; *ca*—and; *arcayet*—he should worship; *sarva-bhūteṇu*—within all created beings; *ātmani*—separately, in My original form; *ca*—also; *sarva-ātmā*—the original soul of all; *aham*—I am; *avasthitaù*—so situated.

TRANSLATION

Whenever one develops faith in Me—in My form as the Deity or in other bona fide manifestations—one should worship Me in that form. I certainly exist both within all created beings and also separately in My original form,

since I am the Supreme Soul of all.

PURPORT

The Supreme Personality of Godhead is worshiped according to the faith of a particular worshiper. The Deity form, *arcā*, is specifically mentioned here because Deity worship is essential for spiritual progress. Çréla Bhaktisiddhānta Sarasvaté Ōhākura mentions that inexperienced persons may think that the Deity is meant for the sense gratification of the worshiper, since superficially the Deity is made of external substances such as marble or brass. But through the process of installing the Deity by chanting of authorized *mantras*, one invites the Supreme Personality of Godhead to enter the Deity form. By regulated, faithful worship one gradually understands that the Deity is completely nondifferent from the Supreme Lord Himself. At that stage, on the strength of Deity worship, one rises to the second-class platform of devotional service. At this more developed stage one desires to make friendship with other devotees of the Lord, and as one becomes solidly established in the community of Vaiñëavas, one completely gives up material life and gradually becomes perfect in Kāñëa consciousness.

TEXT 49

WvaM i,(yaAyaAegApaTaE:
paumaAna, vaEid"k(taAinṭake(:
@caR^aauBayata: is\$aiÜM"
maÔaAe ivand"tyaBalips\$ataAma,

*evaà kriyā-yoga-pathaiù
pumān vaidika-tāntrikaiù
arcann ubhayataù siddhià
matto vindaty abhēpsitām*

WORD-FOR-WORD MEANINGS

evam—in this way; *kriyā-yoga*—of regulated Deity worship; *pathaiù*—by the processes; *pumān*—a person; *vaidika-tāntrikaiù*—presented in the *Vedas* and *tantras*; *arcan*-worshiping; *ubhayataù*—in both this life and the next; *siddhim*—perfection; *mattaù*—from Me; *vindati*—he achieves; *abhépsitām*—desired.

TRANSLATION

By worshiping Me through the various methods prescribed in the *Vedas* and *tantras*, one will gain from Me his desired perfection in both this life and the next.

TEXT 50

mad"caA< s\$am'aitā"Apya
maind"rM" k(Ar"yaeä," ä{"X#ma,
pauSpaAeâAnaAina r"myaAiNA
paUjaAyaAṭaAets\$avaAi™ataAna,

mad-arcäà sampratiñöhäpya
mandiraà kārayed dāòham
puñpodyänāni ramyāëi
pūjā-yātrotsavāçritān

WORD-FOR-WORD MEANINGS

mat-arcām—My Deity form; *sampratiñöhäpya*—properly establishing; *mandiram*—a temple; *kārayet*—he should construct; *dāòham*—strong; *puñpa-udyänāni*—flower gardens; *ramyāëi*—beautiful; *pūjā*—for regular, daily worship; *yātrā*—special festivals; *utsava*—and yearly holidays; *äçritān*—set aside.

TRANSLATION

The devotee should more fully establish My Deity by solidly constructing

a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances.

PURPORT

Wealthy, pious persons should be engaged in constructing temples and gardens for the pleasure of the Deity. The word *dāḥam* indicates that the most solid means of construction should be employed.

TEXT 51

paUjaAd"lnaAM 'avaAh"ATa<
mah"ApavaRsvaTaAnvah"ma,
°aeṭaApaNApaur"faAmaAna,
d"ÔvaA mats\$aAiîR"taAimayaAta,

*pūjādēnāḥ pravāhārthaḥ
mahā-parvasv athānv-aham
kñētrāpaēa-pura-grāmān
dattvā mat-sārñōitām iyāt*

WORD-FOR-WORD MEANINGS

pūjā-ādēnām—of the regular worship and special festivals; *pravāha-artham*—in order to assure the continuance; *mahā-parvasu*—on auspicious occasions; *atha*—and; *anu-aham*—daily; *kñētra*—land; *āpaēa*—shops; *pura*—cities; *grāmān*—and villages; *dattvā*—bestowing as a gift to the Deity; *mat-sārñōitām*—opulence equal to Mine; *iyāt*—he achieves.

TRANSLATION

One who offers the Deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.

PURPORT

By placing tracts of land in the Deity's name, there will be regular income for opulent Deity worship, both from rent and from agricultural production. A worshiper who makes the arrangements mentioned above will certainly achieve opulence like that of the Personality of Godhead.

TEXT 52

‘aitaī"yaA s\$aAvaRBaAEmaM
s\$aánaA Bauvanaṭayama,
paUjaAid"naA "aölaAekM(
iṭaiBamaRts\$aAmyataAimayaAta,

*pratiññhayā sārva-bhaumaṁ
sadmanā bhuvana-trayam
pūjādinā brahma-lokaṁ
tribhir mat-sāmyatām iyāt*

WORD-FOR-WORD MEANINGS

pratiññhayā—by having installed the Deity; *sārva-bhaumam*—sovereignty over the entire earth; *sadmanā*—by building a temple for the Lord; *bhuvana-trayam*—rulership over the three worlds; *pūjā-ādinā*—by worship and other service; *brahma-lokam*—the planet of Lord Brahmā; *tribhiḥ*—by all three; *mat-sāmyatām*—the status of equality with Me (by having a transcendental, spiritual body similar to Mine); *iyāt*—he attains.

TRANSLATION

By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshipping and serving the Deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form

like My own.

TEXT 53

maAmaeva naEr"pae^oyaeNA
Bai·(yaAegAena ivand"ita
Bai·(yaAegAM s\$a laBata
WvaM ya: paUjayaeta maAma,

*mām eva nairapekñyeëa
bhakti-yogena vindati
bhakti-yogaà sa labhata
evaà yaù pūjayeta mām*

WORD-FOR-WORD MEANINGS

mām—Me; *eva*—indeed; *nairapekñyeëa*—by being free from motivation;
bhakti-yogena—by the performance of devotional service;
vindati—achieves; *bhakti-yogam*—devotional service; *saù*—he;
labhate—receives; *evam*—thus; *yaù*—whom; *pūjayeta*—worships;
mām—Me.

TRANSLATION

But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

PURPORT

The previous two verses were spoken by the Lord to attract those interested in fruitive results, and now the ultimate purpose of worshipping the Lord is described. The ultimate goal in life is Lord Kāñëa Himself. Love for the Lord is the highest bliss, although ordinary people cannot

understand this.

TEXT 54

ya: svad"ÔaAM parE"dR"ÔaAM
h"re"ta s\$aur"iva'ayaAe:
va{iÔaM s\$a jaAyatae ivax".BaugA,
vaSaARNAAmayautaAyautama,

*yaù sva-dattâ à parair dattâ à
hareta sura-viprayoù
vâtti à sa jâyate viò-bhug
varîäääm ayutäyutam*

WORD-FOR-WORD MEANINGS

yaù—who; *sva-dattâm*—given previously by himself; *paraiù*—by others; *dattâm*—given; *hareta*—takes away; *sura-viprayoù*—belonging to the demigods or *brähmaëas*; *vâttim*—property; *saù*—he; *jâyate*—takes birth; *viò-bhuk*—as a stool-eating worm; *varîäääm*—for years; *ayuta*—ten thousand; *ayutam*—times ten thousand.

TRANSLATION

Anyone who steals the property of the demigods or the *brähmaëas*, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

TEXT 55

k(tauRê s\$aAr"TaehE"taAer,"
@naumaAeid"taure"va ca
k(maRNAAM BaAigAna: 'aetya
BaUyaAe BaUyais\$a tatP(lama,

*kartuḥ ca sārathet hetor
anumoditur eva ca
karmaëäà bhāginau pretya
bhūyo bhūyasi tat-phalam*

WORD-FOR-WORD MEANINGS

kartuḥ—of the performer; *ca*—and; *sārathet*—of the assistant; *hetor*—of the instigator; *anumodituḥ*—of the person who approves; *eva ca*—also; *karmaëäm*—of the fruitive reactions; *bhāginau*—of the shareholder; *pretya*—in the next life; *bhūyaḥ*—more grievously; *bhūyasi*—to the extent that the action is grievous; *tat*—(must suffer) of that; *phalam*—the result.

TRANSLATION

Not only the performer of the theft but also anyone who assists him, instigates the crime, or simply approves of it must also share the reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.

PURPORT

Stealing paraphernalia meant for worshiping the Supreme Lord or His authorized representatives should be avoided at all costs.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-seventh Chapter, of the Çrēmad-Bhāgavatam, entitled "Lord Kāñēa's Instructions on the Process of Deity Worship."

28. Jī āna-yoga

This chapter briefly summarizes the process of *jī'āna-yoga*, which previous chapters described in detail.

Every created thing in this universe is a material product of the three modes of nature, is subject to sensory perception, and is essentially unreal. Actually, the designations of "good" and "bad" that we assign to the various objects and activities of this world are all superficial. It is better to avoid condemning or praising anything of this world, because doing so simply entangles one in matter and deprives one of the higher goals of spiritual life. Hidden within every object of the material universe is the spirit soul, who underlies both the causes and products of manifest existence. One should see things in this light and thus move about the material world in a mood of detachment.

As long as there is a relationship between the bodily senses, which are comprised of matter, and the soul, which is the reality, one will continue in false consciousness. Although material existence is unreal, those who lack discrimination remain entangled in the cycle of birth and death because of their absorption in sense gratification. All the phases of material life-such as birth, death, sorrow and happiness-belong not to the soul but to the materialistic false ego. By learning to distinguish between the soul and its opposite, matter, one can destroy this false identification.

There is a single Absolute Truth present at the beginning and at the end of this world. During its interim, or maintenance, phase the cosmic manifestation is also founded upon the same Absolute Truth. This Absolute, Brahman, exists everywhere, both positively by its manifestations and negatively by its aloofness. Brahman is unique in being self-sufficient, whereas this world is the expansion of Brahman produced through the material mode of passion.

By the mercy of a bona fide spiritual master, one can understand the Absolute Truth and come to appreciate the nonspiritual nature of the material body and its extensions. Desisting from engagement in material sense enjoyment, one then becomes satisfied in the ecstasy of the self. Just as the sun remains untouched by the coming and going of clouds, the

discriminating, liberated person remains unaffected by the activities of his senses. Nevertheless, until one becomes perfectly fixed in *bhakti-yoga*, pure devotional service to the Supreme Lord, one should carefully avoid contacting material sense objects. An aspiring devotee may meet various obstacles and fall down, but in his next life he will continue his practice by dint of what he has already accomplished in devotional service. He will never again become bound up by the laws of *karma*. The man who is liberated and established in discrimination will under no circumstances seek false enjoyment by indulging in material sense gratification. He knows that the soul is changeless and that any contrary conception imposed on the pure self is sheer illusion.

If, during the immature stage of spiritual practice, one suffers physical disease or other disturbances, the *Vedas* enjoin that he should certainly take proper measures to eradicate the problem. The prescribed remedies for lust and the other enemies of the mind are meditation on the Supreme Lord and *saṁ kīrtana*, the loud chanting of His names. The remedy for the disease of false ego is rendering service to the Supreme Lord's saintly devotees.

By practicing *yoga*, some nondevotees keep their bodies youthful and fit, and may even achieve mystic perfections or long life. But these attainments are actually worthless, because they are perfections only of the material body. An intelligent person is therefore uninterested in this kind of process. Rather, by taking shelter of the lotus feet of the Supreme Lord, an aspiring devotee who is seriously dedicated to the Lord rids himself of all disturbances and becomes empowered to attain the highest perfection, the full bliss of spiritual life.

TEXT 1

™alBagAvaAnauvaAca
 par"svaBaAvak(maARiNA
 na 'azAMs\$ae³a gAhR"yaeta,
 ivaïmaek(AmakM(pazyana,
 'ak{(tyaA pauç&SaeNA ca

*çré-bhagavān uvāca
para-svabhāva-karmāi
na praçaàsen na garhayet
viçvam ekāmakaà paçyan
prakātyā puruṇēa ca*

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *para*—anyone else's; *svabhāva*—nature; *karmāi*—and activities; *na praçaàset*—one should not praise; *na garhayet*—one should not criticize; *viçvam*—the world; *eka-ātmakam*—based on one reality; *paçyan*—seeing; *prakātyā*—along with nature; *puruṇēa*—with the enjoying soul; *ca*—also.

TRANSLATION

The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

PURPORT

Material situations and activities appear to be good, passionate or ignorant according to the interaction of the modes of nature. These modes are produced by the illusory potency of the Lord, which is itself not different from its master, the Supreme Personality of Godhead. So a devotee of the Lord remains aloof from the illusory, temporary manifestations of material nature. At the same time, he accepts material nature as the potency of the Lord and thus essentially real. The example may be given that modeling clay is shaped by a child into various playful forms such as tigers, men or houses. The modeling clay is real, whereas the temporary shapes it assumes are illusory, not being actual tigers, men or houses. Similarly, the entire cosmic manifestation is modeling clay in the hands of the Supreme Lord, who acts through *māyā* to shape the glaring temporary forms of

illusion, which absorb the minds of those who are not devotees of the Supreme Personality of Godhead.

TEXT 2

par"svaBaAvak(maARiNA
ya: 'azAMs\$aita inand"ita
s\$a @AzAu "azyatae svaATaARä,"
@s\$atyaiBainavaezAta:

*para-svabhāva-karmāi
yaù praçaàsati nindati
sa āçu bhraçyate svārthād
asaty abhiniveçataù*

WORD-FOR-WORD MEANINGS

para—another's; *svabhāva*—personality; *karmāi*—and work; *yaù*—who; *praçaàsati*—praises; *nindati*—criticizes; *saù*—he; *āçu*—quickly; *bhraçyate*—falls down; *sva-arthāt*—from his own interest; *asati*—in unreality; *abhiniveçataù*—because of becoming entangled.

TRANSLATION

Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

PURPORT

A conditioned soul desires to lord it over material nature and thus criticizes another conditioned soul whom he considers inferior. Similarly, one praises a superior materialist because one aspires to that superior position, in which one may dominate others. Praising and criticizing other materialistic people are thus directly or indirectly based on envy of other

living entities and cause one to fall down from *sva-artha*, one's real self-interest, Kāñëa consciousness.

The words *asaty abhiniveçataù*, "by absorption in the temporary, or unreal," indicate that one should not adopt a concept of material duality and praise or criticize other materialistic persons. Rather, one should praise the pure devotees of the Supreme Lord and criticize the mentality of rebellion against the Personality of Godhead, by which one becomes a nondevotee. One should not criticize a low-class materialist, thinking that a high-class materialist is nice. In other words, one should distinguish between the material and the spiritual and should not become absorbed in good and bad on the material platform. For example, an honest citizen distinguishes between the life of civil freedom and that of imprisonment, whereas a foolish prisoner distinguishes between comfortable and uncomfortable prison cells. Just as for a free citizen any situation in prison is unacceptable, for a liberated, Kāñëa conscious devotee any material position is unappealing.

Çréla Bhaktisiddhānta Sarasvaté Öhäkura indicates that rather than trying to separate conditioned souls by materialistic distinctions, one should bring them together to chant the holy names of the Lord and propagate the *saì kértana* movement of Lord Caitanya. A nondevotee, or even an envious third-class devotee, is not interested in uniting people on the platform of love of Godhead. Instead he unnecessarily separates them by emphasizing material distinctions like "communist," "capitalist," "black," "white," "rich," "poor," "liberal," "conservative" and so on. Material life is always imperfect, full of ignorance and disappointing in the end. Rather than praising and criticizing the high and low features of ignorance, one should be absorbed in Kāñëa consciousness, on the spiritual platform of eternity, bliss and knowledge.

TEXT 3

taEjas\$ae ina%"yaApa^aae
ipaNx"sTaAe nai"caetana:
maAyaAM 'aA«aAeita ma{tyauM vaA

taã"ªaAnaATaRä{"fpaumaAna,

*taijase nidrayāpanne
piëòà-stho nañña-cetanaù
mâyäà prāpnoti māṭyuạ vā
tadvan nānārtha-dāk pumān*

WORD-FOR-WORD MEANINGS

taijase—when the senses, which are the products of false ego in the mode of passion; *nidrayā*—by sleep; *āpanne*—are overcome; *piëòà*—in the shell of the material body; *sthaù*—(the soul) who is situated; *nañña-cetanaù*—having lost his consciousness; *mâyām*—the illusion of dreaming; *prāpnoti*—he experiences; *māṭyum*—the deathlike condition of deep sleep; *vā*—or; *tadvat*—in the same way; *nānā-artha*—in terms of material varieties; *dāk*—who sees; *pumān*—a person.

TRANSLATION

Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

PURPORT

The material senses are described here as *taijasa* because they are born of false ego in the mode of passion. Impelled by false ego, one dreams of the material world without the Personality of Godhead and makes plans to lord it over nature, to exploit her resources. Modern atheistic scientists have developed this false ego to a fine art and imagine themselves great heroes conquering the obstacles of nature and moving forward toward inevitable omniscience. Such dreamy materialists are repeatedly stunned by the crushing reactions of the laws of nature, and their arrogant, agnostic civilizations are repeatedly annihilated by world wars, natural disasters and

violent shifts of the cosmic situation.

On a simpler level, all conditioned souls are captivated by sex attraction and thus bound to the illusion of material society, friendship and love. They imagine themselves to be wonderful enjoyers of the material nature, which suddenly turns against them and kills them just like the "tamed" animal that suddenly turns on its master and kills him.

TEXT 4

ikM(Ba%oM" ik(maBa%oM" vaA
ãE"tasyaAvastauna: ik(yata,
vaAcaAeid"taM tad"na{taM
manas\$aA DyaAtamaeva ca

*kià bhadraà kim abhadraà vä
dvaitasyävastunaù kiyat
väcoditaà tad anâtaà
manasä dhyätam eva ca*

WORD-FOR-WORD MEANINGS

kim—what; *bhadram*—good; *kim*—what; *abhadram*—bad; *vä*—or; *dvaitasya*—of this duality; *avastunaù*—insubstantial; *kiyat*—how much; *väcä*—by words; *uditam*—generated; *tat*—that; *anâtam*—false; *manasä*—by the mind; *dhyätam*—meditated upon; *eva*—indeed; *ca*—and.

TRANSLATION

That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

PURPORT

The actual truth is the Supreme Personality of Godhead, from whom everything emanates, by whom everything is maintained, and in whom everything merges to rest. Material nature is the reflection of the Absolute Truth, and by the interaction of the material modes of nature the innumerable varieties of matter appear to be separate, independent truths. *Māyā*, illusion, distracts the conditioned soul from the Absolute Truth and absorbs his mind in the glaring manifestation of matter, which ultimately is nondifferent from the Absolute Truth, being an emanation from Him. The sense of good and bad as separate from the Supreme Lord is like the good and bad dreams experienced by a sleeping person. Good and bad dreams are equally unreal. Similarly, material good and evil have no permanent existence separate from the Personality of Godhead.

The Supreme Lord is the well-wisher of every living entity, and therefore execution of His order is good, whereas disobeying His order is bad. Lord Kāñëa has created a perfect social and occupational system called *varëäçrama-dharma*, and the Lord has further given perfect spiritual knowledge in *Bhagavad-gëtä* and other literatures. Execution of Lord Kāñëa's order will bring complete social, psychological, political, economic and spiritual success to human society. We should not foolishly look for so-called good outside the orders of the Personality of Godhead. Such orders are called the laws of God and constitute the essence, or substance, of religion.

TEXT 5

C\$AyaA'atyaAù"yaABaAs\$aA
÷s\$antaAe'pyaTaRk(Air"NA:
WvaM de"h"Ad"yaAe BaAvaA
yacC\$ntyaAma{tyautaAe Bayama,

chäyā-pratyāhvayābhāsā
hy asanto 'py artha-kāriëaù
evaà dehādayo bhāvā
yacchanty ā-mātyuto bhayam

WORD-FOR-WORD MEANINGS

châyä—shadows; *pratyāhvaya*—echoes; *ābhāsāu*—and false appearances; *hi*—indeed; *asantaù*—nonexistent; *api*—although; *artha*—ideas; *kāriëaù*—creating; *evam*—in the same way; *deha-ādayaù*—the body and so on; *bhäväù*—material conceptions; *yacchanti*—they give; *ä-mātyutaù*—up to the point of death; *bhayam*—fear.

TRANSLATION

Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

PURPORT

Although shadows, echoes and mirages are mere reflections of real substances, they create strong emotions in persons falsely accepting them as real. In the same manner, a conditioned soul is seized by such emotions as fear, lust, anger and hope because of his illusory perception of himself as the material body, mind and false ego. By practical example it is thus shown that even illusory objects may cause highly emotional reactions. Ultimately our emotions should be absorbed in the Supreme Personality of Godhead, who is eternal truth. Fear is forever vanquished when one takes shelter of the Lord's lotus feet. One can then enjoy the pure emotions of liberated life.

TEXTS 6-7

@AtmaEva taid"dM" ivaiM
s\$a{jyatae s\$a{jaita 'aBau:
‡aAyatae ‡aAita ivaiAtmaA

ioe"yatae h"r"talir":

tasmaA^a ÷ AtmanaAe'nyasmaAä,"
@nyaAe BaAvaAe inaè&ipata:
inaè&ipatae'yaM iṭaivaDaA
inamaURLa BaAitar"Atmaina
wdM" gAuNAmayaM ivaiÜ"
iṭaivaDaM maAyayaA k{(tama,

*ātmaiva tad idaà viçvaà
sājyate sājati prabhuù
trāyate trāti viçvātmā
hriyate haratēçvaraù*

*tasmān na hy ātmano 'nyasmād
anyo bhāvo nirūpitaù
nirūpite 'yaà tri-vidhā
nirmūla bhätir ātmani
idaà guëa-mayaà viddhi
tri-vidhaà māyayā kâtam*

WORD-FOR-WORD MEANINGS

ātmā—the Supreme Soul; *eva*—alone; *tat idam*—this; *viçvam*—universe; *sājyate*—is created; *sājati*—and creates; *prabhuù*—the Supreme Lord; *trāyate*—is protected; *trāti*—protects; *viçva-ātmā*—the Soul of all that be; *hriyate*—is withdrawn; *harati*—withdraws; *ēçvaraù*—the supreme controller; *tasmāt*—than Him; *na*—no; *hi*—indeed; *ātmanaù*—than the Soul; *anyasmāt*—who is distinct; *anyaù*—other; *bhāvaù*—entity; *nirūpitaù*—is ascertained; *nirūpite*—thus established; *ayam*—this; *tri-vidhā*—threefold; *nirmūlā*—without basis; *bhātiù*—appearance; *ātmani*—within the Supersoul; *idam*—this; *guëa-mayam*—consisting of the modes of nature; *viddhi*—you should know; *tri-vidham*—threefold; *māyayā*—by the illusory energy; *kâtam*—created.

TRANSLATION

The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product of His illusory potency.

PURPORT

The Absolute Truth, Lord Çré Kāñëa, expands His external potency and thus creates the material cosmos. As with the sun globe and its expanded rays, the Lord and His expanded potency are simultaneously one and different. Although to conditioned souls material duality seems to be based on the modes of nature, the entire material manifestation is actually nondifferent from the Lord and is of one ultimately spiritual nature. The modes of nature create sense objects, demigods, human beings, animals, friends, enemies and so forth. But in reality, everything is simply an expansion of the potency of the Supreme Lord.

Foolishly, the conditioned soul tries to lord it over material nature, but the Lord Himself, being nondifferent from that nature, is its only true proprietor. In several places the *Çrémad-Bhāgavatam* has given the example of the spider spinning its web by expanding thread from its own mouth. Similarly, through His own potency the Lord manifests the material world, maintains it and eventually withdraws it within Himself. Although the Lord is the unique Supreme Personality of Godhead, above everyone and everything, He is simultaneously and inconceivably nondifferent from everything. Therefore it is the Lord Himself who is manifested when the Lord creates, it is the Lord Himself who is maintained when the Lord maintains, and it is the Lord Himself who is withdrawn at the time of annihilation.

Although the Lord is nondifferent from both His spiritual abode and His material creation, still the spiritual abode, *Vaikuëöha*, is always superior to the material manifestation. Both matter and spirit are energies of the Lord, yet the spiritual energy is molded into the eternal forms of bliss and knowledge, whereas the temporary forms of matter are symbols of ignorance and frustration for the conditioned souls who covet them. The Supreme Lord is Himself the reservoir of all pleasure and is thus dear to His devotees. The presumption that the Lord cannot give us complete pleasure is due to our misidentifying Him as a product of the material modes of nature. As a result, we pursue false happiness in the deadly embrace of *mäyä* and thus deviate from our eternal loving relationship with Lord Kåñëa.

TEXT 8

Wtaiã"ã"Anmaäu"id"taM
ÁaAnaivaÁaAnanaEpauNAma,
na inand"ita na ca staAEita
laAeke(car"ita s\$aUyaRvata,

*etat vidvân mad-uditaà
jì äna-vijì äna-naipuëam
na nindati na ca stauti
loke carati sürya-vat*

WORD-FOR-WORD MEANINGS

etat—this; *vidvân*—one who knows; *mat*—by Me; *uditam*—described; *jì äna*—in knowledge; *vijì äna*—and realization; *naipuëam*—the status of being fixed; *na nindati*—does not criticize; *na ca*—nor; *stauti*—praise; *loke*—within the world; *carati*—he wanders; *sürya-vat*—just like the sun.

TRANSLATION

One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described herein by Me, does not

indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

PURPORT

Every living entity emanates from the Supreme Lord and is thus naturally full of realized knowledge. But when one becomes attached to praising or criticizing material good and bad for one's personal sense gratification, one's expert knowledge of the Lord becomes covered. A pure devotee should neither love nor hate any aspect of material illusion; he should rather accept whatever is favorable for serving Kåñëa and reject whatever is unfavorable, following the guidance of a bona fide spiritual master.

TEXT 9

‘atya⁰aeNAAnaumaAnaena
inagAmaenaAtmas\$aMivad"A
@Aântavad"s\$ajÁaAtvaA
ina:s\$aËÿAe ivacare"id"h"

*pratyakñeëänumänaena
nigamenätma-saàvidä
ädy-antavad asaj jñ ätvä
niüsai go vicared iha*

WORD-FOR-WORD MEANINGS

pratyakñeëä—by direct perception; *anumänaena*—by logical deduction; *nigamena*—by the statements of scripture; *ätma-saàvidä*—and by one's own realization; *ädi-anta-vat*—having a beginning and an end; *asat*—unreal; *jñ ätvä*—knowing; *niüsai gaù*—free from attachment; *vicaret*—one should move about; *iha*—in this world.

TRANSLATION

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

PURPORT

According to Çréla Jéva Gosvämé, there are two main material dualities. The first duality is that one sees material good and bad, beautiful and ugly, rich and poor, and so on. The second is that one sees the entire material world as separate from or independent of the Supreme Personality of Godhead. The first duality, that of opposites, is subject to dissolution by the influence of time, and the second duality, that of separateness, is merely a hallucination. One who is firmly convinced of the temporary, illusory nature of this world moves about freely, without attachment. Although engaging in all types of devotional service for the Lord, such a person is never entangled and remains cheerful and satisfied in spiritual consciousness.

TEXT 10

™aloÜ"va ovaAca
naEvaAtmanaAe na de"h"sya
s\$SaMs\$a{ita%oR"í+"ä{"zyayaAe:
@naAtmasvaä{"zAAer"lza
k(sya syaAäu"palaByatae

çré-uddhava uvāca
naivātmano na dehasya
sañsātir draññā-dācyayoù
anātma-sva-dāṣor éça
kasya syād upalabhyate

WORD-FOR-WORD MEANINGS

çré-uddhavaù uvāca—Çré Uddhava said; *na*—there is not; *eva*—indeed; *ātmanaù*—of the self; *na*—nor; *dehasya*—of the body; *saàsātiù*—material existence; *draññā-dācyayoù*—of the seer or the seen; *anātma*—of that which is not spirit; *sva-dāçouù*—or of him who has innate knowledge; *éça*—O Lord; *kasya*—of whom; *syāt*—may be; *upalabhyate*—which is experienced.

TRANSLATION

Çré Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

PURPORT

Since the living entity is pure spirit soul, innately full of perfect knowledge and bliss, and since the material body is a biochemical machine without knowledge or personal consciousness, who or what is actually experiencing the ignorance and anxiety of this material existence? The conscious experience of material life cannot be denied, and thus Uddhava asks Lord Kāñëa this question to elicit a more precise understanding of the process by which illusion occurs.

TEXT 11

@AtmaAvyayaAe'gAuNA: zAuÜ":
svayaMjyaAeitar"naAva{ta:
@içavaÚ"Aç&vad"icaä,"
de"h": k(syaeh" s\$aMs\$a{ita:

*ätmävyayo 'guëaù çuddhaù
svayaà-jyotir anävâtaù
agni-vad dâru-vad acit
dehaù kasyeha saàsâtiù*

WORD-FOR-WORD MEANINGS

ätmä—the spirit soul; *avyayaù*—inexhaustible; *aguëaù*—transcendental to the material modes; *çuddhaù*—pure; *svayam-jyotiù*—self-luminous; *anävâtaù*—uncovered; *agni-vat*—like fire; *dâru-vat*—like firewood; *acit*—nonliving; *dehaù*—the material body; *kasya*—of which; *iha*—in this world; *saàsâtiù*—the experience of material life.

TRANSLATION

The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

PURPORT

The words *anävâtaù* and *agni-vat* are significant here. Fire can never be covered with darkness because by nature fire is illuminating. Similarly, the spirit soul is *svayaà-jyotiù*, or self-luminous, and thus the soul is transcendental—he can never be covered by the darkness of material life. On the other hand, the material body, like firewood, is by nature dull and unilluminated. In itself it does not have any awareness of life. If the soul is transcendental to material life and the body is not even conscious of it, the following question arises: How does our experience of material existence actually take place?

TEXT 12

™aIBagAvaAnauvaAca

yaAvaÚe"he"in%"ya'aANAEr,"
@Atmana: s\$ai^aak(SaRNAmā,
s\$AMs\$Ar": P(lavaAMstaAvaā,"
@paATaAeR'pyaivavaeik(na:

çré-bhagavān uvāca
yāvad dehendriya-prāḥair
ātmanaù sannikarṇāḥam
saàsāraù phalavāàs tāvad
apārtho 'py avivekinaù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *yāvat*—as long as; *deha*—by the body; *indriya*—senses; *prāḥaiù*—and vital force; *ātmanaù*—of the soul; *sannikarṇāḥam*—attraction; *saàsāraù*—material existence; *phala-vān*—fruitful; *tāvat*—for that duration; *apārthaù*—meaningless; *api*—although; *avivekinaù*—for the undiscriminating.

TRANSLATION

The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

PURPORT

Here the word *sannikarṇāḥam* indicates that the pure spirit soul voluntarily connects himself with the material body, considering this a most fruitful arrangement. Actually, the situation is *apārtha*, useless, unless one uses one's embodied situation to engage in the loving service of the Lord. At that time one's connection is actually with Lord Kāṇḍa, not with the body, which becomes a mere instrument for executing one's higher purpose.

TEXT 13

@TaeR ÷ivaâmaAnae'ipa
s\$amS\$a{itanaR inavataRtae
DyaAyataAe ivaSayaAnasya
sva«ae'naTaARgAmaAe yaTaA

*arthe hy avidyamāne 'pi
saàsâtir na nivartate
dhyâyato viñayān asya
svapne 'narthāgamo yathā*

WORD-FOR-WORD MEANINGS

arthe—real cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saàsâtir*—the material existential condition; *na*—not; *nivartate*—does cease; *dhyâyataù*—contemplating; *viñayān*—objects of the senses; *asya*—of the living entity; *svapne*—in a dream; *anartha*—of disadvantages; *āgamaù*—arrival; *yathā*—like.

TRANSLATION

Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

PURPORT

This same verse and other very similar verses occur elsewhere in the *Çrémad-Bhāgavatam*: Third Canto, Chapter twenty-seven, verse 4; Fourth Canto, Chapter twenty-nine, verses 35 and 73; and Eleventh Canto, Chapter twenty-two, verse 56. In fact, this verse completely explains the essence of illusion.

TEXT 14

yaTaA ÷‘aitabauÜ"sya
‘asvaApaAe baù"naTaRBa{ta,
s\$a Wva ‘aitabauÜ"sya
na vaE maAeh"Aya k(lpatae

*yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhāt
sa eva pratibuddhasya
na vai mohāya kalpate*

WORD-FOR-WORD MEANINGS

yathā—as; *hi*—indeed; *apratibuddhasya*—for one who has not awakened;
prasvāpaù—sleep; *bahu*—many; *anartha*—undesirable experiences;
bhāt—presenting; *saù*—that same dream; *eva*—indeed; *pratibuddhasya*—for
one who has awakened; *na*—not; *vai*—certainly; *mohāya*—confusion;
kalpate—generates.

TRANSLATION

**Although while dreaming a person experiences many undesirable things,
upon awakening he is no longer confused by the dream experiences.**

PURPORT

Even a liberated soul must observe material objects while living in this world. But being awake to Kāñëa consciousness, he understands that sensory pains and pleasures, like dreams, are without substance. Thus the liberated soul is not bewildered by illusion.

TEXT 15

zAAek(h"SaRBaya,(AeDa-
laAeBamaAeh"s\$pa{h"Ad"ya:

@h"ÆyAr"sya ä{"zyantae
janmama{tyauê naAtmana:

*çoka-harñā-bhaya-krodha-
lobha-moha-spāhādayaù
ahaì kārasya dāçyante
janma-mātyuç ca nātmanaù*

WORD-FOR-WORD MEANINGS

çoka—lamentation; *harñā*—elation; *bhaya*—fear; *krodha*—anger; *lobha*—greed; *moha*—confusion; *spāhā*—hankering; *ādayaù*—and so on; *ahaì kārasya*—of false ego; *dāçyante*—they appear; *janma*—birth; *mātyuù*—death; *ca*—and; *na*—not; *ātmanaù*—of the soul.

TRANSLATION

Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.

PURPORT

False ego is the pure soul's illusory identification with the subtle material mind and the gross material body. As a result of this illusory identification, the conditioned soul feels lamentation for things lost, jubilation over things gained, fear of things inauspicious, anger at the frustration of his desires, and greed for sense gratification. And so, bewildered by such false attractions and aversions, the conditioned soul must accept further material bodies, which means he must undergo repeated births and deaths. One who is self-realized knows that all such mundane emotions have nothing to do with the pure soul, whose natural propensity is to engage in the loving service of the Lord.

TEXT 16

de"he"in%"ya'aANAmānaAe'iBamaAnaAe
jalvaAe'ntar"AtmaA gAuNAk(maRmaUitaR:
s\$aUṭaM mah"Ainatyauc&Daeva gAlta:
s\$aMs\$aAr" @ADaAvaita k(Alatanṭa:

*dehendriya-prāëa-mano-'bhimāno
jēvo 'ntar-ātmā guëa-karma-mūrtiù
sūtraà mahān ity urudheva gētaù
saàsāra ādhāvati kāla-tantraù*

WORD-FOR-WORD MEANINGS

deha—with the material body; *indriya*—senses; *prāëa*—life air; *manaù*—and mind; *abhimānaù*—who is falsely identifying; *jēvaù*—the living entity; *antaù*—situated within; *ātmā*—the soul; *guëa*—according to his material qualities; *karma*—and work; *mūrtiù*—assuming his form; *sūtram*—the *sūtra-tattva*; *mahān*—the original form of material nature; *iti*—thus; *urudhā*—in many different ways; *iva*—indeed; *gētaù*—described; *saàsāre*—in material life; *ādhāvati*—he runs about; *kāla*—of time; *tantraù*—under the strict control.

TRANSLATION

The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.

PURPORT

False ego, which causes the living entity to suffer material existence, is here described in detail as the illusory identification with the material body, senses, life air and mind. The word *kāla* refers directly to the Supreme Personality of Godhead, who imposes the limiting segments of time upon the conditioned souls, keeping them tightly bound under the laws of nature.

Liberation is not an impersonal experience; liberation is attainment of one's eternal body, senses, mind and intelligence in the association of the Personality of Godhead. We can revive our eternal, liberated personality, free from the contamination of false ego, by dedicating ourselves to the loving service of the Lord in Kāñëa consciousness. When the pure spirit soul accepts the false ego, he must undergo material suffering. One automatically conquers the false ego by accepting oneself, in pure Kāñëa consciousness, to be the eternal servant of Lord Kāñëa.

TEXT 17

@maUlamaetaß""ò"è&paè&ipataM
manaAevaca:'aANaZAr"lr"k(maR
ÁaAnaAis\$anaAepaAs\$anayaA izAtaena
icC\$ÔvaA mauinagAA< ivacar"tyata{SNA:

*amūlam etad bahu-rūpa-rūpitaà
mano-vacaù-präëa-çarëra-karma
jī ānāsinopāsanayā çitena
cchittvā munir gāà vicaraty atāñëaù*

WORD-FOR-WORD MEANINGS

amūlam—without foundation; *etat*—this (false ego); *bahu-rūpa*—in many forms; *rūpitam*—ascertained; *manaù*—of the mind; *vacaù*—speech; *präëa*—the life air; *çarëra*—and the gross body; *karma*—the functions; *jī āna*—of transcendental knowledge; *asinā*—by the sword; *upāsanayā*—through devotional worship (of the spiritual master); *çitena*—which has been sharpened; *chittvā*—cutting off; *muny*—a sober sage; *gām*—this earth; *vicarati*—wanders; *atāñëaù*—free from material desires.

TRANSLATION

Although the false ego has no factual basis, it is perceived in many

forms—as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.

PURPORT

The word *bahu-rūpa-rūpitam*, "perceived in many forms," also indicates that the false ego is manifest in the belief that one is a demigod, a great man, a beautiful lady, an oppressed worker, a tiger, a bird, an insect and so on. By the influence of false ego, the pure soul accepts some material covering to be his ultimate self, but such ignorance can be removed by the process described in this verse.

TEXT 18

ÁaAnaM ivavaek(Ae inagAmastapaê
'atya°amaEita÷maTaAnaumaAnama,
@AântayaAer"sya yade"va ke(valaM
k(Alaê he"tauê tade"va maDyae

*jī ānaà viveko nigamas tapaç ca
pratyakñam aitihyam athānumānam
ādy-antayor asya yad eva kevalaà
kālaç ca hetuç ca tad eva madhye*

WORD-FOR-WORD MEANINGS

jī ānam—transcendental knowledge; *vivekaù*—discrimination; *nigamaù*—the scripture; *tapaù*—austerity; *ca*—and; *pratyakñam*—direct perception; *aitihyam*—the historical accounts of the *Purāëas*; *atha*—and; *anumānam*—logic; *ādi*—in the beginning; *antayoù*—and the end; *asya*—of this creation; *yat*—which; *eva*—indeed; *kevalam*—alone; *kālaù*—the controlling factor of time; *ca*—and; *hetuù*—the ultimate cause; *ca*—and; *tat*—that; *eva*—alone; *madhye*—in the middle.

TRANSLATION

Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the *Purāṇas*' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.

PURPORT

Material scientists and philosophers are desperately searching for the ultimate material cause or principle, which is described here as *kāla*, the time factor. The material process of cause and effect takes place entirely within a sequence of time; in other words, the time factor is the motivating impetus for material cause and effect. This time factor is a manifestation of the Supersoul, the form of the Supreme Lord that pervades and supports the cosmic manifestation. The method for acquiring knowledge is scientifically described here, and those who are serious, reasonable scholars will take advantage of the transcendental epistemology revealed here by the Lord.

TEXT 19

yaTaA ih"r"NyaM svak{(taM paura"staAta,
paêA»a s\$avaRsya ih"r"Nmayasya
tade"va maDyae vyavah"AyaRmaANAM
naAnaApade"zAEr"h"masya taã"ta,

*yathā hiraëyaà sv-akātaà purastāt
paçcāc ca sarvasya hiraë-mayasya
tad eva madhye vyavahāryamäëaà
nānāpadeçair aham asya tadvat*

WORD-FOR-WORD MEANINGS

yathā—just as; *hiraëyam*—gold; *su-akātam*—unmanifest as manufactured products; *purastāt*—previously; *paścāt*—subsequently; *ca*—and; *sarvasya*—of everything; *hiraë-mayasya*—that is made of gold; *tat*—that gold; *eva*—alone; *madhye*—in the middle; *vyavahāryamäëam*—being utilized; *nānā*—various; *apadeçaiù*—in terms of designations; *aham*—I; *asya*—of this created universe; *tadvat*—in the same way.

TRANSLATION

Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

PURPORT

Gold is manufactured into many types of jewelry, as well as into coins and other luxurious products. But at each stage—before manufacture, during manufacture, during utilization and afterward—the essential reality is gold. In the same way, the Supreme Personality of Godhead is the essential reality—both the dynamic and the ingredient cause of everything. All throughout the material creation, the Lord is simply setting into motion His own potency, which is not different from Him.

TEXT 20

ivaÁaAnamaetaitḥayavasTamaËy
gAuNAḥayaM k(Ar"NAk(yaRk(ta{R
s\$amanvayaena vyaitare"k(taê
yaenaEva tauyaeRNA tade"va s\$atyama,

*vijī ānam etat triy-avastham aī ga
guëa-trayaà kâraëa-karya-kartâ
samanvayena vyatirekataç ca
yenaiva turyeëa tad eva satyam*

WORD-FOR-WORD MEANINGS

vijī ānam—(the mind, whose symptom is) full knowledge; *etat*—this; *tri-avastham*—existing in three conditions (wakeful consciousness, sleep and deep sleep); *aī ga*—My dear Uddhava; *guëa-trayam*—manifesting through the three modes of nature; *kâraëa*—as the subtle cause (*adhyātma*); *kârya*—the gross product (*adhibhūta*); *kartâ*—and the producer (*adhidaiva*); *samanvayena*—in each of them, one after another; *vyatirekataū*—as separate; *ca*—and; *yena*—by which; *eva*—indeed; *turyeëa*—fourth factor; *tat*—that; *eva*—alone; *satyam*—is the Absolute Truth.

TRANSLATION

The material mind manifests in three phases of consciousness—wakefulness, sleep and deep sleep—which are products of the three modes of nature. The mind further appears in three different roles—the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.

PURPORT

As stated in *Kaõha Upaniñad* (2.2.15), *tam eva bhāntam anubhāti sarvaà/ tasya bhäsä sarvam idaà vibhāti*: "Everything radiates its illumination in pursuance of His original illumination; His light illuminates everything in this universe." As thus described, the entire range of perception, cognition and sensitivity is an insignificant expansion of the perception, cognition and sensitivity of the Personality of Godhead.

TEXT 21

na yatpaur"staAäu"ta ya^aa paêAna,
maDyae ca ta^aa vyapade"zAmaAḥama,
BaUtaM 'ais\$SaÜM" ca pare"NA yaâta,
tade"va tatsyaAid"ita mae manalSaA

*na yat purastād uta yan na paçcān
madhye ca tan na vyapadeṣa-mātram
bhūtaà prasiddhaà ca pareëa yad yat
tad eva tat syād iti me manēñā*

WORD-FOR-WORD MEANINGS

na—does not exist; *yat*—that which; *purastāt*—previously; *uta*—nor;
yat—which; *na*—not; *paçcāt*—afterward; *madhye*—in between; *ca*—and;
tat—that; *na*—does not exist; *vyapadeṣa-mātram*—merely a designation;
bhūtam—created; *prasiddham*—made known; *ca*—and; *pareëa*—by another;
yat yat—whatever; *tat*—that; *eva*—only; *tat*—that other; *syāt*—actually is;
iti—thus; *me*—My; *manēñā*—idea.

TRANSLATION

That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.

PURPORT

Although all material products, such as our own bodies, are temporary and thus ultimately false, the material world is a real manifestation of the Lord's potency. The basic substance, or reality, of this world is the Personality of Godhead Himself, whereas the temporary designations imposed by the conditioned souls are illusion. Thus we consider ourselves American, Russian, British, German, Indian, black, white, Hindu, Muslim,

Christian and so forth. In fact, we are the marginal potency of the Supreme Lord, but by attempting to exploit the Lord's inferior material potency we have become entangled in illusion. Everything should be properly defined in terms of the Personality of Godhead, who is the essential reality of this and all other worlds.

TEXT 22

@ivaâmaAnaAe'pyavaBaAs\$atae yaAe
vaEk(Air"k(Ae r"Ajas\$as\$agAR Ws\$a:
“aö svayaM jyaAeitar"taAe ivaBaAita
“aöein%“yaATaARtmaivak(Ar"icaṭama,

*avidyamāno 'py avabhāsate yo
vaikāriko rājasa-sarga esaù
brahma svayaà jyotir ato vibhāti
brahmendriyārthātma-vikāra-citram*

WORD-FOR-WORD MEANINGS

avidyamānaù—actually not existing; *api*—although; *avabhāsate*—appears; *yaù*—which; *vaikārikaù*—manifestation of transformations; *rājasa*—of the mode of passion; *sargaù*—the creation; *ēṇaù*—this; *brahma*—the Absolute Truth (on the other hand); *svayam*—established in Himself; *jyotiù*—luminous; *ataù*—therefore; *vibhāti*—becomes manifest; *brahma*—the Absolute Truth; *indriya*—of the senses; *artha*—their objects; *ātma*—the mind; *vikāra*—and of the transformations of the five gross elements; *citram*—as the variety.

TRANSLATION

Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the

elements of physical nature.

PURPORT

The total material nature, *pradhāna*, is originally undifferentiated and inert, but later it undergoes transformation when the Supreme Lord, through His time agent, glances upon it and activates the mode of passion. Material transformation thus takes place and is exhibited as the Lord's inferior energy. In contrast, the Supreme Lord's personal abode possesses eternal variety, which is the self-luminous, internal opulence of the Absolute Truth and is not subject to material creation, transformation or annihilation. The material world is in this way simultaneously one with and different from the Absolute Truth.

TEXT 23

WvaM s\$Pu(taM "aöivavaek(he"tauBa:
par"ApavaAde"na ivazAAr"de"na
iC\$ÔvaAtmas\$ande"h"maupaAr"maeta
svaAnand"tauí"Ae'iKalak(Amauke(Bya:

evaà sphutaà brahma-viveka-hetubhiù
parāpavādena viçāradena
chittvātma-sandeham upārameta
svānanda-tuñño 'khila-kāmukebhyaù

WORD-FOR-WORD MEANINGS

evam—in this way; *sphuāam*—clearly; *brahma*—of the Absolute Truth; *viveka-hetubhiù*—by discriminating, logical arguments; *para*—of misidentification with other conceptions; *apavādena*—by refutation; *viçāradena*—expert; *chittvā*—cutting off; *ātma*—regarding the identity of the self; *sandeham*—doubt; *upārameta*—one should desist; *sva-ānanda*—in his own transcendental ecstasy; *tuññaù*—satisfied; *akhila*—from all; *kāmukebhyaù*—things of lust.

TRANSLATION

Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.

TEXT 24

naAtmaA vapau: paAiTaRvaimain%o"yaAiNA
de"vaA ÷s\$auvaARyaujaRIamò"taAzA:
manaAe'^aamaAḥaM iDaSaNAa ca s\$aÔvama,
@h"x.~k{(ita: KaM i^oaitar"TaRs\$aAmyama,

*nātmā vapuù pārthivam indriyāēi
devā hy asur vāyur jalam hutāçaù
mano 'nna-mātraà dhiñāēā ca sattvam
ahaì kâtiù khaà kīitir artha-sāmyam*

WORD-FOR-WORD MEANINGS

na—is not; *ātmā*—the self; *vapuù*—the body; *pārthivam*—made of earth; *indriyāēi*—the senses; *devā*—the presiding demigods; *hi*—indeed; *asuù*—the living air; *vāyuù*—the external air; *jalam*—water; *huta-āçaù*—fire; *manaù*—the mind; *anna-mātram*—being only matter; *dhiñāēā*—intelligence; *ca*—and; *sattvam*—material consciousness; *ahaì kâtiù*—false ego; *kham*—the ether; *kīitiù*—earth; *artha*—the objects of sense perception; *sāmyam*—and the original, undifferentiated state of nature.

TRANSLATION

The material body made of earth is not the true self; nor are the senses, their presiding demigods or the air of life; nor is the external air, water or fire

or one's mind. All these are simply matter. Similarly, neither one's intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.

TEXT 25

s\$amaAih"taE: k(: k(r"NAEgAuRNAAtmaiBar,"
gAuNAAe Bavaenmats\$auivaiva·(DaA°a:
ivai°apyamaANAEç&ta ikM(nau äU"SaNAM
GanaEç&paetaEivaRgAtaE r"vae: ik(ma,

*samāhitaiù kaù karaëair guëätmabhir
guëo bhaven mat-suvivikta-dhāmnaù
vikñipyamäëair uta kià nu dūñäëaà
ghanair upetair vigatai raveù kim*

WORD-FOR-WORD MEANINGS

samāhitaiù—which are perfectly concentrated in meditation; *kaù*—what; *karaëaiù*—by senses; *guëa-ätmabhiù*—which are basically manifestations of the modes of nature; *guëaù*—virtue; *bhavel*—will be; *mat*—My; *su-vivikta*—who has properly ascertained; *dhāmnaù*—the personal identity; *vikñipyamäëaiù*—which are being agitated; *uta*—on the other hand; *kim*—what; *nu*—indeed; *dūñäëam*—blame; *ghanaiù*—by clouds; *upetaiù*—which have come; *vigataiù*—or which have gone away; *raveù*—of the sun; *kim*—what.

TRANSLATION

For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses—mere products of the material modes—are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

PURPORT

A pure devotee of the Lord is considered eternally liberated, because he has perfectly understood the Lord's transcendental personality and abode and is always engaged in serving the Lord's mission within this world. Although superficially such a devotee may appear agitated by events in the material world while engaged in the Lord's mission, this does not change his exalted status as the Lord's eternal servitor, just as the exalted status of the sun is not changed even when the sun is apparently covered by clouds.

TEXT 26

yaTaA naBaAe vaAyvanalaAmbauBaUgAuNAEr,"
gAtaAgAtaEvaRtauRgAuNAEnaR s\$aÀatae
taTaA°arM" s\$aÔvar"jastamaAemalaEr,"
@hM"matae: s\$aMs\$a{itahe"tauiBa: par"ma,

*yathā nabho väyv-analāmbu-bhū-guëair
gatāgatair vartu-guëair na sajjate
tathākñaraà sattva-rajas-tamo-malair
ahaà-mateù saàsāti-hetubhiù param*

WORD-FOR-WORD MEANINGS

yathā—just as; *nabhaù*—the sky; *väyu*—of air; *anala*—fire; *ambu*—water; *bhū*—and earth; *guëaiù*—by the qualities; *gata-ägataiù*—which come and go; *vā*—or; *ātu-guëaiù*—by the qualities of the seasons (such as heat and cold); *na sajjate*—is not entangled; *tathā*—similarly; *akñaram*—the Absolute Truth; *sattva-rajau-tamaù*—of the modes of goodness, passion and ignorance; *malaiù*—by the contaminations; *aham-mateù*—of the conception of false ego; *saàsāti-hetubhiù*—by the causes of material existence; *param*—the Supreme.

TRANSLATION

The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.

PURPORT

The word *aha-è-mateu* here indicates the conditioned living entity, who becomes manifest with the false ego of a particular material body. By contrast, the Personality of Godhead is unaffected by the modes of nature, and thus He is never covered by a material body and never subject to false ego. As described here, the Lord is eternally infallible and pure.

TEXT 27

taTaAipa s\$aËÿ: pair"vajaRnalyaAe
gAuNAeSau maAyaAr"icataeSau taAvata,
maà"i-(yaAegAena ä{"Xe#na yaAvaä,"
r"jaAe inar"syaeta mana:k(SaAya:

tathäpi saì gaù parivarjanéyo
guëëñu mäyā-raciteñu tävat
mad-bhakti-yogena dāòhena yāvad
rajo nirasyeta manaù-kañäyaù

WORD-FOR-WORD MEANINGS

tathä api—nevertheless; *saì gaù*—association; *parivarjanéyaù*—must be rejected; *guëëñu*—with the modes; *mäyā-raciteñu*—produced by the illusory material energy; *tävat*—for that long; *mat-bhakti-yogena*—by devotional service to Me; *dāòhena*—firm; *yāvad*—until; *rajaù*—passionate attraction; *nirasyeta*—is eliminated; *manaù*—of the mind; *kañäyaù*—the dirt.

TRANSLATION

Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

PURPORT

The word *tathäpi* in this verse indicates that even though the material nature is nondifferent from the Supreme Lord (as elaborately described in this chapter), one who has yet to conquer material desire should not artificially associate with material things, declaring them to be nondifferent from the Lord. Thus one aspiring to be Kãñëa conscious should not loosely associate with women, claiming them to be nondifferent from the Personality of Godhead, for by such imitation of the most advanced devotees one will become a sense gratifier. A neophyte devotee who presumes himself liberated is impelled by the mode of passion to become falsely proud of his position, and thus he neglects the actual process of devotional service to the Lord. One must have firm and steady engagement in the loving service of the Lord, under the direction of higher authorities; then advancement in Kãñëa consciousness will be easy and sublime.

TEXT 28

yaTaAmayaAe's\$aADau icaik(its\$aataAe na{NAAM
pauna: pauna: s\$antaud"ita 'ar"Aeh"na,
WvaM manaAe'pa,(k(SaAyak(maR
ku(yaAeigAnaM ivaDyaita s\$avaRs\$aËÿma,

yathämayo 'sädhu cikitsito nãëää
punaù punaù santudati prarohan
evaà mano 'pakva-kañäya-karma
kuyoginaà vidhyati sarva-saì gam

WORD-FOR-WORD MEANINGS

yathā—as; *āmayaù*—a disease; *asādhū*—imperfectly; *cikitsitaù*—treated; *nāëām*—of men; *punaù punaù*—again and again; *santudati*—gives distress; *prarohan*—rising up; *evam*—in the same way; *manaù*—the mind; *apakva*—unpurified; *kañāya*—of contamination; *karma*—from its activities; *ku-yoginam*—the imperfect *yogé*; *vidhyati*—torments; *sarva-saì gam*—who is full of all kinds of material attachment.

TRANSLATION

Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies will remain attached to material things and repeatedly torment the imperfect *yogé*.

PURPORT

Sarva-saì gam refers to one's stubborn attachment to material objects of so-called enjoyment, such as children, wife, money, nation and friends. One who increases his attachment to children, wife and so on, although supposedly performing devotional service to Lord Kāñëa, is understood to be either a *kuyogé*, as described in this verse, or a bewildered neophyte who has failed to properly treat the disease of the heart called material attachment. If one has repeated relapses into material attachment, he has failed to eradicate the darkness of ignorance from his heart.

TEXT 29

ku(yaAeigAnaAe yae ivaih"taAntar"AyaEr,"
manauSyaBaUtaEiñd"zAAepas\$a{íE":
tae 'aA·(naAByaAs\$abalaena BaUyaAe
yauÃainta yaAegAM na tau k(maRtanṭama,

*kuyogino ye vihitāntarāyair
manuñya-bhūtais tridaṣopasāññaiù
te prāktanābhyāsa-balena bhūyo
yuijanti yogaà na tu karma-tantram*

WORD-FOR-WORD MEANINGS

ku-yoginaù—those practitioners of *yoga* whose knowledge is not complete; *ye*—who; *vihita*—imposed; *antarāyaiù*—by obstructions; *manuñya-bhūtaiù*—in the form of human beings (their relatives, disciples and so on); *tridaṣa*—by the demigods; *upasāññaiù*—sent; *te*—they; *prāktana*—of the previous life; *abhyāsa*—of the accumulated practice; *balena*—on the strength; *bhūyaù*—once again; *yuijanti*—engage; *yogam*—in spiritual practice; *na*—never; *tu*—however; *karma-tantram*—the entanglement of fruitive work.

TRANSLATION

Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious demigods for that purpose. But on the strength of their accumulated advancement, such imperfect transcendentalists will resume their practice of *yoga* in the next life. They will never again be trapped in the network of fruitive work.

PURPORT

Sometimes *sannyāsés* and other spiritual teachers are bewildered by flattering followers and disciples sent by the demigods to embarrass spiritual leaders who are lacking complete spiritual knowledge. Similarly, spiritual progress is sometimes checked by attachment to one's bodily relatives. Although an imperfect transcendentalist may fall down from *yoga* practice in this life, he will resume it in the next life on the strength of his accumulated merit, as described in the *Bhagavad-gētā*. The words *na tu karma-tantram* indicate that a fallen transcendentalist does not have to pass

through the lower stages of fruitive activity and gradually be promoted to the practice of *yoga*. Rather, he will immediately resume his *yoga* practice at that point at which he left it. Of course, one should not presume to fall back on the facility offered here but should try to become perfect in this lifetime. *Sannyāsés*, especially, should remove the knot of lust from their hearts and should avoid falling into the clutches of flattering followers or female disciples sent by the demigods to expose a so-called spiritual leader who is imperfect in Kāñëa conscious knowledge.

TEXT 30

k(r"Aeita k(maR i,(yatae ca jantau:
ke(naApyas\$aAE caAeid"ta @AinapataAta,
na taṭa ivaã"Ana, 'ak{(taAE isTataAe'ipa
inava{Ôata{SNA: svas\$auKaAnauBaUtyaA

karoti karma kriyate ca jantuù
kenäpy asau codita ä-nipatät
na tatra vidvân prakâtau sthito 'pi
nivâtta-tãñëaù sva-sukhänubhütyä

WORD-FOR-WORD MEANINGS

karoti—he performs; *karma*—material work; *kriyate*—is acted upon; *ca*—also; *jantuù*—the living entity; *kena api*—by some force or other; *asau*—he; *coditaù*—impelled; *ä-nipätät*—up to the point of death; *na*—not; *tatra*—there; *vidvân*—a wise person; *prakâtau*—in material nature; *sthitaù*—situated; *api*—even though; *nivâtta*—having given up; *tãñëaù*—material desire; *sva*—by his own; *sukha*—of happiness; *anubhütyä*—experience.

TRANSLATION

An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue

working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.

PURPORT

By sexual association with women, a man is driven to enjoy the female form again and again, and indeed he remains lusty up to the moment of death. Similarly, through association with family and friends the knot of material attachment becomes very tight. Thus the reactions of fruitive work bind one more and more in the cycle of material defeat. But a learned person, one who is in touch with the Supreme Lord within his heart, realizes the ultimate frustration of material work and the danger of entering the womb of a pig or dog in a future life as the result of sinful activities. One on the platform of self-realization does not regard himself as an enjoyer of the world. Rather, he regards the entire cosmos as simply an insignificant expansion of the Lord's potency—and himself as the Lord's humble servant.

TEXT 31

itaĩ"ntamaAs\$alnamauta ~ajantaM
zAyaAnamau⁰antamad"ntama^aama,
svaBaAvamanyaitk(mapalh"maAnama,
@AtmaAnamaAtmasTamaitanaR vaed"

*tiñöhantam äsénam uta vrajantaà
çayānam ukñāntam adantam annam
svabhāvam anyat kim apéhamānam
ātmānam ātma-stha-matir na veda*

WORD-FOR-WORD MEANINGS

tiñöhantam—standing; *äsénam*—sitting; *uta*—or; *vrajantam*—walking;
çayānam—lying down; *ukñāntam*—urinating; *adantam*—eating;
annam—food; *sva-bhāvam*—manifested from his conditioned nature;

anyat—other; *kim api*—whatever; *éhamānam*—executing; *ātmānam*—his own bodily self; *ātma-stha*—fixed in the true self; *matiù*—whose consciousness; *na veda*—he does not recognize.

TRANSLATION

The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

TEXT 32

yaid" sma pazyatyas\$aid"in%"yaATa<
naAnaAnaumaAnaena ivaç&Ü"manyata,
na manyatae vastautayaA manalSal
svaA«aM yaTaAetTaAya itar"Aed"DaAnama,

yadi sma paçyaty asat-indriyārthaà
nānānumānena viruddham anyat
na manyate vastutayā manéñé
svāpnāà yathotthāya tirodadhānam

WORD-FOR-WORD MEANINGS

yadi—if; *sma*—ever; *paçyati*—he sees; *asat*—impure; *indriya-artham*—sense objects; *nānā*—of their being based on duality; *anumānena*—by the logical inference; *viruddham*—refuted; *anyat*—separate from true reality; *na manyate*—does not accept; *vastutayā*—as real; *manéñé*—the intelligent man; *svāpnam*—of a dream; *yathā*—as if; *utthāya*—waking; *tirodadhānam*—which is in the process of disappearing.

TRANSLATION

Although a self-realized soul may sometimes see an impure object or

activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.

PURPORT

A sane person can clearly distinguish between a dream experience and his real life. Similarly a *manéñé*, or intelligent person, can clearly perceive polluted material sense objects to be creations of the Lord's illusory energy and not factual reality. This is the practical test of realized intelligence.

TEXT 33

paUva< gA{h"ltaM gAuNAk(maRicaṭama,
@ÁaAnamaAtmanyaiivaiva-(maĒy
inavataRtae tatpaunar"l°ayaEva
na gA{ṭtae naAipa ivas\$a{yya @AtmaA

*pūrvaà gāhētaà guēa-karma-citram
aji ānam ātmany aviviktam aī ga
nivartate tat punar ékñayaiva
na gāhyate nāpi visājya ātmā*

WORD-FOR-WORD MEANINGS

pūrvam—previously; *gāhētam*—accepted; *guēa*—of the modes of nature; *karma*—by the activities; *citram*—made varied; *aji ānam*—the ignorance; *ātmani*—upon the soul; *aviviktam*—imposed as identical; *aī ga*—My dear Uddhava; *nivartate*—ceases; *tat*—that; *punaù*—again; *ékñayā*—by knowledge; *eva*—alone; *na gāhyate*—is not accepted; *na*—nor; *api*—indeed; *visājya*—being rejected; *ātmā*—the soul.

TRANSLATION

Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.

PURPORT

It is emphasized here that the eternal self is never assumed or imposed as a material designation, nor is it ever abandoned. As explained in the *Bhagavad-gētā*, the soul is eternally the same and does not undergo transformation. The modes of nature, however, create the gross material body and subtle mind as a result of one's previous fruitive activities, and these gross and subtle bodies are imposed upon the soul. Thus the living entity can neither assume nor reject the soul, which is an eternal fact. Rather, he should give up the gross ignorance of material consciousness by cultivating spiritual knowledge, as indicated here.

TEXT 34

yaTaA ih" BaAnaAeç&d"yaAe na{ca⁰auSaAM
tamaAe inah"nyaA^a tau s\$aiã"DaÔae
WvaM s\$amal⁰aA inapauNAA s\$atal mae
h"nyaAÔaima^aM pauç&Sasya bauÜe":

*yathä hi bhānor udayo nā-cakñuñäà
tamo nihanyän na tu sad vidhatte
evaà saméknä nipuëä saté me
hanyät tamisraà puruñasya buddheu*

WORD-FOR-WORD MEANINGS

yathä—as; *hi*—indeed; *bhānou*—of the sun; *udayaù*—the rising; *nā*—human; *cakñuñäm*—of eyes; *tamaù*—the darkness; *nihanyät*—destroys; *na*—not; *tu*—but; *sat*—objects that exist; *vidhatte*—creates;

evam—similarly; *saṁéknā*—full realization; *nipuëä*—potent; *satë*—true; *me*—of Me; *hanyät*—destroys; *tamisram*—the darkness; *puruñasya*—of a person; *buddheù*—in the intelligence.

TRANSLATION

When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

TEXT 35

WSa svayaMjyaAeitar"jaAe"amaeyaAe
mah"AnauBaUita: s\$ak(laAnauBaUita:
Wk(Ae'iã"talyaAe vacas\$aAM ivar"Amae
yaenaeiSataA vaAgAs\$avaêr"inta

eña svaya-à-jyotir ajo 'prameyo
mahānubhütiù sakalānubhütiù
eko 'dvitēyo vacasā-à virāme
yeneñitā vāg-asavaç caranti

WORD-FOR-WORD MEANINGS

eñaù—this (Supersoul); *svayam-jyotiù*—self-luminous; *ajaù*—unborn; *aprameyaù*—impossible to measure; *mahā-anubhütiù*—full of transcendental consciousness; *sakala-anubhütiù*—aware of everything; *ekaù*—one; *advitēyaù*—without a second; *vacasām virāme*—(realized only) when material words cease; *yena*—by whom; *ēñitāù*—impelled; *vāk*—speech; *asavaù*—and the life airs; *caranti*—move.

TRANSLATION

The Supreme Lord is self-luminous, unborn and immeasurable. He is pure

transcendental consciousness and perceives everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.

PURPORT

The Supreme Lord is self-luminous, self-manifested, whereas the individual living entity is manifested by Him. The Lord is unborn, but the living entity, because of material, designative coverings, takes birth in conditioned life. The Lord is immeasurable, being all-pervasive, whereas the living entity is localized. The Supreme Lord is *mahānubhūti*, the totality of consciousness, whereas the living entity is a tiny spark of consciousness. The Lord is *sakalānubhūti*, omniscient, whereas the living entity is aware only of his own limited experience. The Supreme Lord is one, whereas the living entities are innumerable. Considering all these contrasts between the Lord and ourselves, we should not waste time like the foolish material scientists and philosophers, who struggle to find the origin of this world by their insignificant mental speculation and word jugglery. Although one may discover some of the gross laws of material nature through material research, there is no hope of achieving the Absolute Truth by such petty endeavors.

TEXT 36

WtaAvaAnaAtmas\$ammaAeh"Ae
yaiã"k(lpastau ke(valae
@Atmana{tae svamaAtmaAnama,
@valambaAe na yasya ih"

*etävān ātma-sammoho
yad vikalpas tu kevale
ātman āte svam ātmānam
avalambo na yasya hi*

WORD-FOR-WORD MEANINGS

etävān—whatever; *ātma*—of the self; *sammohaù*—delusion; *yat*—which; *vikalpaù*—idea of duality; *tu*—but; *kevale*—in the unique; *ātman*—in the self; *rte*—without; *svam*—that very; *ātmānam*—self; *avalambaù*—basis; *na*—there is not; *yasya*—of which (duality); *hi*—indeed.

TRANSLATION

Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.

PURPORT

As explained in verse 33 of this chapter, the eternal self is neither assumed nor lost, since every living entity is an eternal reality. The word *vikalpa*, or "duality," here refers to the mistaken idea that the spirit soul is partly composed of matter in the form of the gross body or subtle mind. It is thus that foolish persons consider the material body or mind to be an intrinsic or fundamental component of the self. In fact the living entity is pure spirit, without any tinge of matter. Consequently the false ego, which is generated by the false identification with matter, is a mistaken identity imposed upon the pure spirit soul. The sense of ego, or "I am" in other words, the sense of one's individual identity—comes from the spirit soul, because there is no other possible basis for such self-awareness. By studying one's false sense of ego, one can analytically understand that there is a pure ego, which is expressed by the words *ahaṁ brahmāsmi*(97), "I am pure spirit soul." One can easily understand in a similar way that there is a supreme spirit soul, the Personality of Godhead, who is the omniscient controller of everything. Such understanding in Kāñḍea consciousness constitutes perfect knowledge, as described here by the Lord.

TEXT 37

*ya^aaAmaAk{(itaiBafaAR÷M
paÂavaNARmabaAiDatama,*

vyaTaeRnaApyaTaRvaAd"Ae'yaM
ã"yaM paiNx"tamaAinanaAma,

*yan nāmākātibhir grāhyaā
pai ca-varëam abādhitam
vyarthenāpy artha-vādo 'yaā
dvayaā paëòita-māninām*

WORD-FOR-WORD MEANINGS

yat—which; *nāma*—by names; *ākātibhiū*—and forms; *grāhyam*—perceivable; *pai ca-varëam*—consisting of the five material elements; *abādhitam*—undeniable; *vyarthena*—in vain; *api*—indeed; *artha-vādaū*—the imaginative interpretation; *ayam*—this; *dvayam*—duality; *paëòita-māninām*—of so-called scholars.

TRANSLATION

The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudoscholars vainly proposing fanciful theories without basis in fact.

PURPORT

Material names and forms, subject as they are to creation and annihilation, have no permanent existence and so do not constitute essential, fundamental principles of reality. The material world consists of variegated transformations of the potency of God. Although God is real and His potency is real, the particular forms and names that temporarily or circumstantially appear have no ultimate reality. Gross ignorance occurs when the conditioned soul imagines himself to be material or a mixture of matter and spirit. Some philosophers argue that the eternal soul in contact with matter is permanently transformed and that the false ego represents a new and permanent reality of the soul. Çréla Jéva Gosvāmé replies that spirit is the living, superior energy of the Lord, whereas matter is the inferior,

unconscious energy of the Lord, and that these two energies thus possess opposite qualities, as with light and darkness. The superior living entity and inferior matter therefore cannot possibly merge into a common existence, since they eternally possess opposite and incompatible characteristics. The hallucination of a mixture of matter and spirit is called illusion; it becomes specifically manifest as false ego, which identifies with a specific material body or mind created by illusion. Clearly those scientists or philosophers who are embedded in gross ignorance cannot be real scientists and philosophers. The simple criterion of spiritual self-awareness unfortunately eliminates a huge percentage of modern so-called scientists and philosophers, who bury their foolish noses in the Lord's material energy, without any knowledge of or interest in the Lord Himself.

TEXT 38

yaAeigAnaAe'pa,(yaAegAsya
yauĀata: k(Aya oitTataE:
opas\$agAE=#ivaRh"nyaeta
taṭaAyaM ivaih"taAe ivaiDa:

*yogino 'pakva-yogasya
yui'jatau kāya utthitaiu
upasargair vihaneta
tatrāyaà vihito vidhiu*

WORD-FOR-WORD MEANINGS

yoginau—of the *yogé*; *apakva-yogasya*—who is immature in the practice of *yoga*; *yui'jatau*—trying to engage; *kāya*—the body; *utthitaiu*—which have arisen; *upasargaiu*—by disturbances; *vihaneta*—may be frustrated; *tatra*—in that connection; *ayam*—this; *vihitau*—is prescribed; *vidhiu*—recommended process.

TRANSLATION

The physical body of the endeavoring *yogē* who is not yet mature in his practice may sometimes be overcome by various disturbances. Therefore the following process is recommended.

PURPORT

Having described the process of cultivating knowledge, the Lord now gives instructions to the *yogē* whose body may be disturbed by disease or other impediments. Those inferior *yogēs* who are attached to the body and bodily exercises are often incomplete in their realization, and thus the Lord here offers them some assistance.

TEXT 39

yaAegADaAr"NAYaA k(AMiêä,"
@As\$anaEDaARr"NAAinvataE:
tapaAemanṭaAESaDaE: k(AMiêä,"
opas\$agAARna, ivainadR"#he"ta,

yoga-dhāraëayä kâàçcid
āsanair dhāraëānvitaiù
tapo-mantrauñadhaiù kâàçcid
upasargän vinirdahet

WORD-FOR-WORD MEANINGS

yoga-dhāraëayä—by yogic meditation; *kâàçcit*—some disturbances; *āsanaiù*—by prescribed postures; *dhāraëā-anvitaiù*—together with meditation on controlled breathing; *tapaiù*—by special austerities; *mantra*—magical chants; *auñadhaiù*—and medicinal herbs; *kâàçcit*—some; *upasargän*—obstructions; *vinirdahet*—can be eradicated.

TRANSLATION

Some of these obstructions may be counteracted by yogic meditation or by

sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, *mantras* or medicinal herbs.

TEXT 40

k(AMiênmamaAnauDyaAnaena
naAmas\$aÆÿLtaRnaAid"iBa:
yaAegAeîr"Anauva{ÔyaA vaA
h"nyaAd"zAuBad"Ana, zAnaE:

*käàçcin mamānudhyānena
nāma-saī kērtanādibhiù
yogeçvarānuvāṭṭyā vā
hanyād aṣubha-dān çanaiù*

WORD-FOR-WORD MEANINGS

käàçcit—some; *mama*—of Me; *anudhyānena*—by constant thought; *nāma*—of the holy names; *saī kēātana*—by the loud chanting; *ādibhiù*—and so on; *yoga-ēçvara*—of the great masters of *yoga*; *anuvāṭṭyā*—by following in the footsteps; *vā*—or; *hanyāt*—may be destroyed; *aṣubha-dān*—(the obstructions) that create inauspicious situations; *çanaiù*—gradually.

TRANSLATION

These inauspicious disturbances can be gradually removed by constant remembrance of Me, by congregational hearing and chanting of My holy names, or by following in the footsteps of the great masters of *yoga*.

PURPORT

According to Çréla Çrédhara Svāmé, by meditation on the Supreme Lord one can overcome lust and other mental disturbances, and by following in the footsteps of great transcendentalists one can overcome hypocrisy, false

pride and other types of mental imbalance.

TEXT 41

ke(icaÚe"h"imamaM Dalr"A:
s\$auk(lpaM vayais\$a isTar"ma,
ivaDaAya ivaivaDaAepaAyaEr,"
@Ta yauÃainta is\$aÜ"yae

*kecid deham imaà dhëräù
su-kalpaà vayasi sthiram
vidhäya vividhopäyair
atha yui janti siddhaye*

WORD-FOR-WORD MEANINGS

kecit—some; *deham*—the material body; *imam*—this;
dhëräù—self-controlled; *su-kalpam*—fit; *vayasi*—in youth; *sthiram*—fixed;
vidhäya—making; *vividha*—by various; *upäyaiù*—means; *atha*—thus;
yui janti—they engage; *siddhaye*—for the achievement of material
perfections.

TRANSLATION

By various methods, some *yogés* free the body from disease and old age and keep it perpetually youthful. Thus they engage in *yoga* for the purpose of achieving material mystic perfections.

PURPORT

The process described here is meant to fulfill one's material desires, not to bring one transcendental knowledge. Therefore this process cannot be accepted as devotional service to the Lord, according to Çréla Bhaktisiddhānta Sarasvaté Ōhākura. Despite all such mystic perfections, the material body will ultimately die. Actual eternal youth and happiness are

available only on the spiritual platform of Kåñëa consciousness.

TEXT 42

na ih" tatku(zAlaAä{"tyaM
tad"AyaAs\$aAe ÷paATaRk(:
@ntavaÔvaAcC\$r"lr"sya
P(lasyaeva vanas\$patae:

*na hi tat kuçalädätyaà
tad-äyāso hy apārthakaù
antavattvāc charērasya
phalasyeva vanaspateù*

WORD-FOR-WORD MEANINGS

na—not; *hi*—indeed; *tat*—that; *kuçala*—by those expert in transcendental knowledge; *ädätya*—to be respected; *tat*—of that; *äyāsaù*—the endeavor; *hi*—certainly; *apārthakaù*—useless; *anta-vattvāt*—because of being subject to destruction; *charērasya*—on the part of the material body; *phalasya*—of the fruit; *iva*—just as; *vanaspateù*—of a tree.

TRANSLATION

This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

PURPORT

The example given here is of a tree that seasonally bears fruit. The fruit exists for a very short time, whereas the tree may exist for thousands of years. Similarly, the spirit soul is eternal, whereas the material body, even when preserved as long as possible, is destroyed relatively quickly. The body

should never be equated with the eternally existing spirit soul. Those who are actually intelligent, who actually have spiritual knowledge, are not interested in material mystic perfections.

TEXT 43

yaAegAM inaSaevataAe inatyaM
k(Ayaêetk(IpataAimayaAta,
tacC)\$Ú"DyaA^a maitamaAna,
yaAegAmauts\$a{jya matpar":

*yogaà niñevato nityaà
kāyaç cet kalpatām iyāt
tac chraddadhyān na matimān
yogam utsājya mat-paraù*

WORD-FOR-WORD MEANINGS

yogam—the practice of *yoga*; *niñevataù*—of one executing;
nityam—regularly; *kāyaù*—the material body; *cet*—even if;
kalpatām—fitness; *iyāt*—attains; *tat*—in that; *çraddadhyāt*—take faith;
na—does not; *mati-mān*—who is intelligent; *yogam*—the system of mystic
yoga; *utsājya*—giving up; *mat-paraù*—the devotee dedicated to Me.

TRANSLATION

Although the physical body may be improved by various processes of *yoga*, an intelligent person who has dedicated his life to Me does not place his faith in the prospect of perfecting his physical body through *yoga*, and in fact he gives up such procedures.

PURPORT

A devotee of the Lord keeps his body fit by eating nourishing Kāñëa *prasādam*, by maintaining a clean and regulated life, free from unnecessary

anxiety, and by chanting and dancing before the Deity of the Lord. When a devotee is sick, he accepts medical treatment by normal methods, but beyond this there is no need to absorb one's mind in the physical body in the name of so-called *yoga* practice. Ultimately one must accept the destiny that has been ordained by the Lord.

TEXT 44

yaAegAcayaARimamaAM yaAegAl
ivacar"nmad"paA™aya:
naAntar"AyaEivaRh"nyaeta
ina:s\$pa{h": svas\$auKaAnauBaU:

*yoga-caryām imāṅ yogé
vicaran mad-apāçrayaù
nāntarāyair vihanṇeta
niùspāhaù sva-sukhānubhüù*

WORD-FOR-WORD MEANINGS

yoga-caryām—the prescribed process of *yoga*; *imām*—this; *yogé*—the practitioner; *vicaran*—executing; *mat-apāçrayaù*—having taken shelter of Me; *na*—not; *antarāyair*—by obstacles; *vihanṇeta*—is checked; *niùspāhaù*—free from hankering; *sva*—of the soul; *sukha*—the happiness; *anubhüù*—experiencing within.

TRANSLATION

The yogé who has taken shelter of Me remains free from hankering because he experiences the happiness of the soul within. Thus while executing this process of *yoga*, he is never defeated by obstacles.

PURPORT

According to Çréla Çrédhara Svāmé, the Supreme Lord has briefly

described to Uddhava the essential wisdom of all the *Upaniñads*, with the conclusion that pure devotional service to the Lord is the real means of ultimate liberation. In this regard Çréla Bhaktisiddhānta Sarasvaté Öhākura emphasizes that although *hāñha-yogés* and *rāja-yogés* try to make progress along their prescribed paths, they confront obstacles and often fail to achieve their desired goals. However, one who surrenders to the Supreme Lord will certainly be victorious on his spiritual path back home, back to Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda to the Eleventh Canto, Twenty-eighth Chapter, of the Çrémad-Bhāgavatam, entitled "Ji āna-yoga."

29. Bhakti-yoga

Thinking that the previously described spiritual practice, based on detachment, is too difficult, Uddhava inquired about an easier method. In reply, Lord Çré Kāñëa gave brief instructions on devotional service.

The fruitive workers and mystic *yogés*, who are bewildered by the illusory energy of the Supreme Personality of Godhead and puffed up by their false identifications, refuse to take shelter of the lotus feet of the Supreme Lord. But the swanlike men, those who know how to discriminate between the essential and nonessential, always take shelter at the lotus feet of the Personality of Godhead. The Supreme Lord Himself-within the living entity as the *caittya-guru* and without as the spiritual master who teaches by example-eradicates all the misfortune of the spirit soul and reveals His own personal form.

One should execute all duties for the sake of the Supreme Personality of Godhead, keeping one's mind absorbed in Him. One should take advantage

of the sacred abodes of the Lord, where His devotees reside, and one should serve the Lord and celebrate the festivals and holidays in His honor. By understanding all living beings to be Lord Kāñëa's place of residence, one can attain the ability to see equally everywhere, and thus all faulty qualities of envy, false ego and so on will be removed. Bearing this in mind, the devotee should give up his proud relatives, his separatist outlook and his mundane embarrassment and should offer obeisances flat on the ground to all, even the dogs and outcastes. As long as one has not learned to see the presence of the Supreme Personality of Godhead in all creatures, he must continue to use his body, mind and speech to worship the Supreme Lord in that manner of offering full obeisances to all.

Because this eternal process of devotional service to the Supreme Lord is transcendental and has been established by the Lord Himself, it can never, to the slightest extent, be defeated or prove fruitless. When one offers himself completely to the Supreme Lord with exclusive devotion, the Lord becomes particularly pleased, and thus the devotee achieves immortality, becoming qualified to obtain opulence equal to that of the Lord.

After receiving these instructions, Çré Uddhava went to Badarikāçrama in pursuance of Lord Kāñëa's order, and by perfectly carrying out the instructions of the Supreme Lord, he attained the Lord's transcendental abode. By faithfully serving these instructions spoken by the Personality of Godhead to Uddhava, the greatest of devotees, the entire world can become liberated.

TEXT 1

™aloÜ"va ovaAca
s\$auäu"star"AimamaAM manyae
yaAegAcayaARmanaAtmana:
yaTaAÃas\$aA paumaAna, is\$aÜ"Yaeta,
tanmae "aU÷Ãas\$aAcyauta

çré-uddhava uväca
su-dustaräm imäà manye

*yoga-caryäm anätmanaù
yathäi jasä pumän siddhyet
tan me brühy ai jasäcyuta*

WORD-FOR-WORD MEANINGS

çré-uddhavaù uväca—Çré Uddhava said; *su-dustaräm*—very difficult to execute; *imäm*—this; *manyé*—I think; *yoga-caryäm*—process of yoga; *anätmanaù*—for one who has not controlled his mind; *yathä*—how; *ai jasä*—easily; *pumän*—a person; *siddhyet*—may accomplish it; *tat*—that; *me*—to me; *brühi*—please tell; *ai jasä*—in a simple manner; *acyuta*—O infallible Lord.

TRANSLATION

Çré Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it.

TEXT 2

‘aAyazA: pauNd"r"lk(A^oa
yauHyantaAe yaAeigAnaAe mana:
ivaSald"ntyas\$amaADaAnaAna,
manaAeinafah"k(izARtaA:

*prāyaçaù puëdarékäkñä
yui yanto yogino manaù
viñedanty asamādhānān
mano-nigraha-karçitāù*

WORD-FOR-WORD MEANINGS

prāyaçaù—for the most part; *puëðaréka-akñä*—O lotus-eyed Lord; *yui jantaù*—who engage; *yoginaù*—yogés; *manaù*—the mind;

viñédanti—become frustrated; *asamādhānāt*—because of inability to attain trance; *manaù-nigraha*—by the attempt to subdue the mind; *karçitāu*—weary.

TRANSLATION

O lotus-eyed Lord, generally those *yogés* who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control.

PURPORT

Without the shelter of the Supreme Lord, a *yogé* easily becomes discouraged in the difficult task of fixing his mind on the Supreme.

TEXT 3

@TaAta @Anand"äu"GaM pad"AmbaujaM
hM"s\$aA: ™ayaer"ar"ivand"laAecana
s\$auKaM nau ivaieir" yaAegAk(maRiBas\$a,
tvanmaAyayaAmal ivah"taA na maAinana:

*athāta ānanda-dughaà padāmbujaà
haàsäù çrayerann aravinda-locana
sukhaà nu viçveçvara yoga-karmabhis
tvan-mäyayämé vihatä na mäninaù*

WORD-FOR-WORD MEANINGS

atha—now; *ataù*—therefore; *ānanda-dugham*—the source of all ecstasy; *pada-ambujam*—Your lotus feet; *haàsäù*—the swanlike men; *çrayeran*—take shelter of; *aravinda-locana*—O lotus-eyed; *sukham*—happily; *nu*—indeed; *viçva-éçvara*—Lord of the universe; *yoga-karmabhiù*—because of their practice of mysticism and fruitive work; *tvat-mäyayä*—by Your material energy; *amé*—these; *vihatäù*—defeated;

na—do not (take shelter); *māninaù*—those who are falsely proud.

TRANSLATION

Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in *yoga* and *karma* fail to take shelter of You and are defeated by Your illusory energy.

PURPORT

Çré Uddhava emphasizes here that one can achieve spiritual perfection simply by taking shelter of the Personality of Godhead. Those who do so are called *haàsäù*, the most discriminating human beings, since they are able to locate the actual source of spiritual happiness, the Lord's lotus feet. The word *yoga-karmabhiù* indicates that those who are attracted to or proud of achievements in the field of mystic *yoga* or ordinary material endeavor cannot appreciate the great advantage of obediently surrendering to the Supreme Personality of Godhead. Generally the *yogés* and fruitive workers are proud of their so-called achievements and are more attracted to their own endeavor than to the Lord Himself. By humbly taking shelter of Lord Kāñëa, one can advance easily and quickly on the path of Kāñëa consciousness and go back home, back to Godhead.

TEXT 4

ikM(icaṭamacyauta tavaEtad"zAeSabanDaAe
d"As\$aeSvananyazAr"NAes\$au yad"Atmas\$aAÔvama,
yaAe'r"Aecayats\$ah" ma{gAE: svayamalir"ANAAM
™almaitk(r"lq%taq%palix"tapaAd"palQ&:

*kià citram acyuta tavaitad aṇëa-bandho
däseñv ananya-çaraëesu yad ātma-sāttvam
yo 'rocyat saha māgaiù svayam eçvaräëäà
çrémat-kiréöa-taöa-péòita-päda-péöhaù*

WORD-FOR-WORD MEANINGS

kim—what; *citram*—wonder; *acyuta*—O infallible Lord; *tava*—Your; *etat*—this; *açeña-bandho*—O friend of all; *dāseñu*—for the servants; *ananya-çaraëeñu*—who have taken no other shelter; *yat*—which; *ätma-sät tvam*—intimacy with You; *yaù*—who; *arocayat*—acted affectionately; *saha*—with; *māgaiù*—the animals (monkeys); *svayam*—Yourself; *éçvaräëäm*—of the great demigods; *çrēmat*—effulgent; *kirēöa*—of the helmets; *taöa*—by the edges; *pēöita*—shaken; *pāda-pēöhaù*—whose footstool.

TRANSLATION

My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Rāmacandra, even while great demigods like Brahmā were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanumān because they had taken exclusive shelter of You.

PURPORT

The devotees of the Lord become completely successful by the Lord's causeless mercy. Sometimes Lord Kāñëa accepts a position of subservience to His great devotees, as with Nanda Mahārāja, the *gopés*, Bali Mahārāja and others. Although demigods like Lord Brahmā were standing in line to touch their helmets to the Lord's foot cushion, still Lord Rāmacandra awarded His most intimate friendship to subhumans, such as the monkeys headed by Hanumān. Similarly Lord Kāñëa's affection for the deer and cows, and even for the trees of Vāndāvana, is well known. Further, the Lord gladly drove the chariot of Arjuna and acted as the messenger and faithful subordinate of King Yudhiñöhira. Such devotees have no need for the elaborate *jī āna-yoga* systems or the process for achieving mystic powers. All these devotees are represented here by Çré Uddhava, who frankly informs the Lord that the

sophisticated systems of philosophical speculation and mystic *yoga* are not appealing for one who has developed a taste for direct loving service to the Lord.

TEXT 5

taM tvaAiKalaAtmad"iyataeìr"maAi™ataAnaAM
s\$avaARTaRdM" svak{(taivaiã"s\$a{jaeta k(Ae nau
k(Ae vaA Bajaeitk(maipa ivasma{tayae'nau BaUtyaE
ikM(vaA Bavaeªa tava paAd"r"jaAejauSaAM na:

*taà tvākhilātma-dayiteçvaram āçritānāà
sarvārtha-daà sva-kāta-vid visājeta ko nu
ko vā bhajet kim api vismātaye 'nu bhūtyai
kià vā bhaven na tava pāda-rajo-juñāà naù*

WORD-FOR-WORD MEANINGS

tam—that; *tvā*—You; *akhila*—of all; *ātma*—the Supreme Soul; *dayita*—the most dear; *ēçvaram*—and the supreme controller; *āçrētānām*—of those who take shelter of You; *sarva-artha*—of all perfections; *dam*—the bestower; *sva-kāta*—the benefit you have given; *vit*—who knows; *visājeta*—can reject; *kaù*—who; *nu*—indeed; *kaù*—who; *vā*—or; *bhajet*—can accept; *kim api*—anything; *vismātaye*—for forgetfulness; *anu*—consequently; *bhūtyai*—for sense gratification; *kim*—what; *vā*—or; *bhavet*—is; *na*—not; *tava*—Your; *pāda*—of the lotus feet; *rajaù*—the dust; *juñām*—for those who are serving; *naù*—ourselves.

TRANSLATION

Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all—You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to

forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?

PURPORT

As stated in the *Nārāyaṇīya* of the *Mokṣa-dharma*, in *Çré Mahābhārata*,

*yā vai sādhana-sampattiṁ
puruṇārtha-catuṣṭaye
tayā vinā tad āpnoti
naro nārāyaṇācṛayaṁ*

"Whatever among the four goals of human life can be achieved by various spiritual practices is automatically achieved without such endeavors by the person who has taken shelter of Lord Nārāyaṇa, the refuge of all persons." Thus a Kāṇḍa conscious person knows that he will obtain all perfection of life simply by surrendering to the devotional service of Lord Kāṇḍa. This is the highest stage of *yoga*, as confirmed in *Bhagavad-gītā*.

TEXT 6

naEvaAepayantyapaicaitaM k(vayastavaeZA
"aöAyaUSaAipa k{(tama{Ü"maud": smar"nta:
yaAe'ntabaRih"stanauBa{taAmazAuBaM ivaDaunva^aa,
@AcaAyaRcaEÔyavapauSaA svagAitaM vyanai-(

*naivopayanty apacitiṁ kavayas taveça
brahmāyuniṁpi kâtam ādḍha-mudaṁ smarantaṁ
yo 'ntar bahis tanu-bhâtām aṣubhaṁ vidhunvann
ācārya-caitya-vapuṁśa sva-gatiṁ vyanakti*

WORD-FOR-WORD MEANINGS

na eva—not at all; *upayanti*—are able to express; *apacitim*—their gratitude; *kavayaṁ*—learned devotees; *tava*—Your; *éça*—O Lord; *brahma-āyuniṁ*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kâtam*—magnanimous

work; *âddha*—increased; *mudaù*—joy; *smarantaù*—remembering; *yaù*—who; *antaù*—within; *bahiù*—outside; *tanu-bhâtäm*—of those who are embodied; *açubham*—misfortune; *vidhunvan*—dissipating; *âcärya*—of the spiritual master; *caittya*—of the Supersoul; *vapuñä*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmä, for You appear in two features—externally as the âcärya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.

PURPORT

According to Çréla Jéva Gosvämé, Lord Kânëa is ten million times more dear to a devotee than life itself. And according to Çréla Viçvanätha Cakravarté Öhäkura, even by rendering devotional service for the total duration of one thousand universal creations, a devotee cannot repay the debt he feels to the Lord for having awarded him loving service to the Lord's lotus feet. The Lord appears within the heart as the Supersoul and externally both as the spiritual master and as His literary incarnation—the supreme Vedic knowledge of *Bhagavad-gétä* and *Çrémad-Bhägavatam*.

TEXT 7

™alzAuk(ovaAca
wtyauÜ"vaenaAtyanaur"·(caetas\$aA
pa{í"Ae jagAt,(Lx"nak(: svazAi·(iBa:
gA{h"ItamaUitaR†aya wRire"ir"Ae

çré-çuka uväca
ity uddhavenäty-anurakta-cetasä
pñño jagat-kreòanakaù sva-çaktibhiù

*gāhēta-mūrti-traya ēçvareçvaro
jagāda sa-prema-manohara-smitaù*

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *iti*—thus; *uddhavana*—by Uddhava; *ati-anurakta*—extremely attached; *cetasā*—whose heart; *pāññaù*—asked; *jagat*—the universe; *krēḍanakaù*—whose plaything; *sva-çaktibhiù*—by His own energies; *gāhēta*—who has assumed; *mūrti*—personal forms; *trayaù*—three; *ēçvara*—of all controllers; *ēçvaraù*—the supreme controller; *jagāda*—He spoke; *sa-prema*—loving; *manaù-hara*—attractive; *smitaù*—whose smile.

TRANSLATION

Çukadeva Gosvāmé said: Thus questioned by the most affectionate Uddhava, Lord Kāñēa, the supreme controller of all controllers, who takes the entire universe as His plaything and assumes the three forms of Brahmā, Viñēu and Çiva, began to reply, lovingly displaying His all-attractive smile.

TEXT 8

TMalBagAvaAnauvaAca
h"nta tae k(TaiyaSyaAima
mama DamaARna, s\$auMaEÿlaAna,
yaAna, TMaÜ"yaAcar"nmatyaAeR

çré-bhagavān uvāca
hanta te kathayīñyāmi
mama dharmān su-maì galān
yān çraddhayācaran martyo
mātyuà jayati durjayam

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *hanta*—yes;

te—to you; *kathayīyāmi*—I shall speak; *mama*—relating to Me; *dharmān*—religious principles; *su-maī galān*—most auspicious; *yān*—which; *çraddhayā*—with faith; *ācaran*—executing; *martyaù*—a mortal human being; *mātyum*—death; *jayati*—conquers; *durjayam*—unconquerable.

TRANSLATION

The Supreme Personality of Godhead said: Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death.

TEXT 9

ku(yaARts\$avaARiNA k(maARiNA
mad"Ta< zAnakE(: smar"na,
mayyaipaRtamanaiêÔaAe
maÜ"maARtmamanaAer"ita:

kuryāt sarvāëi karmāëi
mad-arthaà çanakaiù smaran
mayy arpita-manaç-citto
mad-dharmātma-mano-ratiù

WORD-FOR-WORD MEANINGS

kuryāt—one should perform; *sarvāëi*—all; *karmāëi*—prescribed activities; *mat-artham*—for Me; *çanakaiù*—without becoming impetuous; *smaran*—remembering; *mayi*—unto Me; *arpita*—who has offered; *manaù-cittaù*—his mind and his intelligence; *mat-dharma*—My devotional service; *ātma-manaù*—of his own mind; *ratiù*—the attraction.

TRANSLATION

Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one

should fix his mind in attraction to My devotional service.

PURPORT

The words *mad-dharmātma-mano-ratiù* mean that all of one's love and affection should be devoted to pleasing the Supreme Personality of Godhead. It is not indicated here that one should try to relish selfish satisfaction in devotional service, but rather that one should be attracted to the Lord's own satisfaction, which one achieves by faithfully executing the order of a bona fide spiritual master coming in disciplic succession from Lord Kāñëa Himself. Attachment to one's own satisfaction, even within devotional service, is materialistic, whereas attachment to the satisfaction of the Lord is pure spiritual emotion.

TEXT 10

de"zAAna, pauNyaAnaA™ayaeta
maà".E(: s\$aADauiBa: i™ataAna,
de"vaAs\$aaur"manauSyaeSau
maà".(Acair"taAina ca

deçän puëyän äçrayeta
mad-bhaktaiù sädhubhiù çritän
deväsura-manuñyeñu
mad-bhaktäcaritäni ca

WORD-FOR-WORD MEANINGS

deçän—places; *puëyän*—sacred; *äçrayeta*—he should take shelter of;
mat-bhaktaiù—by My devotees; *sädhubhiù*—saintly; *çritän*—resorted to;
deva—among the demigods; *asura*—demons; *manuñyeñu*—and human
beings; *mat-bhakta*—of My devotees; *äcaritäni*—the activities; *ca*—and.

TRANSLATION

One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.

PURPORT

Nārada Muni is one of the great devotees of the Lord who appeared among the demigods. Prahlāda Mahārāja appeared among the demons, and many other great devotees, such as Ambarīṣa Mahārāja and the Pāṇḍavas, appeared among human beings. One should take shelter of the devotees' exemplary activities and also the holy places where devotees reside. Thus one will remain safe on the path of devotional service.

TEXT 11

pa{Tafs\$aṭaeNA vaA ma÷M
pavaRyaAṭaAmah"Aets\$avaAna,
k(Ar"yaeÕ"ltana{tyaAâEr,"
mah"Ar"AjaivaBaUitaiBa:

*pāthak satreëa vā mahyaà
parva-yātrā-mahotsavān
kārayed gēta-nātyādyair
mahārāja-vibhūtibhiù*

WORD-FOR-WORD MEANINGS

pāthak—alone; *satreëa*—in assembly; *vā*—or; *mahyam*—for Me; *parva*—monthly observances, such as Ekādaṣī; *yātrā*—special gatherings; *mahā-utsavān*—and festivals; *kārayet*—one should arrange to perform; *gēta*—with singing; *nātya-ādyaiù*—dancing and so on; *mahā-rāja*—royal; *vibhūtibhiù*—with signs of opulence.

TRANSLATION

Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship.

TEXT 12

maAmaeva s\$avaRBaUtaeSau
baih"r"ntar"paAva{tama,
wR^oaetaAtmaina caAtmaAnaM
yaTaA KamamalaAzAya:

*mām eva sarva-bhūteṇu
bahir antar apāvātam
ékṇētatmani cātmānaḥ
yathā kham amalāçayaù*

WORD-FOR-WORD MEANINGS

mām—Me; *eva*—indeed; *sarva-bhūteṇu*—within all living beings; *bahiù*—externally; *antaù*—internally; *apāvātam*—uncovered; *ékṇēta*—one should see; *ātmani*—within himself; *ca*—also; *ātmānam*—the Supreme Soul; *yathā*—as; *kham*—the sky; *amala-āçayaù*—having a pure heart.

TRANSLATION

With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

PURPORT

According to Çréla Viçvanātha Cakravarté Öhäkura, the Lord has spoken the present verse to attract those who are inclined toward philosophical speculation about the Absolute Truth. Such transcendental scholars

searching for the ultimate unity will be attracted by the Lord's manifestation described here.

TEXTS 13-14

wita s\$avaARiNA BaUtaAina
maà"Avaena mah"Aâutae
s\$aBaAjayanmanyamaAnaAe
ÁaAnaM ke(valamaAi™ata:

“aAöNAe paufk(s\$ae staenae
“aöNyae'keR(s\$Pu(ilaËÿke(
@,U(re" ,U(r"ke(caEva
s\$amaä{"fpaiNx"taAe mata:

*iti sarvāēi bhūtāni
mad-bhāvena mahā-dyute
sabhājayan manyamāno
jī ānaà kevalam āçritaù*

*brāhmaēe pukkase stene
brahmaēye 'rke sphuliì gake
akrüre krürake caiva
sama-dāk paëòito mataù*

WORD-FOR-WORD MEANINGS

iti—in this way; *sarvāēi*—to all; *bhūtāni*—living beings; *mat-bhāvena*—with the sense of My presence; *mahā-dyute*—O greatly effulgent Uddhava; *sabhājayan*—giving respect; *manyamānaù*—so considering; *jī ānam*—knowledge; *kevalam*—transcendental; *āçritaù*—taking shelter of; *brāhmaēe*—in the *brāhmaëa*; *pukkase*—in the outcaste of the Pukkasa tribe; *stene*—in the thief; *brahmaēye*—in the man who respects brahminical culture; *arke*—in the sun; *sphuliì gake*—in the spark of the fire; *akrüre*—in the gentle; *krürake*—in the cruel; *ca*—also; *eva*—indeed; *sama-dāk*—having

equal vision; *paëòitaù*—a learned scholar; *mataù*—is considered.

TRANSLATION

O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the *brähmaëa* and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel.

PURPORT

A series of opposites is set forth here—namely the high-class *brähmaëa* and the low-class aborigine, the thief who steals from respectable persons and the respecter of brahminical culture who gives charity to *brähmaëas*, the all-powerful sun and the insignificant spark, and finally the kind and the cruel. Ordinarily, the ability to distinguish between such opposites qualifies one as intelligent. How, then, can the Lord state that ignoring such obvious differences establishes one as a wise man? The answer is given by the words *mad-bhāvena*: a wise person sees the Supreme Personality of Godhead within everything. Therefore, although externally perceiving and dealing with the varieties of material situations, a wise man is more impressed by and concerned with the overwhelming unity of all existence, which is based on the presence of the Supreme Lord within everything. As explained here, a truly wise person is not limited to superficial material discrimination.

TEXT 15

nare"SvaBaI°NAM maà"AvaM
pauMs\$aAe BaAvayataAe'icar"Ata,
s\$paDaARs\$aUyaAitar"s\$k(Ar"A:
s\$aAh"ÆÿAr"A ivayainta ih"

*nareñv abhékñëaà mad-bhávaà
puàso bhāvayato 'cirāt
spardhäsüyā-tiraskārāu
sāhaì kārā viyanti hi*

WORD-FOR-WORD MEANINGS

nareñu—in all persons; *abhékñëam*—constantly; *mat-bhāvam*—the personal presence of Me; *puàsaù*—of the person; *bhāvayataù*—who is meditating upon; *acirāt*—quickly; *spardhā*—the tendency to feel rivalry (against equals); *asüyā*—envy (of superiors); *tiraskārāu*—and abuse (of inferiors); *sa*—along with; *ahaì kārāu*—false ego; *viyanti*—they disappear; *hi*—indeed.

TRANSLATION

For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with false ego, are very quickly destroyed.

PURPORT

We conditioned souls tend to feel rivalry toward our equals, envy toward our superior, and the desire to belittle our subordinates. These contaminated propensities, along with their very basis, false ego, can be quickly vanquished by meditating upon the Supreme Personality of Godhead within every living being.

TEXT 16

*ivas\$a{jya smayamaAnaAna, svaAna,
ä{"zAM ~alx"AM ca dE"ih"k(Lma,
'aNAmaeÚ"Nx"vaàU"maAva,
@AìcaANx"AlagAAeKar"ma,*

visâjya smayamānān svān

*dâçaà vrèòäà ca daihikém
praëamed daëòa-vad bhümäv
ä-çva-cäëòäla-go-kharam*

WORD-FOR-WORD MEANINGS

visâjya—giving up; *smayamänän*—who are laughing; *svän*—one's own friends; *dâçam*—the outlook; *vrèòäm*—the embarrassment; *ca*—and; *daihikém*—of the bodily conception; *praëamet*—one should offer obeisances; *daëòa-vat*—falling down like a rod; *bhümau*—upon the ground; *ä*—even; *çva*—to the dogs; *cäëòäla*—outcastes; *go*—cows; *kharam*—and asses.

TRANSLATION

Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all—even the dogs, outcastes, cows and asses—falling flat upon the ground like a rod.

PURPORT

One should practice seeing the Supreme Personality of Godhead within all creatures. Çré Caitanya Mahāprabhu advised all devotees to consider themselves lower than a blade of grass and to be more tolerant than a tree. In such a humble position, one will not be disturbed in the prosecution of pure devotional service to the Lord. A devotee does not foolishly think that a cow or an ass is God, but rather the devotee sees the Supreme Lord within all creatures, and on this higher, spiritual plane he does not discriminate.

TEXT 17

*yaAvats\$avaeRSau BaUtaeSau
maà"AvaAe naAepajaAyatae
taAvade"vamaupaAs\$alta*

vaAx.~mana:k(Ayava{iÔaiBa:

yävat sarveñu bhüteñu
mad-bhävo nopajāyate
tävad evam upāsēta
vāi -manaù-kāya-vāttibhiù

WORD-FOR-WORD MEANINGS

yävat—as long as; *sarveñu*—in all; *bhüteñu*—living entities; *mat-bhāvaù*—the vision of My presence; *na upajāyate*—does not fully develop; *tävat*—for that long; *evam*—in this way; *upāsēta*—one must worship; *vāk*—of his speech; *manaù*—mind; *kāya*—and body; *vāttibhiù*—by the functions.

TRANSLATION

Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the activities of his speech, mind and body.

PURPORT

Until one fully realizes the Supreme Lord within all beings, he should continue the process of offering obeisances to all creatures. Although one may not be able to actually fall on the ground before all creatures, at least within his mind or by his words one should offer respect to all living beings. This will accelerate the devotee's self-realization.

TEXT 18

s\$ava< "aöAtmakM(tasya
ivaâyaAtmamanalSayaA
pair"pazyaaupar"maeta,

s\$avaRtaAe mauwtas\$amZaya:

*sarvaà brahmätmakaà tasya
vidyayätma-manéñayä
paripaçyann uparamet
sarvato mukta-saàçayaù*

WORD-FOR-WORD MEANINGS

sarvam—everything; *brahma-ätmakam*—based on the Absolute Truth; *tasya*—for him; *vidyayä*—by transcendental knowledge; *ätma-manéñayä*—by realization of the Supreme Soul; *paripaçyan*—seeing everywhere; *uparamet*—he should desist from material activities; *sarvataù*—in all cases; *mukta-saàçayaù*—freed from doubts.

TRANSLATION

By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities.

TEXT 19

@yaM ih" s\$avaRk(lpaAnaAM
s\$a'alcalnaAe mataAe mama
maà"Ava: s\$avaRBaUtaeSau
manaAevaAfk(Ayava{iÔaiBa:

*ayaà hi sarva-kalpänäà
sadhrecéno mato mama
mad-bhávaù sarva-bhüteñu
mano-väk-käya-vättibhiù*

WORD-FOR-WORD MEANINGS

ayam—this; *hi*—indeed; *sarva*—of all; *kalpänäm*—processes;

sadhrécénaù—the most appropriate; *mataù*—is considered; *mama*—by Me; *mat-bhávaù*—seeing Me; *sarva-bhüteñu*—within all living entities; *manaù-väk-käya-vättibhiù*—by the functions of one's mind, words and body.

TRANSLATION

Indeed, I consider this process—using one's mind, words and bodily functions for realizing Me within all living beings—to be the best possible method of spiritual enlightenment.

TEXT 20

na ÷ËÿAepa,(mae DvaMs\$aAe
maÜ"maRsyaAeÜ"vaANvaipa
mayaA vyavais\$aata: s\$amyax.~
inagAuRNAtvaAd"naAizASa:

*na hy aì gopakrame dhvaàso
mad-dharmasyoddhaväëv api
mayä vyavasitaù samyaì
nirguëatväd anäçïñaù*

WORD-FOR-WORD MEANINGS

na—there is not; *hi*—indeed; *aì ga*—My dear Uddhava; *upakrame*—in the attempt; *dhvaàsaù*—destruction; *mat-dharmasya*—of My devotional service; *uddhava*—My dear Uddhava; *aëu*—the slightest; *api*—even; *mayä*—by Me; *vyavasitaù*—established; *samyak*—perfectly; *nirguëa-tvät*—because of its being transcendental; *anäçïñaù*—having no ulterior motive.

TRANSLATION

My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material

motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.

PURPORT

Although great sages and authorities have established various methods of human progress, the Supreme Lord Himself has introduced the system of *bhakti-yoga*, wherein one directly takes shelter of the Lord in loving service. One who serves the Lord without personal motivation can never be defeated in his progress and will certainly go back home, back to Godhead, in the near future.

TEXT 21

yaAe yaAe maiya pare" DamaR:
k(lpyatae inaSP(laAya caeta,
tad"AyaAs\$aAe inar"TaR: syaAä,"
BayaAde"ir"va s\$aÔama

*yo yo mayi pare dharmaù
kalpyate niñphaläya cet
tad-äyāso nirarthaù syäd
bhayäder iva sattama*

WORD-FOR-WORD MEANINGS

yaù, yaù—whatever; *mayi*—unto Me; *pare*—the Supreme; *dharmaù*—is religion; *kalpyate*—tends; *niñphaläya*—toward becoming free from the result of material work; *cet*—if; *tat*—of that; *äyāsaù*—the endeavor; *nirarthaù*—futile; *syät*—may be; *bhaya-ädeù*—of fear and so on; *iva*—as; *sat-tama*—O best of saintly persons.

TRANSLATION

O Uddhava, greatest of saints, in a dangerous situation an ordinary person

cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion.

PURPORT

Even the most insignificant activity, when offered to the Supreme Lord without personal desire, can elevate one to the perfection of spiritual life. Actually, Lord Kāñëa always protects and maintains His devotee. But if a devotee cries to the Lord for protection or maintenance, desiring to continue his devotional service unimpeded, Lord Kāñëa accepts such apparently unnecessary appeals to be the highest religious process.

TEXT 22

WSaA bauiÜ"mataAM bauiÜ"r,"
manalSaA ca manaliSaNAma,
yats\$atyamana{taenaeh"
matyaeRnaA«aAeita maAma{tama,

*eñä buddhimatäà buddhir
manéñä ca manéñiëäm
yat satyam anâteneha
martyenâpnoti māmâtam*

WORD-FOR-WORD MEANINGS

eñä—this; *buddhi-matām*—of the intelligent; *buddhiü*—the intelligence; *manéñä*—the cleverness; *ca*—and; *manéñiëäm*—of the clever; *yat*—which; *satyam*—the real; *anâtena*—by the false; *iha*—in this life; *martyena*—by the mortal; *âpnoti*—obtains; *mä*—Me; *amâtam*—the immortal.

TRANSLATION

This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality.

PURPORT

As described in this chapter, one who desires personal prestige in the Lord's service cannot be considered intelligent and clever. Similarly, one who is anxious to become a sophisticated transcendental philosopher is not the most intelligent. Nor is one who is expert in accumulating money. The Lord here states that the most intelligent and clever person is the devotee who offers his temporary, illusory material body and possessions to Him with love and without personal motivation. The devotee thus obtains the eternal Absolute Truth. In other words, real intelligence is to actually surrender to Lord Kāñëa, without personal desire or duplicity. That is the Lord's opinion.

TEXT 23

WSa tae'iBaih"ta: k{(tµaAe
"aövaAd"sya s\$alÿh":
s\$amaAs\$avyaAs\$aivaiDanaA
de"vaAnaAmaipa äu"gARma:

*eña te 'bhihitaù kâtsno
brahma-vädasya saì grahaù
samäsa-vyäsa-vidhinä
devänäm api durgamaù*

WORD-FOR-WORD MEANINGS

eñaù—this; *te*—unto you; *abhihitaù*—has been described; *kâtsnaù*—completely; *brahma-vädasya*—of the science of the Absolute Truth; *saì grahaù*—the survey; *samäsa*—in brief; *vyäsa*—in detail; *vidhinä*—by both means; *devänäm*—for the demigods; *api*—even; *durgamaù*—inaccessible.

TRANSLATION

Thus have I related to you—both in brief and in detail—a complete survey of the science of the Absolute Truth. Even for the demigods, this science is very difficult to comprehend.

PURPORT

The word *devānām* indicates those living beings in the mode of goodness (such as demigods, saints and pious philosophers) who nevertheless cannot understand the Absolute Truth because they lack full surrender to the Personality of Godhead.

TEXT 24

@BaI°NAzAstae gAid"taM
ÁaAnaM ivas\$paí"yauí·(mata,
Wtaiã"ÁaAya maucyaeta
pauç&SaAe naí"s\$aMzAya:

*abhékñēaças te gaditaà
jī ānaà vispañña-yuktimat
etat vijī āya mucyeta
puruño nañña-saàçayaù*

WORD-FOR-WORD MEANINGS

abhékñēaçaù—repeatedly; *te*—to you; *gaditam*—spoken;
jī ānam—knowledge; *vispañña*—clear; *yukti*—logical arguments;
mat—having; *etat*—this; *vijī āya*—properly understanding; *mucyeta*—will become liberated; *puruñaù*—a person; *nañña*—destroyed; *saàçayaù*—his doubts.

TRANSLATION

I have repeatedly spoken this knowledge to you with clear reasoning.
Anyone who properly understands it will become free from all doubts and
attain liberation.

TEXT 25

s\$auivaiva·M(tava ‘a´aM
mayaEtat"ipa DaAr"yaeta,
s\$anaAtanaM “aögAu÷M
parM" “aöAiDagAcC\$ita

*su-viviktaà tava praçnaà
mayaitad api dhārayet
sanātanaà brahma-guhyāà
paraà brahmādhigacchati*

WORD-FOR-WORD MEANINGS

sa-viviktam—clearly elucidated; *tava*—your; *praçnam*—question; *mayä*—by Me; *etat*—this; *api*—even; *dhārayet*—fixes his attention upon; *sanātanam*—eternal; *brahma-guhyam*—secret of the Vedas; *param*—supreme; *brahma*—the Absolute Truth; *adhigacchati*—he attains.

TRANSLATION

Anyone who fixes his attention on these clear answers to your questions
will attain to the eternal, confidential goal of the Vedas—the Supreme
Absolute Truth.

TEXT 26

ya Wtanmama Ba·e(Sau
s\$am‘ad"âAts\$aupauSk(lama,
tasyaAhM" “aöd"Ayasya

d"d"AmyaAtmaAnamaAtmanaA

*ya etan mama bhakteñu
sampradadyät su-puñkalam
tasyähaà brahma-däyasya
dadämy ätmānam ätmanä*

WORD-FOR-WORD MEANINGS

*yaù—*who; *etat—*this; *mama—*My; *bhakteñu—*among the devotees; *sampradadyät—*instructs; *su-puñkalam—*liberally; *tasya—*to him; *aham—I*; *brahma-däyasya—*to the person who is the bestower of knowledge of the Absolute; *dadämi—I* give; *ätmānam—*Myself; *ätmanä—*by Myself.

TRANSLATION

One who liberally disseminates this knowledge among My devotees is the bestower of the Absolute Truth, and to him I give My very own self.

TEXT 27

*ya Wtats\$amaDalyalta
paivaḥaM par"maM zAuica
s\$a paUyaetaAh"r"h"maA<
ÁaAnad"lpaena d"zARyana,*

*ya etat samadhéyēta
pavitraà paramaà çuci
sa püyetähar ahar mää
ji äna-dépena darçayan*

WORD-FOR-WORD MEANINGS

*yaù—*who; *etat—*this; *samadhéyēta—*recites loudly; *pavitrām—*the purifying agent; *paramam—*supreme; *çuci—*clear and transparent; *saù—*he; *püyeta—*becomes purified; *ahaù ahaù—*day after day; *mām—*Me;

jī āna-dēpena—with the lamp of knowledge; *darçayan*—exhibiting.

TRANSLATION

He who loudly recites this supreme knowledge, which is the most lucid and purifying, becomes purified day by day, for he reveals Me to others with the lamp of transcendental knowledge.

TEXT 28

ya WtacC)\$Ü"yaA inatyama,
@vyafa: Za{NAuyaA^aar":
maiya Bai·M(par"AM ku(vaRna,
k(maRiBanaR s\$a baDyatae

*ya etac chraddhayä nityam
avyagraù çäëuyän naraù
mayi bhaktià paräà kurvan
karmabhir na sa badhyate*

WORD-FOR-WORD MEANINGS

yaù—who; *etat*—this; *çraddhayä*—with faith; *nityam*—regularly; *avyagraù*—free from distraction; *çäëuyät*—listens; *naraù*—a person; *mayi*—to Me; *bhaktim*—devotional service; *paräm*—transcendental; *kurvan*—performing; *karmabhiù*—by fruitive actions; *na*—not; *saù*—he; *badhyate*—becomes bound up.

TRANSLATION

Anyone who regularly listens to this knowledge with faith and attention, all the while engaging in My pure devotional service, will never become bound by the reactions of material work.

TEXT 29

@pyauÜ"va tvayaA "aö
s\$akae s\$amavaDaAir"tama,
@ipa tae ivagAtaAe maAeh":
zAAek(êAs\$aAE manaAeBava:

*apy uddhava tvayā brahma
sakhe samavadhāritam
api te vigato mohaù
çokaç cäsau mano-bhavaù*

WORD-FOR-WORD MEANINGS

api—whether; *uddhava*—O Uddhava; *tvayā*—by you; *brahma*—spiritual knowledge; *sakhe*—O friend; *samavadhāritam*—sufficiently understood; *api*—whether; *te*—your; *vigataù*—is removed; *mohaù*—the illusion; *çokaù*—lamentation; *ca*—and; *asau*—this; *manaù-bhavaù*—born of your mind.

TRANSLATION

My dear friend Uddhava, have you now completely understood this transcendental knowledge? Are the confusion and lamentation that arose in your mind now dispelled?

PURPORT

Çré Uddhava had been bewildered by considering manifestations of Lord Kāñëa's own potency to be separate from Him. Uddhava's lamentation arose because he thought himself separated from Lord Kāñëa. Actually, Çré Uddhava is an eternally liberated soul, but the Lord placed him in bewilderment and lamentation so that this supreme knowledge of the *Uddhava-géta* could be spoken. Lord Kāñëa's question here indicates that if Uddhava had not perfectly understood this knowledge, Lord Kāñëa would have explained the same thing again. According to Çréla Viçvanātha Cakravarté Öhäkura, since Çré Uddhava is the intimate friend of Lord

Kāñëa, the Lord's question here was in a friendly, playful spirit. The Lord was well aware of Uddhava's complete enlightenment in Kāñëa consciousness.

TEXT 30

naEtaÔvayaA d"AimBak(Aya
naAistak(Aya zAQ&Aya ca
@zAu™aUSaAer"Ba·(Aya
äu"ivaRnaltaAya d"lyataAma,

*naitat tvayä dāmbhikāya
nāstikāya çāḥāya ca
açuçrūñor abhaktāya
durvinētāya dēyatām*

WORD-FOR-WORD MEANINGS

na—not; *etat*—this; *tvayä*—by you; *dāmbhikāya*—to a hypocrite; *nāstikāya*—to an atheist; *çāḥāya*—to a cheat; *ca*—and; *açuçrūñor*—to one who does not listen with faith; *abhaktāya*—to a nondevotee; *durvinētāya*—to one who is not humbly submissive; *dēyatām*—should be given.

TRANSLATION

You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

TEXT 31

WtaEd"AeR\$SaEivaRh"lnaAya
“aöNyaAya i‘ayaAya ca
s\$SaADavae zAucayae “aUyaÄä,”

Bai·(: syaAcC^\$%"yaAeiSataAma,

*etair doñair vihenāya
brahmaëyāya priyāya ca
sādhave çucaye brüyād
bhaktiù syāc chüdra-yoñitām*

WORD-FOR-WORD MEANINGS

etaiù—of these; *doñaiù*—faulty qualities; *vihenāya*—to the person who is devoid; *brahmaëyāya*—to one dedicated to the welfare of the *brāhmaëas*; *priyāya*—kindly disposed; *ca*—and; *sādhave*—saintly; *çucaye*—pure; *brüyāt*—one should speak; *bhaktiù*—devotion; *syāt*—if it is present; *çüdra*—of the common workers; *yoñitām*—and women.

TRANSLATION

This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the *brāhmaëas*, and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, they are also to be accepted as qualified hearers.

TEXT 32

naEtaiã"ÁaAya ijaÁaAs\$aAer,"
ÁaAtavyamavaizASyatae
paltvaA palyaUSamama{taM
paAtavyaM naAvaizASyatae

*naitad vijī āya jījī āsor
jī ātavyam avaçīṇyate
pétvā péyūñam amātaà
pātavyaà nāvaçīṇyate*

WORD-FOR-WORD MEANINGS

na—not; *etat*—this; *viji äya*—fully understanding; *jiji äsoù*—of the inquisitive person; *ji ätavyam*—matter to be understood; *avaçin̄yate*—remains; *pétvā*—having drunk; *péyüñam*—palatable; *amâtam*—nectarean beverage; *pätavyam*—to be drunk; *na*—nothing; *avaçin̄yate*—remains.

TRANSLATION

When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk the most palatable nectar cannot remain thirsty.

TEXT 33

ÁaAnae k(maRiNA yaAegAe ca
vaAtaARyaAM d"Nx"DaAr"NAe
yaAvaAnaTaAeR na{NAAM taAta
taAvaAMstae'hM" catauivaRDa:

ji äne karmaëi yoge ca
värtäyää à daëòà-dhāraëe
yävān artho nãëää à tātā
tävääs te 'ha à catur-vidhaù

WORD-FOR-WORD MEANINGS

ji äne—in the process of knowledge; *karmaëi*—in fruitive work; *yoge*—in mystic *yoga*; *ca*—and; *värtäyām*—in ordinary business; *daëòà-dhāraëe*—in political rule; *yävān*—whatever; *arthau*—accomplishment; *nãëām*—of men; *tātā*—My dear Uddhava; *tävān*—that much; *te*—to you; *aham*—I; *catuù-vidhaù*—fourfold (i.e., the fourfold goals of human life: religiosity, economic development, sense gratification and liberation).

TRANSLATION

Through analytic knowledge, ritualistic work, mystic *yoga*, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me.

PURPORT

Lord Kāñëa is the basis of all that exists, and one who takes exclusive shelter of the Lord never suffers any loss whatsoever for his intelligent decision to surrender to Kāñëa.

TEXT 34

matyAeR yad"A tya·(s\$amastak(maAR
inavaeid"taAtmaA ivaicak(LiSaRtaAe mae
tad"Ama{tatvaM 'aitapaâmaAnaAe
mayaAtmaBaUyaAya ca k(lpatae vaE

*martyo yadä tyakta-samasta-karmä
niveditätmä vicikérñito me
tadämâtatvaà pratipadyamäno
mayätma-bhüyäya ca kalpate vai*

WORD-FOR-WORD MEANINGS

martyaù—a mortal; *yadä*—when; *tyakta*—having given up; *samasta*—all; *karmä*—his fruitive activities; *nivedita-ätmä*—having offered his very self; *vicikérñitaù*—desirous of doing something special; *me*—for Me; *tadä*—at that time; *amâtatvam*—immortality; *pratipadyamänaù*—in the process of attaining; *mayä*—with Me; *ätma-bhüyäya*—for equal opulence; *ca*—also; *kalpate*—he becomes qualified; *vai*—indeed.

TRANSLATION

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

TEXT 35

™alzAuk(ovaAca
s\$a WvamaAd"izARtayaAegAmaAgARs\$a,
tad"AeÔama:ëAek(vacaAe inazAmya
baÜ"AÃaila: 'altyupaç&Ü"k(NQ&Ae
na ik(iÂaäU"cae'™aupair"plautaA°a:

çré-çuka uvāca
sa evam ādarçita-yoga-mārgas
tadottamaùçloka-vaco niçamya
baddhāi jaliù prēty-uparuddha-kaëöho
na kii'cid üce 'çru-pariplutākñau

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *saù*—he (Uddhava); *evam*—thus; *ādarçita*—shown; *yoga-mārgaù*—the path of yoga; *tadā*—then; *uttamaù-çloka*—of Lord Çré Kāñëa; *vacaù*—the words; *niçamya*—having heard; *baddha-ai'jaliù*—with hands folded in prayer; *prēti*—out of love; *uparuddha*—choked; *kaëöhaù*—his throat; *na kii'cit*—nothing; *üce*—he said; *açru*—with tears; *paripluta*—overflowing; *akñau*—his eyes.

TRANSLATION

Çukadeva Gosvāmé said: Hearing these words spoken by Lord Kāñëa, and having thus been shown the entire path of yoga, Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed

with tears; so he could say nothing.

TEXT 36

ivaí"Bya icaÔaM 'aNayaAvaGaUNA<
DaEyaerNA r"Ajana, baò"manyamaAna:
k{(taAÃaila: 'aAh" yaäu""avalrM"
zAISNAAR s\$pa{zAMsta»ar"NAAr"ivand"ma,

*viñõabhya cittaà praëayävaghürëaà
dhairyeëa rājan bahu-manyamānaù
kâtäi jaliù prāha yadu-pravéraà
çérñëä spāçaàs tac-caraëäravindam*

WORD-FOR-WORD MEANINGS

viñõabhya—restraining; *cittam*—his mind; *praëaya*—with love;
avaghürëam—completely agitated; *dhairyeëa*—with steadfastness; *rājan*—O
King; *bahu-manyamānaù*—feeling grateful; *kāta-ai jaliù*—his hands folded;
prāha—he spoke; *yadu-pravéram*—to the greatest hero of the Yadus;
çérñëä—with his head; *spācan*—touching; *tat*—His;
caraëa-aravindam—lotus feet.

TRANSLATION

Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Kāñëa, the greatest hero of the Yadu dynasty. My dear King Parëkñit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.

PURPORT

According to Çréla Jéva Gosvämé, the fear of separation from Lord Kāñëa was continually entering the mind of Çré Uddhava, and thus he tried to maintain his enthusiasm by remembering the Lord's great kindness upon

him. He steadied his mind with feelings of gratitude toward the Lord.

TEXT 37

™aloÜ"va ovaAca
iva%"AivataAe maAeh"mah"AnDak(Ar"Ae
ya @Ai™ataAe mae tava s\$aiªaDaAnaAta,
ivaBaAvas\$aAe: ikM(nau s\$amalpagAsya
zAltaM tamaAe Bal: 'aBavantyajaAâ

*çré-uddhava uvāca
vidrāvito moha-mahāndhakāro
ya ācṛito me tava sannidhānāt
vibhāvasoḥ kiṁ nu samēpa-gasya
çētaṁ tamo bhēu prabhavanti ajādyā*

WORD-FOR-WORD MEANINGS

çré-uddhavaḥ uvāca—Çré Uddhava said; *vidrāvitaḥ*—is driven away; *moha*—of delusion; *mahā-andhakāraḥ*—the great darkness; *yaḥ*—which; *ācṛitaḥ*—was taken shelter of; *me*—by me; *tava*—Your; *sannidhānāt*—by the presence; *vibhāvasoḥ*—of the sun; *kim*—what; *nu*—indeed; *samēpa-gasya*—for one who has come into the proximity; *çētam*—cold; *tamaḥ*—darkness; *bhēu*—fear; *prabhavanti*—have power; *aja*—O unborn; *adya*—O primeval Lord.

TRANSLATION

Çré Uddhava said: O unborn, primeval Lord, although I had fallen into the great darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

PURPORT

Although Çré Uddhava feared separation from the Supreme Personality of Godhead, Lord Kâñëa, he now understands that in a fundamental sense the Lord is everything. Kâñëa consciousness can never be threatened or diminished for one who has taken full shelter of the lotus feet of the Lord.

TEXT 38

‘atyaipaRtaAe mae BavataAnauk(impanaA
Ba{tyaAya ivaÁaAnamaya: ‘ad"lpa:
ih"tvaA k{(taÁastava paAd"maUlaM
k(Ae'nyaM s\$amalyaAcC\$r"NAM tvad"lyama,

*pratyarpito me bhavatānukampinā
bhātyāya vijī āna-mayaù pradēpaù
hitvā kâta-jī as tava pāda-mūlaà
ko 'nyaà saméyāc charaëaà tvadéyam*

WORD-FOR-WORD MEANINGS

pratyarpitaù—offered in return; *me*—to me; *bhavatā*—by Your good self; *anukampinā*—who is merciful; *bhātyāya*—to Your servant; *vijī āna-mayaù*—of transcendental knowledge; *pradēpaù*—the torchlight; *hitvā*—giving up; *kâta-jī aù*—who is grateful; *tava*—Your; *pāda-mūlam*—the sole of the lotus feet; *kaù*—who; *anyam*—to another; *saméyāt*—can go; *çaraëam*—for shelter; *tvadéyam*—Your.

TRANSLATION

In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?

TEXT 39

va{fNAê mae s\$auä{"X#: µaeh"paAzAAe
d"AzAAhR"va{SNyanDak(s\$aAtvataeSau
'as\$aAir"ta: s\$a{î"ivava{Ü"yae tvayaA
svamaAyayaA ÷Atmas\$aubaAeDahe"itanaA

*vâkëaça me su-dâôhaù sneha-päço
däçarha-vânëy-andhaka-sätvateñu
prasäritaù sâñöi-vivâddhaye tvayä
sva-mäyayä hy ätma-subodha-hetinä*

WORD-FOR-WORD MEANINGS

vâkëaù—cut off; *ca*—and; *me*—my; *su-dâôhaù*—very firm;
sneha-päçaù—binding rope of affection;
däçarha-vânëi-andhaka-sätvateñu—for the Däçarhas, Vâñëis, Andhakas and
Sätvatas; *prasäritaù*—cast; *sâñöi*—of Your creation; *vivâddhaye*—for the
increase; *tvayä*—by You; *sva-mäyayä*—through Your illusory energy;
hi—indeed; *ätma*—of the soul; *su-bodha*—of proper knowledge; *hetinä*—by
the sword.

TRANSLATION

The firmly binding rope of my affection for the families of the Däçarhas, Vâñëis, Andhakas and Sätvatas—a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation—is now cut off by the weapon of transcendental knowledge of the self.

PURPORT

Although the members of the families mentioned in this verse are eternal associates of Lord Kâñëa and thus proper objects of affection, Çré Uddhava had regarded them as his personal relatives rather than simply as pure devotees of the Lord. Influenced by the Lord's illusory potency, Uddhava had desired the prosperity and victory of these dynasties. But now, by hearing Lord Kâñëa's instructions, he has again fixed his mind exclusively upon Lord Kâñëa, and thus he regards his so-called family members without

any mundane conception—as eternal servants of the Lord.

TEXT 40

namaAe'stau tae mah"AyaAeigAna,
'apa^aamanauzAAiDa maAma,
yaTaA tva»ar"NAAmBaAejae
r"ita: syaAd"napaAiyanal

*namo 'stu te mahā-yogin
prapannam anuṣādhi mām
yathā tvac-caraëāmbhoje
ratiù syād anapāyinē*

WORD-FOR-WORD MEANINGS

namaù astu—let me offer my obeisances; *te*—unto You; *mahā-yogin*—O greatest of mystics; *prapannam*—who am surrendered; *anuṣādhi*—please instruct; *mām*—me; *yathā*—how; *tvat*—Your; *caraëa-ambhoje*—at the lotus feet; *ratiù*—transcendental attraction; *syāt*—may be; *anapāyinē*—undeviating.

TRANSLATION

Obeisances unto You, O greatest of yogés. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet.

TEXTS 41-44

TMaIBagAvaAnauvaAca
gAcC\$AeÜ"va mayaAid"i"Ae
bad"yaARKyaM mamaATMamama,
taṭa matpaAd"taITaAeR\$de"

µaAnaAepas\$ pazAR\$naE: zAuica:

wR°ayaAlak(nand"AyaA
ivaDaUtaAzAeSak(lmaSa:
vas\$aAnaAe valk(laAnyāËÿ
vanyaBaufs\$auKaina:s\$pa{h":

itaita°auãR"nã"maA‡aANAAM
s\$auzAlla: s\$aMyataein%o"ya:
zAAnta: s\$amaAih"taiDayaA
ÁaAnaivaÁaAnas\$aMyauta:

maÔaAe'nauizAi°ataM yaÔae
ivaiva·(manauBaAvayana,
mayyaAvaeizAtavaAifcaÔaAe
maÜ"maRinar"taAe Bava
@ita~ajya gAtalista˘aAe
maAmaeSyais\$a tata: par"ma,

*çré-bhagavān uvāca
gacchoddhava mayādīñōo
badary-ākhyāà mamāçramam
tatra mat-pāda-térthode
snānopasparçanaiù çuciù*

*ékñayālananandāyā
vidhütāçeña-kalmañaù
vasāno valkalāny aì ga
vanya-bhuk sukha-niùspāhaù*

*titikñur dvandva-mātrāëäà
suçēlaù saàyatendriyaù
çāntaù samāhita-dhiyā
jī āna-vijī āna-saàyutaù*

*matto 'nuçikñitaà yat te
viviktam anubhāvayan*

mayy äveçita-väk-citto
mad-dharma-nirato bhava
ativrajya gatés tisro
mäm eñyasi tataù param

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—the Supreme Personality of Godhead said; *gaccha*—please go; *uddhava*—O Uddhava; *mayä*—by Me; *ädiññau*—ordered; *badarë-äkhyam*—named Badarikä; *mama*—My; *äçramam*—to the hermitage; *tatra*—there; *mat-päda*—emanating from My feet; *tértha*—of the holy places; *ude*—in the water; *snäna*—by bathing; *upasparçanaiù*—and by touching for purification; *çuciù*—cleansed; *ékñayä*—by glancing; *alakanandäyäu*—upon the river Gaì gä; *vidhüta*—cleansed; *açeña*—of all; *kalmañaù*—sinful reactions; *vasänaù*—wearing; *valkaläni*—bark; *aì ga*—My dear Uddhava; *vanya*—fruits, nuts, roots, etc., of the forest; *bhuk*—eating; *sukha*—happy; *niùspähaù*—and free from desire; *titikñuù*—tolerant; *dvandva-mätrëäm*—of all dualities; *su-çëlaù*—exhibiting saintly character; *saàyata-indriyaù*—with controlled senses; *çäntaù*—peaceful; *samähita*—perfectly concentrated; *dhiyä*—with intelligence; *jì äna*—with knowledge; *vijì äna*—and realization; *saàyutaù*—endowed; *mattaù*—from Me; *anuçikñitam*—learned; *yat*—that which; *te*—by you; *viviktam*—ascertained with discrimination; *anubhävayan*—thoroughly meditating upon; *mayi*—in Me; *äveçita*—absorbed; *väk*—your words; *cittaù*—and mind; *mat-dharma*—My transcendental qualities; *nirataù*—constantly endeavoring to realize; *bhava*—be thus situated; *ativrajya*—crossing beyond; *gateù*—the destinations of material nature; *tisraù*—three; *mäm*—unto Me; *eñyasi*—you will come; *tataù param*—thereafter.

TRANSLATION

The Supreme Personality of Godhead said: My dear Uddhava, take My order and go to My äçrama called Badarikä. Purify yourself by both touching and also bathing in the holy waters there, which have emanated from My

lotus feet. Rid yourself of all sinful reactions with the sight of the sacred Alakanandä River. Dress yourself in bark and eat whatever is naturally available in the forest. Thus you should remain content and free from desire, tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with transcendental knowledge and realization. With fixed attention, meditate constantly upon these instructions I have imparted to you and assimilate their essence. Fix your words and thoughts upon Me, and always endeavor to increase your realization of My transcendental qualities. In this way you will cross beyond the destinations of the three modes of nature and finally come back to Me.

TEXT 45

™alZauk(ovaAca
 s\$a Wvamau·(Ae h"ir"maeDas\$aAeÜ"va:
 'ad"i°aNAM taM pair"s\$a{tya paAd"yaAe:
 izAr"Ae inaDaAyaA™auk(laAiBar"A%oR"Dalr,"
 nyaiSaÂad"ã"nã"par"Ae'pyapa,(mae

çré-çuka uvāca
sa evam ukto hari-medhasoddhavaù
pradakñiëaà taà parisātya pādayoù
çiro nidhāyāçru-kalābhir ārdra-dhēr
nyañii' cat advandva-paro 'py apakrame

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *saù*—he; *evam*—thus; *uktaù*—addressed; *hari-medhasā*—by the Supreme Lord, whose intelligence takes away the misery of material life; *uddhavaù*—Uddhava; *pradakñiëam*—facing with his right side; *tam*—Him; *parisātya*—circumambulating; *pādayoù*—at the two feet; *çiraù*—his head; *nidhāya*—placing; *açru-kalābhiù*—with the teardrops; *ārdra*—melted; *dheù*—whose heart; *nyañii' cat*—he drenched; *advandva-paraù*—uninvolved in material dualities; *api*—although; *apakrame*—at the time of leaving.

TRANSLATION

Çukadeva Gosvämé said: Thus addressed by Lord Kåñëa, whose intelligence destroys all the suffering of material life, Çré Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Although Uddhava was free from the influence of all material dualities, his heart was breaking, and at this time of departure he drenched the Lord's lotus feet with his tears.

TEXT 46

s\$auäu"styajapaeh"ivayaAegAk(Atar"Ae
na zA;u(vaMstaM pair"h"AtaumaAtaur":
k{(cC)M\$ yayaAE maUDaRina Bata{RpaAäu"ke(
iba"aamas\$k{(tya yayaAE pauna: pauna:

su-dustyaja-sneha-viyoga-kätaro
na çaknuvaàs taà parihätum äturaù
kâcchraà yayau mürdhani bhartâ-päduke
bibhran namaskâtya yayau punaù punaù

WORD-FOR-WORD MEANINGS

su-dustyaja—impossible to give up; *sneha*—(from Him) in whom he had reposed such affection; *viyoga*—because of separation; *kätaraù*—beside himself; *na çaknuvan*—being incapable; *tam*—Him; *parihätum*—to abandon; *äturaù*—overwhelmed; *kâcchram yayau*—he experienced great pain; *mürdhani*—upon his head; *bhartâ*—of his master; *päduke*—the slippers; *bibhran*—carrying; *namaskâtya*—bowing down to offer obeisances; *yayau*—he went away; *punaù punaù*—again and again.

TRANSLATION

Greatly fearing separation from Him for whom he felt such indestructible affection, Uddhava was distraught, and he could not give up the Lord's

company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the slippers of his master upon his head, and departed.

PURPORT

According to the *Çrémad-Bhāgavatam* (3.4.5), while Uddhava was enroute to Badarikāçrama he heard about the Lord's journey to Prabhāsa. Turning back and following Lord Kāñëa from behind, he saw the Lord alone just after the withdrawal of the Yadu dynasty. After being again mercifully instructed by the Personality of Godhead (along with Maitreya, who had just arrived), Uddhava felt his knowledge of the truth reawaken, and then, by the order of the Lord, he went on his way.

TEXT 47

tatastamantaôR\$id" s\$ai^aavaezya
gAtaAe mah"ABaAgAvataAe ivazAAlaAma,
yaTaAepaid"í"AM jagAde"k(banDaunaA
tapa: s\$amaAsTaAya h"re"r"gAAÕ"itama,

*tatas tam antar hâdi sanniveçya
gato mahâ-bhāgavato viçālām
yathopadiññā jagad-eka-bandhunā
tapaù samāsthāya harer agād gatim*

WORD-FOR-WORD MEANINGS

tataù—then; *tam*—Him; *antaù*—within; *hâdi*—his mind; *sanniveçya*—placing; *gataù*—going; *mahâ-bhāgavataù*—the great devotee; *viçālām*—to Badarikāçrama; *yathâ*—as; *upadiññām*—described; *jagat*—of the universe; *eka*—by the only; *bandhunā*—friend; *tapaù*—austerities; *samāsthāya*—properly executing; *hareù*—of the Supreme Lord; *agât*—he attained; *gatim*—the destination.

TRANSLATION

Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāçrama. By engaging there in austerities, he attained to the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kāñëa Himself.

PURPORT

Çré Uddhava returned to Dvārakā in the spiritual sky, according to Çréla Viçvanātha Cakravarté Ōhākura.

TEXT 48

ya Wtad"Anand"s\$amau"%o"s\$amBa{taM
ÁaAnaAma{taM BaAgAvataAya BaAiSatama,
k{(SNAena yaAegAeir"s\$aeivataAx.~i,,aNAA
s\$acC)\$Ü"yaAs\$aevyā jagAiā"maucyatae

*ya etad ānanda-samudra-sambhātaḥ
ji' ānāmātaḥ bhāgavatāya bhāñitam
kāñëena yogeçvara-sevitāi ghriëā
sac-çraddhayāsevyā jagat vimucyate*

WORD-FOR-WORD MEANINGS

yaù—anyone who; *etat*—this; *ānanda*—of ecstasy; *samudra*—ocean; *sambhātam*—collected; *ji' āna*—of knowledge; *amātam*—the nectar; *bhāgavatāya*—to His devotee; *bhāñitam*—spoken; *kāñëena*—by Kāñëa; *yoga-éçvara*—by the masters of yoga; *sevita*—served; *aì ghriëā*—whose lotus feet; *sat*—true; *çraddhayā*—with faith; *āsevyā*—rendering service; *jagat*—the whole world; *vimucyate*—becomes liberated.

TRANSLATION

Thus Lord Kāñëa, whose lotus feet are served by all great yoga masters, spoke to His devotee this nectarean knowledge, which comprises the entire ocean of spiritual bliss. Anyone within this universe who receives this narration with great faith is assured of liberation.

TEXT 49

BavaBayamapah"ntauM ÁaAnaivaÁaAnas\$ArM"
inagAmak{(äu"pajacœe" Ba{"Ëÿvaãe"d"s\$Ar"ma,
@ma{tamaud"iDataêApaAyayaà{"tyavagAARna,
pauç&Sama{SaBamaAâM k{(SNAs\$aMÁaM nataAe'isma

*bhava-bhayam apahantuà jì äna-vijì äna-säraà
nigama-kâd upajahre bhâi ga-vad veda-säram
amâtam udadhitaç cäpäyayad bhâtya-vargän
puruñam âñabham ädyaà kâñëa-saàjì aà nato 'smi*

WORD-FOR-WORD MEANINGS

bhava—of material life; *bhayam*—the fear; *apahantum*—in order to take away; *jì äna-vijì äna*—of knowledge and self-realization; *säram*—the essence; *nigama*—of the *Vedas*; *kât*—the author; *upajahre*—delivered; *bhâi ga-vat*—like a bee; *veda-säram*—the essential meaning of the *Vedas*; *amâtam*—the nectar; *udadhitaù*—from the ocean; *ca*—and; *apäyayat*—made to drink; *bhâtya-vargän*—His many devotees; *puruñam*—to the Supreme Personality of Godhead; *âñabham*—the greatest; *ädya*—the first of all beings; *kâñëa-saàjì am*—named Lord Kāñëa; *nataù*—bowed down; *asmi*—I am.

TRANSLATION

I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Çré Kāñëa. He is the author of the *Vedas*, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization.

Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

PURPORT

Just as a bee extracts nectar from a flower without harming the flower, Lord Çré Kāñëa extracts the essence of all Vedic knowledge without disturbing the elaborate system of Vedic advancement. In other words, Lord Çré Kāñëa establishes Himself as the goal of Vedic knowledge without destroying preliminary, inferior processes that may be applicable to grossly materialistic men. Çré Çukadeva Gosvāmé thus concludes by offering his obeisances to the spiritual master of the entire universe, Lord Çré Kāñëa.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Twenty-ninth Chapter, of the Çrémad-Bhāgavatam, entitled "Bhakti-yoga."

30. The Disappearance of the Yadu Dynasty

This chapter discusses the destruction of the Yadu dynasty in connection with the winding up of the pastimes of the Supreme Personality of Godhead.

After Çré Uddhava left for Badarikāçrama, Lord Çré Kāñëa, taking note of many bad omens, advised the Yādavas to abandon Dvārakā and go to Prabhāsa, on the bank of the Sarasvaté, to perform *svasty-ayana* and other rituals for counteracting bad fortune. They followed His advice and went to Prabhāsa. There they became absorbed in festivity, and by the illusory power of Lord Kāñëa they became intoxicated from drinking liquor. Thus losing their intelligence, they quarreled among themselves and began killing one another, until not a man was left alive.

Afterward, Çré Baladeva went to the shore of the ocean and by the mystic strength of *yoga* gave up His body. Seeing the disappearance of Baladeva, Lord Çré Kâñëa sat down silently upon the ground. Then a hunter named Jarä, mistaking the sole of the Lord's left foot for a deer, pierced it with an arrow. The hunter immediately understood his mistake and, falling at the feet of Lord Çré Kâñëa, begged to be punished. In reply Lord Kâñëa told the hunter that what he had done was actually according to His own desire. The Lord then sent the hunter to Vaikuëöha.

When Däruka, Kâñëa's charioteer, arrived on the scene and saw Lord Kâñëa in that condition, he began to lament. Kâñëa told him that he should go to Dvārakä, inform the residents about the annihilation of the Yadu dynasty, and advise them all to leave Dvārakä for Indraprastha. Däruka obediently carried out this order.

TEXT 1

™alr"AjaAevaAca
tataAe mah"ABaAgAvata
oÜ"vae inagARtae vanama,
ã"Ar"vatyaAM ik(mak(r"Aeä,"
BagAvaAna, BaUtaBaAvana:

çré-räjoväca
tato mahä-bhägavata
uddhave nirgate vanam
dväravatyäà kim akarod
bhagavän bhüta-bhävanaù

WORD-FOR-WORD MEANINGS

çré-räjä uväca—the king said; *tataù*—then; *mahä-bhägavate*—the great devotee; *uddhave*—Uddhava; *nirgate*—when he had gone; *vanam*—to the forest; *dväravatyäm*—in Dvārakä; *kim*—what; *akarot*—did; *bhagavän*—the Supreme Personality of Godhead; *bhüta*—of all living beings;

bhavanaù—the protector.

TRANSLATION

King Parékñit said: After the great devotee Uddhava left for the forest, what did the Supreme Personality of Godhead, the protector of all living beings, do in the city of Dvārakā?

PURPORT

Parékñit Mahārāja now inquires from Çukadeva Gosvāmé about the topic of Chapter One of this canto, namely the annihilation of the Yadu dynasty and Lord Kāñëa's return to the spiritual sky. Because Lord Kāñëa was playing the part of an ordinary member of the Yadu dynasty, He appeared to react to the curse of the *brähmaëas* by giving up His earthly pastimes. Lord Kāñëa cannot actually be cursed by anyone. Nārada Muni and the other sages who cursed the Yadu dynasty are eternal devotees of Lord Kāñëa and could hardly curse Him. Therefore, in giving up His pastimes and leaving the earth with the Yadu dynasty, Lord Kāñëa demonstrated His internal potency and personal will, since no one can challenge the supreme potency of the Personality of Godhead.

TEXT 2

“aözAApaAepas\$aMs\$a{ie"
svaku(lae yaAd"vaSaRBa:
'aeyas\$aI%M s\$avaR"naeḥaANAAM
tanauM s\$a k(Tamatyajata,

*brahma-çäpopasaàsäñöe
sva-kule yädavarñabhau
preyaséà sarva-neträëää
tanuà sa katham atyajat*

WORD-FOR-WORD MEANINGS

brahma-çäpa—by the curse of the *brähmaëas*; *upasaàsäñõe*—having been destroyed; *sva-kule*—His own family; *yädava-ânabhaù*—the chief of the Yadus; *preyasém*—most dear; *sarva-neträëäm*—to all eyes; *tanum*—the body; *saù*—He; *katham*—how; *atyajat*—gave up.

TRANSLATION

After His own dynasty met destruction from the curse of the *brähmaëas*, how could the best of the Yadus give up His body, the dearest object of all eyes?

PURPORT

In relation to this verse, Çréla Jéva Gosvämé explains that the Personality of Godhead never gives up His spiritual body, which is eternal, full of bliss and knowledge. The word *katham* therefore indicates "How is it possible?", meaning it is not actually possible for Lord Kânëa to give up His eternal form, which is *preyaséà sarva-neträëäm*, the most attractive object of pleasure for the eyes and all other senses.

TEXT 3

‘atyaA,(í]M" nayanamabalaA yaṭa laçaM na zAeku(:
k(NAARivaíM" na s\$ar"ita tataAe yats\$ataAmaAtmalaçama,
yacC)\$IvaARcaAM janayaita r"itaM ikM(nau maAnaM k(valnaAM
ä{"î"A ijaSNAAeyauRiDa r"TagAtaM ya»a tats\$aAmyamalyau:

pratyäkraññouà nayanam abalä yatra lagnaà na çekuù
karëäviññaà na sarati tato yat satäm ätma-lagnam
yac-chrér vácäà janayati ratià kià nu mänaà kavénäà
dãñvã jiñëor yudhi ratha-gataà yac ca tat-sämyam éyuù

WORD-FOR-WORD MEANINGS

pratyākraññum—to withdraw; *nayanam*—their eyes; *abalāu*—the women; *yatra*—in which; *lagnam*—attached; *na çekuù*—were not able; *karëa*—the ears; *äviññam*—having entered; *na sarati*—would not leave; *tatau*—thence; *yat*—which; *satām*—of the sages; *ātma*—in their hearts; *lagnam*—attached; *yat*—of which; *çrëu*—the beauty; *vācām*—of the words; *janayati*—generates; *ratim*—special pleasurable attraction; *kim nu*—what to speak of; *mānam*—the reputation; *kavēnām*—of the poets; *dāññvā*—seeing; *jññëou*—of Arjuna; *yudhi*—on the battlefield; *ratha-gatam*—on the chariot; *yat*—which; *ca*—and; *tat-sāmyam*—an equal status with Him; *ëyuù*—they attained.

TRANSLATION

Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukñetra attained the liberation of gaining a spiritual body similar to the Lord's.

PURPORT

Transcendental, liberated personalities such as the *gopés* of Vāndāvana and Rukmiëë, the original goddess of fortune, were constantly meditating on the Lord's spiritual body. Great liberated sages (*satām*), having heard about Lord Kāñëa's body, could not take it out of their hearts. The Lord's bodily beauty expanded the love and poetic output of great liberated poets, and simply by seeing Lord Kāñëa's body, the warriors at Kurukñetra achieved spiritual liberation with an eternal body similar to the Lord's. Therefore it is impossible to imagine Lord Kāñëa's eternal form of bliss to be in any way

material. Those who imagine that Lord Kāñëa gave up His eternal form are certainly bewildered by the Lord's illusory energy.

TEXT 4

™al [%iSaç&vaAca
id"iva Bauvyantair"°ae ca
mah"AetpaAtaAna, s\$amauiTataAna,
ä{"î"As\$alnaAna, s\$auDamaARyaAM
k{(SNA: 'aAh" yaäU" inad"ma,

çré āñir uvāca
divi bhuvy antarikñe ca
mahotpātān samutthitān
dāñōvāsēnān su-dharmāyāā
kāñëaù prāha yadūn idam

WORD-FOR-WORD MEANINGS

çré-āñiù uvāca—the sage (Çukadeva Gosvāmē) said; *divi*—in the sky; *bhuvi*—on the earth; *antarikñe*—in outer space; *ca*—and; *mahā-utpātān*—great disturbances; *samutthitān*—which had appeared; *dāñōvā*—seeing; *āsēnān*—who were seated; *su-dharmāyām*—in the legislative assembly called the Sudharmā; *kāñëaù*—Lord Kāñëa; *prāha*—spoke; *yadūn*—to the Yadus; *idam*—this.

TRANSLATION

Çukadeva Gosvāmē said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kāñëa addressed the Yadus assembled in the Sudharmā council hall as follows.

PURPORT

According to Çréla Çrédhara Svāmē, the inauspicious sign in the sky was

the appearance of a halo around the sun, on the earth there were small earthquakes, and in outer space there was an unnatural redness on the horizon. These and other, similar omens were impossible to counteract, because they were personally arranged by Lord Kāṇhā.

TEXT 5

™aIBagAvaAnauvaAca
Wtae GaAer"A mah"AetpaAtaA
ã"AvaRtyaAM yamake(tava:
mauó"taRmaipa na sTaeyama,
@ṭa naAe yaäu"pauĒyvaA:

*çré-bhagavān uvāca
ete ghorā mahotpātā
dvārvatyāḥ yama-ketavaḥ
muhūrtam api na stheyam
atra no yadu-puṁsāvah*

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *ete*—these; *ghorāḥ*—fearful; *mahā*—great; *utpātāḥ*—inauspicious omens; *dvārvatyām*—in Dvārakā; *yama*—of the king of death; *ketavaḥ*—the flags; *muhūrtam*—a moment; *api*—even; *na stheyam*—should not remain; *atra*—here; *naḥ*—we; *yadu-puṁsāvah*—O best of the Yadus.

TRANSLATION

The Supreme Personality of Godhead said: O leaders of the Yadu dynasty, please note all these terrible omens that have appeared in Dvārakā just like the flags of death. We should not remain here a moment longer.

PURPORT

Çréla Viçvanätha Cakravarté Öhäkura has given a great amount of evidence from the Vedic literatures proving that the humanlike form of the Personality of Godhead and His holy name, abode, paraphernalia and associates are all eternal, spiritual manifestations without any tinge of material contamination. (See Appendix). In this regard the *äcärya* has further explained that because the living entities must suffer the reactions to their sinful activities, the Lord arranges for them to be punished during the Kali-yuga. In other words, it is not Lord Kåñëa's desire that conditioned souls be sinful and suffer, but since they are already sinful, the Lord creates an appropriate age during which they can experience the bitter fruits of irreligiosity.

Since Lord Kåñëa personally establishes religious principles in His various appearances in this material world, at the end of Dväpara-yuga religion on the earth was overwhelmingly powerful. All the significant demons had been killed; the great sages, saints and devotees had been greatly encouraged, enlightened and fortified; and there was little scope for irreligion. Had Lord Kåñëa ascended to the spiritual sky in His spiritual body before the eyes of the world, it would have been very difficult for Kali-yuga to flourish. Lord Kåñëa left the world in exactly that way during His appearance as Rāmacandra, and hundreds of thousands of years later, hundreds of millions of pious persons still discuss this wonderful pastime of the Lord. To pave the way for Kali-yuga, however, Lord Kåñëa left this world in a way that puzzles those who are not His staunch devotees.

The eternal form of the Lord is described throughout Vedic literature, and His eternal form constitutes the highest understanding of the Absolute Truth according to all great *äcäryas*, including Çai karäcärya and Caitanya Mahäprabhu. Yet although Lord Kåñëa's eternal, spiritual form is a realized fact for advanced devotees, for those who are weak in Kåñëa consciousness the inconceivable pastimes and plan of the Lord are sometimes hard to appreciate properly.

TEXT 6

iñyaAe baAlaAê va{Ü"Aê

zAÊÿAeÜ"ArM" ~ajaintvata:
vayaM 'aBaAs\$aM yaAsyaAmaAe
yaṭa 'atyafs\$ar"svatal

*striyo bäläç ca vâddhäç ca
çaì khoddhâraà vrajantv itaù
vayaà prabhâsaà yäsyâmo
yatra pratyak sarasvatê*

WORD-FOR-WORD MEANINGS

striyaù—the women; *bäläù*—children; *ca*—and; *vâddhäù*—old men;
ca—and; *çaì kha-uddhâram*—to the holy place called Çai khoddhâra (about
halfway between Dvârakâ and Prabhâsa); *vrajantu*—they should go;
itaù—from here; *vayam*—we; *prabhâsam*—to Prabhâsa; *yäsyâmaù*—shall go;
yatra—where; *pratyak*—flowing west; *sarasvatê*—the river Sarasvaté

TRANSLATION

**The women, children and old men should leave this city and go to
Çai khoddhâra. We shall go to Prabhâsa-kñetra, where the river Sarasvaté
flows toward the west.**

PURPORT

The word *vayam* here refers to the able-bodied male members of the Yadu
dynasty.

TEXT 7

taṭaAiBaiSacya zAucaya
opaAeSya s\$aus\$amaAih"taA:
de"vataA: paUjaiyaSyaAma:
µapanaAlaepanaAhR"NAE:

tatrâbhiñicya çucaya

upoñya su-samāhitāu
devatāu pūjayiñyāmau
snapanālepanārhaëaiu

WORD-FOR-WORD MEANINGS

tatra—there; *abhiñicya*—taking bath; *çucayaù*—cleansed; *upoñya*—fasting; *su-samāhitāu*—fixing our minds; *devatāu*—the demigods; *pūjayiñyāmau*—we shall worship; *snapana*—by bathing; *ālepana*—smearing with sandalwood; *arhaëaiu*—and by various offerings.

TRANSLATION

There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the demigods by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.

TEXT 8

“aAöNAAMstau mah"ABaAgAAna,
k{(tasvastyayanaA vayama,
gAAeBaUih"r"NyavaAs\$aAeiBar,"
gAjaAìr"TavaezmaiBa:

brāhmaëä̀s tu mahā-bhāgān
kāta-svastyayanā vayam
go-bhū-hiraëya-vāsobhir
gajāçva-ratha-veçmabhiu

WORD-FOR-WORD MEANINGS

brāhmaëän—the *brāhmaëas*; *tu*—and; *mahā-bhāgān*—greatly fortunate; *kāta*—having performed; *svasti-ayanāu*—the ceremonies for good fortune; *vayam*—we; *go*—with cows; *bhū*—land; *hiraëya*—gold; *vāsobhiu*—and clothing; *gaja*—with elephants; *açva*—horses; *ratha*—chariots;

veçmabhiù—and houses.

TRANSLATION

After performing the expiatory rituals with the help of greatly fortunate *brāhmaëas*, we will worship those *brāhmaëas* by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.

TEXT 9

ivaiDare"Sa ÷ir"í"£aAe
maËÿlaAyanamauÔamama,
de"vaiã"jagAvaAM paUjaA
BaUtaeSau par"maAe Bava:

*vidhir eña hy ariñña-ghno
maì galāyanam uttamam
deva-dvija-gavāṇ pūjā
bhūteñu paramo bhavaù*

WORD-FOR-WORD MEANINGS

vidhiù—the prescribed process; *eñaù*—this; *hi*—indeed; *ariñña*—inauspicious obstacles; *ghnaù*—which destroys; *maì gala-ayanam*—which brings good fortune; *uttamam*—the best; *deva*—of the demigods; *dvija*—*brāhmaëas*; *gavām*—and cows; *pūjā*—worship; *bhūteñu*—among living beings; *paramaù*—excellent; *bhavaù*—rebirth.

TRANSLATION

This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the demigods, *brāhmaëas* and cows can earn the highest birth for all living entities.

TEXT 10

wita s\$avaeR s\$amaAk(NyaR
yaäu"va{Ü"A maDaiã"Sa:
taTaeita naAEiBaç&ÔalyaR
'aBaAs\$aM 'ayayaU r"TaE:

*iti sarve samākarēya
yadu-vāddhā madhu-dvīṇaù
tatheti naubhir uttērya
prabhāsaà prayayü rathaiù*

WORD-FOR-WORD MEANINGS

iti—thus; *sarve*—all of them; *samākarēya*—hearing; *yadu-vāddhā*—the elders of the Yadu dynasty; *madhu-dvīṇaù*—from Lord Kāṇḍa, the enemy of the demon Madhu; *tathā*—so be it; *iti*—thus saying; *naubhiù*—by boats; *uttērya*—crossing over (the ocean); *prabhāsam*—to Prabhāsa; *prayayü*—they went; *rathaiù*—in chariots.

TRANSLATION

Having heard these words from Lord Kāṇḍa, the enemy of Madhu, the elders of the Yadu dynasty gave their assent, saying, "So be it." After crossing over the ocean in boats, they proceeded on chariots to Prabhāsa.

TEXT 11

taismāna, BagAvataAid"íM"
yaäu"de"vaena yaAd"vaA:
ca,u(: par"mayaA BaftyaA
s\$avaR™aeyaAepaba{Mih"tama,

*tasmin bhagavatādiṇḍaà
yadu-devena yādavāù
cakruù paramayā bhaktyā*

sarva-çreyopabâḥitam

WORD-FOR-WORD MEANINGS

tasmin—there; *bhagavatā*—by the Supreme Personality of Godhead; *ādiññam*—what was instructed; *yadu-devena*—by the Lord of the Yadus; *yādavāu*—the Yadus; *cakruḥ*—performed; *paramayā*—with transcendental; *bhaktyā*—devotion; *sarva*—all; *çreyaḥ*—with auspicious rituals; *upabâḥitam*—enriched.

TRANSLATION

There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Personality of Godhead, their personal Lord. They also performed various other auspicious rituals.

TEXT 12

tatastaismān mahā-apa-ana-m
papaumaE= ("re"yakM(maDau
id"i"iva"amizAtaiDayaAe
yaU"vaE"arZyatae maita:

tatas tasmin mahā-pānaḥ
papur maireyakaḥ madhu
diñña-vibhraḥṇita-dhiyo
yad-dravair bhraṇyate matiḥ

WORD-FOR-WORD MEANINGS

tataḥ—then; *tasmin*—there; *mahā*—a large amount; *pānam*—drink; *papuḥ*—they drank; *maireyakam*—called *maireya*; *madhu*—sweet-tasting; *diñña*—by destiny; *vibhraḥṇita*—having lost; *dhiyaḥ*—their intelligence; *yad*—of which beverage; *dravaiḥ*—by the liquid ingredients; *bhraṇyate*—is

disrupted; *matiù*—the mind.

TRANSLATION

Then, their intelligence covered by Providence, they liberally indulged in drinking the sweet *maireya* beverage, which can completely intoxicate the mind.

PURPORT

The word *diñña* here indicates the desire of the Supreme Personality of Godhead. In the first chapter of this Canto, "The Curse Upon the Yadu Dynasty," this incident is elaborately explained.

TEXT 13

mah"ApaAnaAiBamaÔaAnaAM
valr"ANAAM ä{"æacaetas\$aAma,
k{(SNamaAyaAivamaUX#AnaAM
s\$alÿSaR: s\$aumah"AnaBaUta,

mahā-pānābhimattānāà
véṛäëää dāpta-cetasām
kāñëa-māyā-vimüòhānāà
saì gharñaù su-mahān abhüt

WORD-FOR-WORD MEANINGS

mahā-pāna—by the excessive drinking; *abhimattānām*—who became intoxicated; *véṛäëām*—of the heroes; *dāpta*—becoming arrogant; *cetasām*—their minds; *kāñëa-māyā*—by the illusory energy of Lord Kāñëa; *vimüòhānām*—who became bewildered; *saì gharñaù*—friction; *su-mahān*—very great; *abhüt*—arose.

TRANSLATION

The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kāñëa, a terrible quarrel arose among them.

TEXT 14

yauyauDau: ,(AeDas\$aMr"bDaA
vaelaAyaAmaAtataAiyana:
DanauiBaRr"is\$aBaBaRéaEr,"
gAd"AiBastaAemar"iíR"iBa:

*yuyudhuù krodha-saàrabdhä
veläyäm ätatäyinaù
dhanurbhir asibhir bhallair
gadäbhis tomararñöibhiù*

WORD-FOR-WORD MEANINGS

yuyudhuù—they fought; *krodha*—with anger; *saàrabdhäù*—thoroughly agitated; *veläyäm*—on the shore; *ätatäyinaù*—bearing weapons; *dhanurbhiù*—with bows; *asibhiù*—with swords; *bhallaiù*—with a peculiarly shaped arrow; *gadäbhiù*—with clubs; *tomara*—with lances; *añöibhiù*—and spears.

TRANSLATION

Infuriated, they seized their bows and arrows, swords, *bhallas*, clubs, lances and spears and attacked one another on the shore of the ocean.

TEXT 15

patatpataAkE(r"Taku(Ãar"Aid"iBa:
Kar"Aeí)"gAAeiBamaRih"SaEnaR(rE"r"ipa
imaTa: s\$amaetyaAitarE": s\$auäu"maRd"A
nyah"na, zArE"dR"ià"ir"va iã"paA vanae

*patat-patākai ratha-kui jarādibhiù
kharoñōra-gobhir mahiñair narair api
mithaù sametyāçvataraiù su-durmadā
nyahan çarair dadbhir iva dvipā vane*

WORD-FOR-WORD MEANINGS

patat-patākaiù—with flags flying; *ratha*—on chariots; *kui jara*—elephants; *ādibhiù*—and other carriers; *khara*—on asses; *uñōra*—camels; *gobhiù*—and bulls; *mahiñaiù*—on buffalos; *naraiù*—on human beings; *api*—even; *mithaù*—together; *sametya*—meeting; *açvataraiù*—and on mules; *su-durmadäù*—very much enraged; *nyahan*—they attacked; *çaraiù*—with arrows; *dadbhiù*—with their tusks; *iva*—as if; *dvipäù*—elephants; *vane*—in the forest.

TRANSLATION

Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

TEXT 16

‘aâu°as\$aAmbaAE yauida è&X#mats\$ar"Ava,
@,U(r"BaAejaAvainaç&Ü"s\$aAtyak(L
s\$auBa%"s\$alÿAmajataAE s\$aud"Aç&NAAE
gAd"AE s\$auimaṭaAs\$aur"TaAE s\$amalyatau:

pradyumna-sāmbau yudhi rüòha-matsarāv

*akrüra-bhojäv aniruddha-sätyaké
subhadra-saì grāmajitau su-dāruëau
gadau sumiträ-surathau saméyatuù*

WORD-FOR-WORD MEANINGS

pradyumna-sāmbau—Pradyumna and Sāmba; *yudhi*—in the battle; *rüòha*—aroused; *matsarau*—their enmity; *akrüra-bhojau*—Akrüra and Bhoja; *aniruddha-sätyaké*—Aniruddha and Sätyaki; *subhadra-saì grāmajitau*—Subhadra and Saì grāmajit; *su-dāruëau*—ferocious; *gadau*—the two Gadas (one the brother of Çré Kāñëa and the other His son); *sumiträ-surathau*—Sumitra and Suratha; *saméyatuù*—met together.

TRANSLATION

Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrüra against Kuntibhoja, Aniruddha against Sätyaki, Subhadra against Saì grāmajit, Sumitra against Suratha, and the two Gadas against each other.

TEXT 17

@nyae ca yae vaE inazAQ&Aelmuk(Ad"ya:
s\$ah"›aijacC\$taijaà"AnaumauKyaA:
@nyaAenyamaAs\$aAâ mad"AnDak(Air"taA
ja£aumauRku(nde"na ivamaAeih"taA Ba{zAma,

*anye ca ye vai niçaõholmukädayaù
sahasrajic-chatajid-bhānu-mukhyäù
anyonyam āsādyā madāndha-kāritā
jaghnur mukundena vimohitā bhācam*

WORD-FOR-WORD MEANINGS

anye—others; *ca*—and; *ye*—those who; *vai*—indeed;
niçaõha-ulmaka-ādayaù—Niçaõha, Ulmuka and so on;

sahasrajit-çatajit-bhānu-mukhyaù—headed by Sahasrajit, Çatajit and Bhānu; *anyonyam*—each other; *āsādyā*—meeting; *mada*—by intoxication; *andha-kāritāù*—blinded; *jaghnuù*—they killed; *mukundena*—by Lord Mukunda; *vimohitāù*—confused; *bhāçam*—totally.

TRANSLATION

Others also, such as Niçaiha, Ulmuka, Sahasrajit, Çatajit and Bhānu, confronted and killed one another, being blinded by intoxication and thus completely bewildered by Lord Mukunda Himself.

TEXT 18

d"AzAAhR"va{SNyanDak(BaAejas\$aAtvataA
maDvabauRd"A maATaur"zAUr"s\$aenaA:
ivas\$aajaRnaA: ku(ku(r"A: ku(ntyayâ
imaTastau ja£au: s\$auivas\$a{ja s\$aAEô\$d"ma,

däçärha-vāñëy-andhaka-bhoja-sätvatä
madhv-arbudä māthura-çürasenäù
visarjanäù kukuräù kuntayaç ca
mithas tu jaghnuù su-visāja sauhaadam

WORD-FOR-WORD MEANINGS

däçärha-vāñëi-andhaka-bhoja-sätvatäù—the Däçärhas, Vāñëis, Andhakas, Bhojas and Sätvatas; *madhu-arbudäù*—the Madhus and Arbudas; *māthura-çürasenäù*—the inhabitants of Mathurā and Çürasena; *visarjanäù*—the Visarjanas; *kukuräù*—the Kukuras; *kuntayaù*—the Kuntis; *ca*—also; *mithaù*—each other; *tu*—and; *jaghnuù*—they killed; *su-visāja*—completely abandoning; *sauhaadam*—their friendship.

TRANSLATION

Completely abandoning their natural friendship, the members of the

various Yadu clans—the Dācārhas, Vāñēis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras, Ćūrasenas, Visarjanas, Kukuras and Kuntis—all slaughtered one another.

TEXT 19

pauṭaA @yauDyana, ipata{iBa"aARta{iBaê
svaṛalyad"AEih"ṭaipata{vyamaAtaulaE:
imaṭaAiNA imaṭaE: s\$auô\$d": s\$auô\$à"r,"
ÁaAtal%Mstvah"na, ÁaAtaya Wva maUX#A:

*putrā ayudhyan pitābhir bhrātābhiḥ ca
svasrēya-dauhitra-pitāvya-mātulaiù
mitrāēi mitraiù suhādaù suhādbhir
jī ātēàs tv ahan jī ātaya eva müòhāù*

WORD-FOR-WORD MEANINGS

putrāù—sons; *ayudhyan*—fought; *pitābhiù*—with their fathers; *bhrātābhiù*—with brothers; *ca*—and; *svasrēya*—with the sons of sisters; *dauhitra*—the sons of daughters; *pitāvya*—paternal uncles; *mātulaiù*—and maternal uncles; *mitrāēi*—friends; *mitraiù*—with friends; *suhādaù*—well-wishers; *suhādbhiù*—with well-wishers; *jī ātēn*—intimate relatives; *tu*—and; *ahan*—killed; *jī ātayaù*—intimate relatives; *eva*—indeed; *müòhāù*—bewildered.

TRANSLATION

Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

TEXT 20

zAre"Sau h"lyamaAWSau
BajyamaAnaes\$au Danvas\$au
zAñeSau °alyamaAnaesau
mauii"BajaRœú"re"r"k(A:

çareñu héyamäeñu
bhajyamānesu dhanvasu
çastreñu kñeyamāneñu
muñöibhir jahrur erakäu

WORD-FOR-WORD MEANINGS

çareñu—the arrows; *héyamāneñu*—as they became depleted;
bhajyamāneñu—as they became broken; *dhanvasu*—the bows; *çastreñu*—the
missile weapons; *kñeyamāneñu*—as they were used up; *muñöibhiu*—with their
fists; *jahruu*—they seized; *erakäu*—cane stalks.

TRANSLATION

**When all their bows had been broken and their arrows and other missiles
spent, they seized the tall stalks of cane with their bare hands.**

TEXT 21

taA vaṭak(lpaA ÷Bavana,
pair"GaA mauii"naA Ba{taA:
jaḥauĩãR"SastaE: k{(SNAena
vaAyaRmaANAAstau taM ca tae

tā vajra-kalpā hy abhavan
parighā muñöinā bhâtäu
jaghnur dviñas taiù kñēena
vāryamäëäs tu taà ca te

WORD-FOR-WORD MEANINGS

täu—those stalks; *vajra-kalpäu*—as strong as thunderbolts; *hi*—indeed; *abhavan*—became; *parighäu*—iron staffs; *muññinā*—with their fists; *bhātäu*—held; *jaghnuu*—they attacked; *dviñau*—their enemies; *taiu*—with these; *kāñēena*—by Lord Kāñēa; *vāryamäëäu*—being checked; *tu*—although; *tam*—Him; *ca*—as well; *te*—they.

TRANSLATION

As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these weapons the warriors began attacking one another again and again, and when Lord Kāñēa tried to stop them they attacked Him as well.

TEXT 22

‘atyanalkM(manyamaAnaA
balaBa%oM" ca maAeih"taA:
h"ntauM k{(taiDayaAe r"Aja^aa,
@Apa^aaA @AtataAiyana:

*pratyanéka*à *manyamänä*
*balabhadra*à *ca mohitäu*
*hantu*à *kâta-dhiyo räjann*
äpannä ätatäyinau

WORD-FOR-WORD MEANINGS

pratyanékam—an enemy; *manyamänäu*—thinking; *balabhadram*—Lord Balaräma; *ca*—also; *mohitäu*—confused; *hantum*—to kill; *kâta-dhiyaü*—having made up their minds; *räjan*—O King Parékñit; *äpannäü*—they set upon Him; *ätatäyinaü*—wielding weapons.

TRANSLATION

In their confused state, O King, they also mistook Lord Balaräma for an

enemy. Weapons in hand, they ran toward Him with the intention of killing Him.

TEXT 23

@Ta taAvaipa s\$ax.~,u(Ü"Ava,
oâmya ku(ç&nand"na
Wr"k(Amauii"pair"GaAE
car"ntaAE ja£atauyauRiDa

*atha täv api saì kruddhäv
udyamya kuru-nandana
erakä-muññi-parighau
carantau jaghnatur yudhi*

WORD-FOR-WORD MEANINGS

atha—then; *tau*—those two (Kāññä and Balaräma); *api*—also; *saì kruddhau*—greatly angered; *udyamya*—joining the fight; *kuru-nandana*—O favorite son of the Kurus; *erakä-muññi*—the canes in their fists; *parighau*—using as clubs; *carantau*—moving about; *jaghnatu*—they began to kill; *yudhi*—in the battle.

TRANSLATION

O son of the Kurus, Kāññä and Balaräma then became very angry. Picking up cane stalks, They moved about within the battle and began to kill with these clubs.

TEXT 24

“aözAApaAepas\$a{í"AnaAM
k{(SNamaAyaAva{taAtmanaAma,
s\$paDaAR,(AeDa: °ayaM inanyae

vaENAvAaE'içayaRTaA vanama,

*brahma-çäpopasâññänäà
kâñëa-mäyävâtätmanäm
spardhä-krodhaù kñayaà ninye
vaiëavo 'gnir yathä vanam*

WORD-FOR-WORD MEANINGS

brahma-çäpa—by the curse of the *brähmaëas*; *upasâññänäm*—who were overtaken; *kâñëa-mäyä*—by the illusory energy of Lord Kâñëa; *ävâta*—covered; *ätmanäm*—of those whose minds; *spardhä*—arising from rivalry; *krodhaù*—the anger; *kñayam*—to destruction; *ninye*—led; *vaiëavaù*—of bamboo trees; *agniù*—a fire; *yathä*—as; *vanam*—the forest.

TRANSLATION

The violent anger of these warriors, who were overcome by the *brähmaëas*' curse and bewildered by Lord Kâñëa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

TEXT 25

WvaM naie"Sau s\$avaeRSau
ku(laeSau svaesau ke(zAva:
@vataAir"taAe BauvaAe BaAr"
wita maenae'vazAeiSata:

*evaà naññeñu sarveñu
kuleñu sveñu keçavaù
avatärito bhuvo bhära
iti mene 'vaçeñitaù*

WORD-FOR-WORD MEANINGS

evam—in this way; *nañõeñu*—when they had been destroyed; *sarveñu*—all; *kuleñu*—the clans of the dynasty; *sveñu*—His own; *keçavaù*—Lord Kāñëa; *avatäritaù*—diminished; *bhuvaù*—of the earth; *bhäraù*—the burden; *iti*—thus; *mene*—He thought; *avaçeñitaù*—remaining.

TRANSLATION

When all the members of His own dynasty were thus destroyed, Lord Kāñëa thought to Himself that at last the burden of the earth had been removed.

TEXT 26

r"Ama: s\$amau"%o"vaelaAyaAM
yaAegAmaAsTaAya paAEç&Sama,
tatyAja laAekM(maAnauSyaM
s\$aMyaAejyaAtmaAnamaAtmaina

rämaù samudra-veläyää
yogam ästhäya pauruñam
tatyäja lokaà mänuñyaà
saàyojyaätmänam ätmani

WORD-FOR-WORD MEANINGS

rämaù—Lord Balaräma; *samudra*—of the ocean; *veläyäm*—on the shore; *yogam*—meditation; *ästhäya*—resorting to; *pauruñam*—upon the Supreme Personality of Godhead; *tatyäja*—He gave up; *loka*—the world; *mänuñyam*—human; *saàyojya*—merging; *ätmänam*—Himself; *ätmani*—within Himself.

TRANSLATION

Lord Balaräma then sat down on the shore of the ocean and fixed Himself in meditation upon the Supreme Personality of Godhead. Merging Himself

within Himself, He gave up this mortal world.

TEXT 27

r"AmainayaARNamaAlaAefya
BagAvaAnde"vak(Ls\$auta:
inaSas\$aAd" Dar"AepasTae
tauSNAImaAs\$aAâ ipappalama,

*rāma-niryäëam älokya
bhagavän devaké-sutaù
niñasäda dharopasthe
tuñëém äsädyä pippalam*

WORD-FOR-WORD MEANINGS

rāma-niryäëam—the departure of Lord Balarāma; *älokya*—observing;
bhagavän—the Supreme Lord; *devaké-sutaù*—the son of Devaké;
niñasäda—sat down; *dharä-upasthe*—on the lap of the earth;
tuñëém—silently; *äsädyä*—finding; *pippalam*—a *pippala* tree.

TRANSLATION

Lord Kāñëa, the son of Devaké, having seen the departure of Lord Rāma, sat down silently on the ground under a nearby *pippala* tree.

TEXTS 28-32

iba"a»atauBauRjaM è&paM
"aAiyaSNAu 'aBayaA svayaA
id"zAAe ivaitaimar"A: ku(vaRna,
ivaDaUma wva paAvak(:

™alvats\$aAÆMÿ GanazyaAmaM
taæah"Aq%k(vacaRs\$ama,
k(AEzAeyaAmbar"yaugmaena

pair"valtaM s\$auMaËylama,

s\$aund"r"ismatavaf#aAbjaM
nallaku(ntalamaiNx"tama,
pauNx"r"lk(AiBar"AmaA°aM
s\$Pu(r"nmak(r"ku(Nx"lama,

k(iq%s\$aU#a“aös\$aU#a-
ik(r"lq%k(q%k(AËydE":
h"Ar"naUpaur"mau"%o"AiBa:
k(AEstauBaena ivar"Aijatama,

vanamaAlaApar"ltaAËMÿ
maUitaRmaià"inaRjaAyauDaE:
k{(tvaAer"AE d"i°aNAe paAd"ma,
@As\$alnaM paÆÿjaAç&NAma,

*bibhrac catur-bhujaà rüpaà
bhräyĩñeu prabhayä svayä
diço vitimiräù kurvan
vidhüma iva pävakaù*

*çrévatsäi kaà ghana-çyāmaà
tapta-häöaka-varcasam
kauçeyāmbara-yugmena
parivētaà su-maì galam*

*sundara-smita-vakträbjaà
néla-kuntala-maëòitam
puëòarékañbhirāmākñāà
sphuran makara-kuëòalam*

*kaöi-sütra-brahma-sütra-
kiréöa-kaöakäi gadaiù
hāra-nüpora-mudrābhiù
kaustubhena virājitam
vana-mälä-parétäi gaà*

*mūrtimadbhir nijāyudhaiù
kātvarau dakñiëe pādam
āsēnaà paì kajāruëam*

WORD-FOR-WORD MEANINGS

bibhrat—bearing; *catuù-bhujam*—with four arms; *rūpam*—His form; *bhrājñiëu*—brilliant; *prabhayā*—with its effulgence; *svayā*—own; *diçaù*—all the directions; *vitimiräù*—devoid of darkness; *kurvan*—making; *vidhūmaù*—without smoke; *iva*—as; *pāvakaù*—a fire; *çrévatsa-aì kam*—with the mark of Çrévatsa; *ghana-çyāmam*—dark blue like the clouds; *tapta*—molten; *hāūaka*—like gold; *varcasam*—His glowing effulgence; *kauçeya*—of silk; *ambara*—of garments; *yugmena*—a pair; *parivétam*—wearing; *su-maì galam*—all-auspicious; *sundara*—beautiful; *smita*—with smiling; *vaktra*—His face; *abjam*—like a lotus; *nēla*—blue; *kuntala*—with locks of hair; *maëòitam*—(His head) adorned; *puëòaréka*—lotus; *abhirāma*—charming; *akñam*—eyes; *sphurat*—trembling; *makara*—shaped like sharks; *kuëòalam*—His earrings; *kati-sūtra*—with belt; *brahma-sūtra*—sacred thread; *kirëōa*—helmet; *kaōaka*—bracelets; *aì gadaìù*—and arm ornaments; *hāra*—with necklaces; *nūpura*—ankle bells; *mudrābhiù*—and His royal symbols; *kaustubhena*—with the Kaustubha gem; *virājitam*—splendid; *vana-mālā*—by a flower garland; *paréta*—encircled; *aì gam*—His limbs; *mūrti-madbhiù*—personified; *nija*—His own; *āyudhaiù*—and by the weapons; *kātvā*—placing; *ūrau*—on His thigh; *dakñiëe*—right; *pādam*—His foot; *āsēnam*—sitting; *paì kaja*—like a lotus; *aruëam*—reddish.

TRANSLATION

The Lord was exhibiting His brilliantly effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and His effulgence the color of molten gold, and His all-auspicious form bore the mark of Çrévatsa. A beautiful smile graced His lotus face, locks of dark blue hair adorned His head, His lotus eyes were very attractive, and His

shark-shaped earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling His body were flower garlands and His personal weapons in their embodied forms. As He sat He held His left foot, with its lotus-red sole, upon His right thigh.

TEXT 33

mauSalaAvazAeSaAya:KaNx"-
k{(taeSaulauRbDak(Ae jar"A
ma{gAAasyaAk(ArM" ta»ar"NAM
ivavyaADa ma{gAzAÆÿyaA

*muñalāvaṇeñāyaù-khaëòà-
kāteñur lubdhako jarä
māgāsyākāraà tac-caraëaà
vivyädha māga-ṇai kayä*

WORD-FOR-WORD MEANINGS

muñala—from the iron club; *avaṇeña*—remaining; *ayaù*—of iron; *khaëòà*—with the fragment; *kāta*—who had made; *iñuù*—his arrow; *lubdhakaù*—the hunter; *jarä*—named Jarä; *māga*—of a deer; *āsya*—of the face; *ākāram*—having the form; *tat*—His; *caraëam*—lotus foot; *vivyädha*—pierced; *māga-ṇai kayä*—thinking it to be a deer.

TRANSLATION

Just then a hunter named Jarä, who had approached the place, mistook the Lord's foot for a deer's face. Thinking he had found his prey, Jarä pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sāmba's club.

PURPORT

According to Çrëla Viçvanätha Cakravartë Öhäkura, the statement that the arrow "pierced the Lord's foot" expresses the point of view of the hunter, who thought he had struck a deer. In fact the arrow merely touched the Lord's lotus foot and did not pierce it, since the Lord's limbs are composed of eternity, knowledge and bliss. Otherwise, in the description of the next verse (that the hunter became fearful and fell down with his head upon the Lord's feet), Çukadeva Gosvämé would have stated that he extracted his arrow from the Lord's foot.

TEXT 34

catauBauRjaM taM pauç&SaM
ä{"î"A s\$A k{(taik(ilbaSa:
Balta: papaAta izAr"s\$A
paAd"yaAer"s\$aur"iä"Sa:

*catur-bhujaà taà puruñāà
dāñvā sa kâta-kilbiñāù
bhētaù papāta çirasā
pādayor asura-dviñāù*

WORD-FOR-WORD MEANINGS

catuù-bhujam—four-armed; *tam*—that; *puruñam*—personality;
dāñvā—seeing; *saù*—he; *kâta-kilbiñāù*—having committed an offense;
bhētaù—afraid; *papāta*—fell; *çirasā*—with his head; *pādayoù*—at the feet;
asura-dviñāù—of the Supreme Lord, the enemy of the demons.

TRANSLATION

Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the

feet of the enemy of the demons.

TEXT 35

@jaAnataA k{(taimadM"
paApaena maDaus\$aUd"na
°antaumahR"is\$a paApasya
oÔama:ëAek(mae'naGa

*ajānatā kâtam idaà
päpena madhusüdana
kñantum arhasi päpasya
uttamaùçloka me 'nagha*

WORD-FOR-WORD MEANINGS

ajānatā—who was acting without knowledge; *kâtam*—has been done; *idam*—this; *päpena*—by a sinful person; *madhusüdana*—O Madhusüdana; *kñantum arhasi*—please forgive; *päpasya*—of the sinful person; *uttamaùçloka*—O glorious Lord; *me*—my; *anagha*—O sinless one.

TRANSLATION

Jarä said: O Lord Madhusüdana, I am a most sinful person. I have committed this act out of ignorance. O purest Lord, O Uttamaùçloka, please forgive this sinner.

TEXT 36

yasyaAnausmar"NAM na{NAAma,
@ÁaAnaDvaAntanaAzAnama,
vad"inta tasya tae ivaSNAAe
mayaAs\$aADau k{(taM 'aBaAe

yasyānusmaraëaà nâëäm

aji āna-dhvānta-nāṣanam
vadanti tasya te viñēo
mayāsādhu kâtaà prabho

WORD-FOR-WORD MEANINGS

yasya—of whom; *anusmaraëam*—the constant remembrance; *nâëäm*—of all men; *aji āna*—of ignorance; *dhvānta*—the darkness; *nāṣanam*—that which destroys; *vadanti*—they say; *tasya*—toward Him; *te*—You; *viñēo*—O Lord Viñēu; *mayā*—by me; *asādhu*—wrongly; *kâtam*—this has been done; *prabho*—O master.

TRANSLATION

O Lord Viñēu, the learned say that for any man, constant remembrance of You will destroy the darkness of ignorance. O master, I have wronged You!

TEXT 37

tanmaAzAu jaih" vaEku(NQ&
paApmaAnaM ma{gAlaubDak(ma,
yaTaA paunar"hM" tvaevaM
na ku(yaA< s\$ad"ita,(mama,

tan māçu jahi vaikuëöha
pāpmānaà māga-lubdhakam
yathā punar ahaà tv evaà
na kuryäà sad-atikramam

WORD-FOR-WORD MEANINGS

tat—therefore; *mā*—me; *äçu*—quickly; *jahi*—please kill; *vaikuëöha*—O Lord of Vaikuëöha; *pāpmānam*—the sinful; *māga-lubdhakam*—hunter of deer; *yathā*—so that; *punaù*—again; *aham*—I; *tu*—indeed; *evam*—thus; *na kuryām*—may not do; *sat*—against saintly persons;

atikramam—transgression.

TRANSLATION

Therefore, O Lord of Vaikuëöha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.

PURPORT

Çréla Viçvanätha Cakravarté Öhäkura explains that the fratricidal battle of the Yadu dynasty and the hunter's attack upon Lord Kãñëa are clearly activities of the Lord's internal potency for the purpose of fulfilling the Lord's pastime desires. According to the evidence, the quarrel among the members of the Yadu dynasty occurred at sunset; then the Lord sat down on the bank of the Sarasvaté River. It is stated that a hunter then arrived with the intention of killing a deer, but it is highly unlikely—when more than 560 million warriors had just been killed in a great uproarious battle and the place had been flooded with blood and strewn with corpses—that a simple hunter would somehow come along trying to kill a deer. Since deer are by nature fearful and timid, how could any deer possibly be on the scene of such a huge battle, and how could a hunter calmly go about his business in the midst of such carnage? Therefore, the withdrawal of the Yadu dynasty and Lord Kãñëa's own disappearance from this earth were not material historical events; they were instead a display of the Lord's internal potency for the purpose of winding up His manifest pastimes on earth.

TEXT 38

yasyaAtmayaAegAr"icataM na ivaäu"ivaRir"ÂaAe
ç&%o"Ad"yaAe'sya tanayaA: patayaAe igAr"AM yae
tvanmaAyayaA ipaih"taä{"í"ya Wtad"Âa:
ikM(tasya tae vayamas\$aÖ"tayaAe gA{NAIma:

yasyätma-yoga-racitaè na vidur virii co

*rudrādayo 'sya tanayāu patayo girāà ye
tvan-māyayā pihita-dāñōaya etad ai' jaù
kià tasya te vayam asad-gatayo gāëémaù*

WORD-FOR-WORD MEANINGS

yasya—whose; *ātma-yoga*—by the personal mystic power; *racitam*—produced; *na vidaù*—they do not understand; *virii' caù*—Lord Brahmā; *rudra-ādayaù*—Çiva and others; *asya*—his; *tanayāu*—sons; *patayaù*—masters; *girām*—of the words of the Vedas; *ye*—who are; *tvat-māyayā*—by Your illusory potency; *pihita*—covered; *dāñōayaù*—whose vision; *etat*—of this; *ai' jaù*—directly; *kim*—what; *tasya*—of Him; *te*—of You; *vayam*—we; *asad*—impure; *gatayaù*—whose birth; *gāëémaù*—shall say.

TRANSLATION

Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic *mantras* can understand the function of Your mystic power. Because Your illusory potency has covered their sight, they remain ignorant of how Your mystic power works. Therefore, what can I, such a low-born person, possibly say?

TEXT 39

™alBagAvaAnauvaAca
maA BaEjaR&#re" tvamauiÔaï"
k(Ama W Sa k{(taAe ih" mae
yaAih" tvaM mad"nauÁaAta:
svagA< s\$auk{(itanaAM pad"ma,

*çré-bhagavān uvāca
mā bhair jare tvam uttīñha
kāma eña kâto hi me
yāhi tvaà mad-anujī ātaù
svargaà su-kâtināà padam*

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *mā bhaiù*—do not fear; *jare*—O Jarä; *tvam*—you; *uttiñōha*—please get up; *kāmaù*—the desire; *eñau*—this; *kātaù*—done; *hi*—indeed; *me*—My; *yāhi*—go; *tvam*—you; *mat-anujīātaù*—given permission by Me; *svargam*—to the spiritual world; *su-kātinām*—of the pious; *padam*—the abode.

TRANSLATION

The Supreme Personality of Godhead said: My dear Jarä, do not fear. Please get up. What has been done is actually My own desire. With My permission, go now to the abode of the pious, the spiritual world.

TEXT 40

wtYaAid"í"Ae BagAvataA
k{(SNAenaecC\$AzAr"lir"NAA
iṭa: pair", (mya taM natvaA
ivamaAnaena id"vaM yayaAE

ity ādiñōo bhagavatā
kāñēenecchā-çarēriēā
triù parikramya taà natvā
vimānena divaà yayau

WORD-FOR-WORD MEANINGS

iti—thus; *ādiñōau*—instructed; *bhagavatā*—by the Supreme Personality of Godhead; *kāñēena*—by Lord Kāñēa; *icchā-çarēriēā*—whose transcendental body is manifested simply by His own will; *triù*—three times; *parikramya*—circumambulating; *ta*—to Him; *natvā*—bowing down; *vimānena*—by a celestial airplane; *diva*—into the sky; *yayau*—he went.

TRANSLATION

So instructed by the Supreme Lord Kāñëa, who assumes His transcendental body by His own will, the hunter circumambulated the Lord three times and bowed down to Him. Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky.

TEXT 41

d"Aç&k(: k{(SNApad"valma,
@invacC\$^aaiDagAmya taAma,
vaAyaum taulais\$ak(AmaAed"ma,
@A,,aAyaAiBamauKaM yayaAE

*därukaù kâñëa-padavém
anvicchann adhigamya tām
vāyuà tulasikāmodam
āghrāyābhimukhaà yayau*

WORD-FOR-WORD MEANINGS

därukaù—Däruka, the chariot driver of Lord Kāñëa; *kâñëa*—of Lord Kāñëa; *padavém*—the trail; *anvicchan*—seeking out; *adhigamya*—coming upon; *tām*—i; *vāyum*—the air; *tulasikā-āmodam*—fragrant with the aroma of *tulasé* flowers; *āghrāya*—scenting; *abhimukham*—toward Him; *yayau*—he went.

TRANSLATION

At that time Däruka was searching for his master, Kāñëa. As he neared the place where the Lord was sitting, he perceived the aroma of *tulasé* flowers in the breeze and went in its direction.

TEXT 42

taM taṭa itagmaâuiBar"AyauDaEva{RtaM
÷itTamaUlae k{(take(tanaM paitama,
µaeh"plautaAtmaA inapapaAta paAd"yaAe
r"TaAd"vaplautya s\$abaASpalaAecana:

*taà tatra tigma-dyubhir äyudhair vâtaà
hy açvattha-müle kâta-ketanaà patim
sneha-plutâtmâ nipapâta pâdayo
rathâd avaplutya sa-bâñpa-locanaù*

WORD-FOR-WORD MEANINGS

tam—Him; *tatra*—there; *tigma*—brilliant; *dyubhiù*—the effulgence of which; *äyudhaiù*—by His weapons; *vâtam*—surrounded; *hi*—indeed; *açvattha*—of the banyan tree; *müle*—at the base; *kâta-ketanam*—resting; *patim*—his master; *sneha*—with affection; *pluta*—overwhelmed; *âtmâ*—his heart; *nipapâta*—he fell down; *pâdayoù*—at His feet; *rathât*—from the chariot; *avaplutya*—rushing down; *sa-bâñpa*—filled with tears; *locanaù*—his eyes.

TRANSLATION

Upon seeing Lord Kâñëa resting at the foot of a banyan tree, surrounded by His shining weapons, Dâruka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet.

TEXT 43

@pazyatastva»ar"NAAmbaujaM 'aBaAe
ä{"î": 'aNAí"A tamais\$a 'aivaí"A
id"zAAe na jaAnae na laBae ca zAAintaM
yaTaA inazAAyaAmaux"]pae 'aNAíe"

apaçyatas tvac-caraëâmbujaà prabho

*dāñōiù praëañöä tamasi praviñöä
diço na jāne na labhe ca çäntià
yathä niçäyäm uòupe praëañöe*

WORD-FOR-WORD MEANINGS

apaçyataù—of me, who am not seeing; *tvat*—Your; *caraëa-ambujam*—lotus feet; *prabho*—O master; *dāñōiù*—the power of vision; *praëañöä*—is destroyed; *tamasi*—into darkness; *praviñöä*—having entered; *diçaù*—the directions; *na jāne*—I do not know; *na labhe*—I cannot obtain; *ca*—and; *çäntim*—peace; *yathä*—just as; *niçäyäm*—in the night; *uòupe*—when the moon; *praëañöe*—has become new.

TRANSLATION

Däruka said: Just as on a moonless night people are merged into darkness and cannot find their way, now that I have lost sight of Your lotus feet, my Lord, I have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.

TEXT 44

wita “auvaita s\$aUtae vaE
r"TaAe gAç&x"laAHC\$na:
KamautpapaAta r"Ajaen%"
s\$aAìDvaja od"l°ata:

*iti bruvati süte vai
ratho garuòa-läi' chanaù
kham utpapäta räjendra
säçva-dhvaja udékñataù*

WORD-FOR-WORD MEANINGS

iti—thus; *bruvati*—while he was speaking; *süte*—the chariot driver; *vai*—indeed; *rathaù*—the chariot; *garuòa-läi' chanaù*—marked with the flag

of Garuða; *kham*—into the sky; *utpapāta*—arose; *rāja-indra*—O king of kings (Parékñit); *sa-açva*—along with the horses; *dhvajaù*—and flag; *udékñataù*—as he looked up, watching.

TRANSLATION

[Çukadeva Gosvāmé continued:] O foremost of kings, while the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuða.

TEXT 45

tamanvagAcC\$ind"vyaAina
ivaSNAu'ah"r"NAAina ca
taenaAitaivaismataAtmaAnaM
s\$SaUtamaAh" janaAdR"na:

*tam anvagacchan divyāni
viñëu-praharaëäni ca
tenāti-vismitātmānaà
sūtam āha janārdanaù*

WORD-FOR-WORD MEANINGS

tam—that chariot; *anvagacchan*—they followed; *divyāni*—divine; *viñëu*—of Lord Viñëu; *praharaëäni*—the weapons; *ca*—and; *tena*—by that occurrence; *ati-vismita*—astonished; *ātmānam*—his mind; *sūtam*—to the driver; *āha*—spoke; *janārdanaù*—Lord Çré Kāñëa.

TRANSLATION

All the divine weapons of Viñëu rose up and followed the chariot. The Lord, Janārdana, then spoke to His chariot driver, who was most astonished to see all this.

TEXT 46

gAcC\$ ã"Ar"vatal%M s\$aUta
ÁaAtalnaAM inaDanaM imaTa:
s\$aÆÿSaRNAsya inayaARNAM
banDauByaAe "aUih" maÚ"zAAma,

*gaccha dvāravatē à sūta
jī ātēnā à nidhana à mitha à
saī karṇāēasya niryāēam
bandhubhyo brūhi mad-daçām*

WORD-FOR-WORD MEANINGS

gaccha—just go; *dvāravatēm*—to Dvārakā; *sūta*—O chariot driver;
jī ātēnām—of their close relatives; *nidhanam*—the destruction;
mitha à—mutual; *saī karṇāēasya*—of Lord Balarāma; *niryāēam*—the passing
away; *bandhubhya à*—to Our family members; *brūhi*—speak;
mat-daçām—My condition.

TRANSLATION

**O driver, go to Dvārakā and tell Our family members how their loved ones
destroyed one another. Also tell them of the disappearance of Lord
Saī karṇāē and of My present condition.**

PURPORT

Lord Kāṇēa sent His chariot driverless back to Vaikuṇṭha, along with the
horses and weapons, because the chariot driver, Dārūka, had some final
service to do on earth.

TEXT 47

ã"Ar"k(AyaAM ca na sTaeyaM
Bavaià"ê svabanDauBa:
mayaA tya·(AM yaäu"paur"l%M
s\$amau"%": plaAvaiyaSyaita

*dvārakāyāà ca na stheyaà
bhavadbhiç ca sva-bandhubhiù
mayā tyaktāà yadu-purēà
samudraù plāvayīṇyati*

WORD-FOR-WORD MEANINGS

dvārakāyām—in Dvārakā; *ca*—and; *na stheyam*—should not remain;
bhavadbhiù—you; *ca*—and; *sva-bandhubhiù*—along with your relatives;
mayā—by Me; *tyaktām*—abandoned; *yadu-purém*—the capital of the Yadus;
samudraù—the ocean; *plāvayīṇyati*—will drown.

TRANSLATION

You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean.

TEXT 48

svaM svaM pair"fahM" s\$avaeR
@Ad"Aya ipatar"AE ca na:
@jauR"naenaAivataA: s\$avaR
wn%""asTaM gAimaSyaTa

*svaà svaà parigrahaà sarve
ādāya pitarau ca naù
arjunenāvitāu sarva
indraprasthaà gamiṇyatha*

WORD-FOR-WORD MEANINGS

svam svam—each his own; *parigraham*—family; *sarve*—all of them; *ädäya*—taking; *pitarau*—parents; *ca*—and; *naù*—Our; *arjunena*—by Arjuna; *avitäù*—protected; *sarve*—all; *indraprastham*—to Indraprastha; *gamiñyatha*—you should go.

TRANSLATION

You should all take your own families, together with My parents, and under Arjuna's protection go to Indraprastha.

TEXT 49

tvaM tau maÜ"maRmaAsTaAya
ÁaAnainai" opae^oak(:
manmaAyaAr"icataAmaetaAM
ivaÁayaAepazAmaM ~aja

tvaà tu mad-dharmam ästhäya
jì äna-niñña upekñakaù
man-mäyā-racitām etāà
vijì ayopaçamaà vraja

WORD-FOR-WORD MEANINGS

tvam—you; *tu*—however; *mat-dharmam*—in My devotional service; *ästhäya*—remaining firm; *jì äna-niñña*—fixed in knowledge; *upekñakaù*—indifferent; *mat-mäyā*—by My illusory energy; *racitām*—created; *etām*—this; *vijì äya*—understanding; *upaçamam*—cessation from agitation; *vraja*—obtain.

TRANSLATION

You, Däruka, should be firmly situated in devotion to Me, remaining fixed

in spiritual knowledge and unattached to material considerations.
Understanding these pastimes to be a display of My illusory potency, you
should remain peaceful.

PURPORT

According to Çréla Jéva Gosvämé, the word *tu* here emphasizes that Däruka is an eternally liberated associate of Lord Kåñëa, having descended from Vaikuëöha. Therefore, even though others might be bewildered by the Lord's pastimes, Däruka should remain peaceful and fixed in spiritual knowledge.

TEXT 50

wtiau·(staM pair", (mya
namas{k{(tya pauna: pauna:
tatpaAd"AE zAISNyauRpaADaAya
äu"maRnaA: 'ayayaAE paur"Ima,

*ity uktas taà parikramya
namaskâtya punaù punaù
tat-pâdau çérñëy upâdhäya
durmanäù prayayau purém*

WORD-FOR-WORD MEANINGS

iti—thus; *uktaù*—spoken to; *tam*—Him; *parikramya*—circumambulating;
namaù-kâtya—offering obeisances; *punaù punaù*—again and again;
tat-pâdau—His lotus feet; *çérñëi*—upon his head; *upâdhäya*—placing;
durmanäù—unhappy in his mind; *prayayau*—he went; *purém*—to the city.

TRANSLATION

Thus ordered, Däruka circumambulated the Lord and offered obeisances
to Him again and again. He placed Lord Kåñëa's lotus feet upon his head and

then with a sad heart went back to the city.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Thirtieth Chapter, of
the Çrémad-Bhāgavatam, entitled "The Disappearance of the Yadu Dynasty."*

31. The Disappearance of Lord Çré Kāṇḍa

This chapter describes the return of the Supreme Personality of Godhead to His own abode, along with all the Yadus.

Upon learning from Dāraka that Lord Çré Kāṇḍa had returned to His abode, Vasudeva and all the others remaining in Dvārakā became very much agitated by lamentation and went out from the city to find Him. All the demigods who, in pursuance of the desire of Lord Kāṇḍa, had taken birth in the Yadu dynasty to render assistance in His pastimes followed Lord Kāṇḍa and returned to their respective abodes. The Lord's activities of creating a life for Himself and then dismantling it are simply tricks of Māyā, like an actor's performance. Actually, He creates the entire universe, and then He enters within it as the Supersoul. In the end, He again winds up the entire universe within Himself and, remaining in His private glory, desists from external pastimes.

Though overcome by feelings of separation from Kāṇḍa, Arjuna was nevertheless able to pacify himself by remembering all the various instructions given to him by the Lord. Arjuna then carried out the rituals of offering *piṇḍa* and so on for his dead relatives. At that time the ocean swallowed up all of Dvārakā-purī except for the Lord's own residence. Arjuna took the remaining members of the Yadu dynasty to Indraprastha, where he installed Vajra upon the throne. Hearing of these events, the Pāṇḍavas, led by Yudhiṣṭhira, placed Parīkṣit upon their throne and left for

the great journey.

TEXT 1

™alzAuk(ovaAca
@Ta taṭaAgAmaä," "aöA
BavaAnyA ca s\$amaM Bava:
mahe"n%""'amauKaA de"vaA
maunaya: s\$a'ajaeir"A:

*çré-çuka uvāca
atha tatrāgamad brahmā
bhavānyā ca samaà bhavaù
mahendra-pramukhā devā
munayaù sa-prajēçvaräù*

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çukadeva Gosvāmé said; *atha*—then; *tatra*—there; *āgamat*—came; *brahmā*—Lord Brahmā; *bhavānyā*—his consort, Bhavāné; *ca*—and; *samam*—along with; *bhavaù*—Lord Çiva; *mahā-indra-pramukhāù*—led by Lord Indra; *devāù*—the demigods; *munayaù*—the sages; *sa*—with; *prajā-ēçvaräù*—the progenitors of the universe's population.

TRANSLATION

Çukadeva Gosvāmé said: Then Lord Brahmā arrived at Prabhāsa along with Lord Çiva and his consort, the sages, the Prajāpatis and all the demigods, headed by Indra.

TEXTS 2-3

ipatar": is\$aÜ"gAnDavaAR
ivaâADar"mah"Aer"gAA:

caAr"NAA ya°ar"°aAMis\$
ik(°ar"Aps\$ar"s\$Ae iã"jaA:

%°"i]"k(AmaA BagAvataAe
inayaARNAM par"maAets\$auk(A:
gAAyantaê gA{Nantaê
zAAEre": k(maARiNA janma ca

*pitarau siddha-gandharvā
vidyādhara-mahoragāu
cāraēā yakña-rakñā̀̀si
kinnarāpsaraso dvijāu*

*draṇṇu-kāmā bhagavato
niryāēā̀ paramotsukāu
gāyantaç ca gāēantaç ca
çaureù karmāēi janma ca*

WORD-FOR-WORD MEANINGS

pitarau—the forefathers; *siddha-gandharvau*—the Siddhas and Gandharvas; *vidyādhara-mahā-uragāu*—the Vidyādharas and the great serpents; *cāraēāu*—the Cāraēas; *yakña-rakñā̀̀si*—the Yakñas and Rākñasas; *kinnara-apsarasaù*—the Kinnaras and Apsarās; *dvijāu*—the great birds; *draṇṇu-kāmāu*—desirous of seeing; *bhagavatau*—of the Supreme Personality of Godhead; *niryāēam*—the passing away; *parama-utsukāu*—very eager; *gāyantaù*—chanting; *ca*—and; *gāēantaù*—praising; *ca*—and; *çaureù*—of Lord Çauri (Kāṇēa); *karmāēi*—the activities; *janma*—the birth; *ca*—and.

TRANSLATION

The forefathers, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraēas, Yakñas, Rākñasas, Kinnaras, Apsarās and relatives of Garuòā, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Çauri [Kāṇēa].

TEXT 4

vava{Sau: pauSpavaSaARiNA
ivamaAnaAvailaiBanaRBa:
ku(vaRnta: s\$aÇy!aM r"Ajana,
BaftyaA par"mayaA yautaA:

*vavāñuù puñpa-varñäëi
vimānāvalibhir nabhaù
kurvantaù saì kulaà rājan
bhaktyä paramayä yutäù*

WORD-FOR-WORD MEANINGS

vavāñuù—they showered; *puñpa-varñäëi*—showers of flowers; *vimāna*—of airplanes; *āvalibhiù*—by great numbers; *nabhaù*—the sky; *kurvantaù*—making; *saì kulam*—filled up; *rājan*—O King Parékñit; *bhaktyä*—with devotion; *paramayä*—transcendental; *yutäù*—endowed.

TRANSLATION

O King, crowding the sky with their many airplanes, they showered down flowers with great devotion.

TEXT 5

BagAvaAna, ipataAmahM" val°ya
ivaBaUtalr"AtmanaAe ivaBau:
s\$aMyaAejyaAtmaina caAtmaAnaM
paánaeḥae nyamallayata,

*bhagavān pitāmahaà vėkñya
vibhütér ātmano vibhuù
saàyojyätmani cātmānaà*

padma-netre nyamēlayat

WORD-FOR-WORD MEANINGS

bhagavān—the Supreme Personality of Godhead; *pitāmaham*—Lord Brahmā; *vékñya*—seeing; *vibhütēu*—the powerful expansions, the demigods; *ātmanaù*—His own; *vibhuù*—the Almighty Lord; *saàyojya*—fixing; *ātmani*—in Himself; *ca*—and; *ātmānam*—His consciousness; *padma-netre*—His lotus eyes; *nyamēlayat*—closed.

TRANSLATION

Seeing before Him Brahmā, the grandfather of the universe, along with the other demigods, who are all His personal and powerful expansions, the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.

PURPORT

According to Çréla Çrédhara Svāmé, Lord Kāñëa had previously answered the prayers of Lord Brahmā and the other demigods, who had requested the Lord to descend within this universe for the protection of His servants, the demigods. Now the demigods arrived before the Lord, each one desiring to take the Lord to his own planet. To avoid these innumerable social obligations, the Lord closed His eyes as if absorbed in *samādhi*.

Çréla Jéva Gosvāmé adds that Lord Kāñëa closed His eyes to instruct the *yogés* how to leave this mortal world without attachment to one's mystic opulences. All the demigods, including Brahmā, are mystic expansions of Lord Kāñëa, and yet the Lord closed His eyes to emphasize that one should fix one's mind on the Supreme Personality of Godhead when departing from this world.

TEXT 6

laAek(AiBar"AmaAM svatanauM

DaAr"NAADyaAnamaĒylama,
yaAegADaAr"NayaAçaeyyaA-
d"gDvaA DaAmaAivazAtsvak(ma,

lokābhirāmāṇa sva-tanum
dhāraēḍ-dhyāna-maḥ galam
yoga-dhāraēḍāgneyyā-
dagdhvā dhāmāviçat svakam

WORD-FOR-WORD MEANINGS

loka—to all the worlds; *abhirāmām*—most attractive; *sva-tanum*—His own transcendental body; *dhāraēḍ*—of all trance; *dhyāna*—and meditation; *maḥ galam*—the auspicious object; *yoga-dhāraēḍā*—by mystic trance; *āgneyyā*—focused on fire; *adagdhvā*—without burning; *dhāma*—the abode; *āviçat*—He entered; *svakam*—His own.

TRANSLATION

Without employing the mystic *āgneyē* meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kāṇēa entered into His own abode.

PURPORT

A *yogē* empowered to select the moment of leaving his body can cause it to burst into flames by engaging in the yogic meditation called *āgneyē*, and thus he passes into his next life. The demigods similarly employ this mystic fire when being transferred to the spiritual world. But the Supreme Personality of Godhead is completely different from conditioned souls like *yogēs* and demigods, since the Lord's eternal, spiritual body is the source of all existence, as indicated here by the words *lokābhirāmāṇa sva-tanum*. Lord Kāṇēa's body is the source of pleasure for the entire universe. The word *dhāraēḍ-dhyāna-maḥ galam* indicates that those trying for spiritual elevation

through meditation and *yoga* achieve all auspiciousness through meditation on the Lord's body. Since *yogés* are liberated simply by thinking of Lord Kânëa's body, that body is certainly not material and therefore not subject to burning by mundane mystic fire or any other type of fire.

Çréla Viçvanätha Cakravarté Öhäkura reminds us of Lord Kânëa's statement in the Eleventh Canto, Chapter Fourteen, verse 37: *vahni-madhye smared rūpaà mamaitad dhyāna-maī galam*. "Within the fire one should meditate upon My form, which is the auspicious object of all meditation." Since Lord Kânëa's transcendental form is present within fire as the maintaining principle, how can fire affect that form? Thus although the Lord appeared to enter the mystic *yoga* trance, the word *adagdhvā* indicates that the Lord, since His body is purely spiritual, bypassed the formality of burning and directly entered His own abode in the spiritual sky. This point has also been elaborately explained by Çréla Jéva Gosvämé in his commentary to this verse.

TEXT 7

id"iva äü"näü"BayaAe naeäu":
paetau: s\$aumanas\$aê KaAta,
s\$atyaM DamaAeR Da{itaBaURmae:
k(LitaR: ™alêAnau taM yayau:

divi dundubhayo neduù
petuù sumanasaç ca khât
satyaà dharmo dhâtir bhümeù
kértiù çréç cānu taà yayuù

WORD-FOR-WORD MEANINGS

divi—in heaven; *dundubhayaù*—kettledrums; *neduù*—sounded; *petuù*—fell; *sumanasaù*—flowers; *ca*—and; *khât*—from the sky; *satyam*—Truth; *dharmaù*—Religion; *dhâtiù*—Faithfulness; *bhümeù*—from the earth; *kértiù*—Fame; *çréù*—Beauty; *ca*—and; *anu*—following; *tam*—Him;

yayyü—they went.

TRANSLATION

As soon as Lord Çré Kâñëa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.

PURPORT

According to Çréla Çrédhara Svämé, all the demigods were jubilant because each one thought Lord Kâñëa was coming to his own planet.

TEXT 8

de"vaAd"yaAe "aömauKyaA
na ivazAntaM svaDaAmaina
@ivaÁaAtagAitaM k{(SNAM
d"ä{"zAuêAitaivaismataA:

*devādayo brahma-mukhyā
na viçantaà sva-dhāmani
avijī āta-gatià kâñëaà
dadâçuç cāti-vismitāu*

WORD-FOR-WORD MEANINGS

deva-ādayaü—the demigods and others; *brahma-mukhyäü*—headed by Brahmä; *na*—not; *viçantam*—entering; *sva-dhāmani*—His own abode; *avijī āta*—unknown; *gatim*—His movements; *kâñëam*—Lord Kâñëa; *dadâçuü*—they saw; *ca*—and; *ati-vismitāü*—very amazed.

TRANSLATION

Most of the demigods and other higher beings led by Brahmä could not see

Lord Kāñëa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.

TEXT 9

s\$AEd"AmanyaA yaTaAflaAzAe
yaAntyaA ih"tvaA"amaNx"lama,
gAitanaR la°yatae matyaE=s\$a,
taTaA k{(SNAsya dE"vataE:

*saudāmanyā yathāklāṇe
yāntyā hitvābhra-maëòalam
gatir na lakṇyate martyais
tathā kāñëasya daivataiù*

WORD-FOR-WORD MEANINGS

saudāmanyäù—of lightning; *yathä*—just as; *äkäṇe*—in the sky; *yäntyäù*—which is traveling; *hitvä*—having left; *abhra-maëòalam*—the clouds; *gatiù*—the movement; *na lakṇyate*—cannot be ascertained; *martyaiù*—by mortals; *tathä*—similarly; *kāñëasya*—of Lord Kāñëa; *daivataiù*—by the demigods.

TRANSLATION

Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kāñëa as He returned to His abode.

PURPORT

The sudden movements of a lightning bolt are seen by the demigods but not by human beings. Similarly, the sudden departure of Lord Kāñëa could be understood by the Lord's intimate associates in the spiritual sky but not

by the demigods.

TEXT 10

“aöç&% "Ad"yastae tau
ä{"î" A yaAegAgAitaM h"re":
ivaismataAstaAM 'azAMs\$anta:
svaM svaM laAekM(yayaustad"A

*brahma-rudrādayas te tu
dāñvā yoga-gatià hareù
vismitās tāà praçaàsantaù
svaà svaà lokaà yayus tadä*

WORD-FOR-WORD MEANINGS

brahma-rudra-ādayaù—Brahmā, Rudra and others; *te*—they; *tu*—but; *dāñvā*—seeing; *yoga-gatim*—the mystic power; *hareù*—of Lord Kāñëa; *vismitäù*—astonished; *tām*—that power; *praçaàsantaù*—glorifying; *svam*—each to his own; *loka*—world; *yayaù*—went; *tadä*—then.

TRANSLATION

A few of the demigods, however—notably Lord Brahmā and Lord Çiva—could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.

PURPORT

Although the demigods are virtually omniscient within this universe, they could not understand the movements of Lord Kāñëa's mystic potency. Thus they were astonished.

TEXT 11

r"Ajana, par"sya tanauBa{ÅananaApyayaeh"A
maAyaAivax"mbanamavaeih" yaTaA naq%sya
s\$a{"î"Atmanaed"manauivazya ivaô\$tya caAntae
s\$aMô\$tya caAtmamaih"naAepar"ta: s\$a @Astae

*rājan parasya tanu-bhāj-jananāpyayehā
māyā-viòambanam avehi yathā naōasya
sāñvātmanedam anuviçya vihātya cānte
saàhātya cātma-mahinoparataù sa āste*

WORD-FOR-WORD MEANINGS

rājan—O King Parékñit; *parasya*—of the Supreme; *tanu-bhāt*—resembling the embodied living beings; *janana*—of birth; *apyaya*—and disappearance; *éhāù*—the activities; *māyā*—of His illusory potency; *viòambanam*—the false show; *avehi*—you should understand; *yathā*—just as; *naōasya*—of an actor; *sāñvā*—creating; *ātmanā*—by Himself; *idam*—this universe; *anuviçya*—entering it; *vihātya*—playing; *ca*—and; *ante*—in the end; *saàhātya*—winding it up; *ca*—and; *ātma-mahinā*—with His own glory; *uparataù*—having ceased; *saù*—He; *āste*—remains.

TRANSLATION

My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation.

PURPORT

According to Çréla Jéva Gosvämé, the so-called fight among the members of the Yadu dynasty was actually a display of the pastime potency of the

Lord, since Lord Kāñëa's personal associates are never subject to ordinary birth and death like conditioned souls. This being the case, certainly the Supreme Personality of Godhead Himself is transcendental to material birth and death, as clearly stated in this verse.

The word *naāśya*, "of an actor or magician," is significant here. Çréla Viçvanātha Cakravarté Öhäkura tells the following story of a certain magician who exhibits the trick of dying:

"In front of a great king, a magician approaches a stack of valuable garments, jewels, coins and so forth, all placed there by the king. Taking a jeweled necklace, the magician tells the king, 'Now I am taking this necklace, and you can't have it,' and he makes the necklace disappear. 'Now I'm taking this gold coin, and you can't have it,' he says, and makes the gold coin disappear. Next, challenging the king in the same way, the magician makes seven thousand horses disappear. Then the magician creates the illusion that the king's children, grandchildren, brothers and other family members have attacked each other and that nearly all are dead from the violent quarrel. The king hears the magician speaking and at the same time observes these things taking place before him as he sits in the great assembly hall.

"Then the magician says, 'O King, I no longer wish to live. Just as I have studied magic, so also, by the mercy of the lotus feet of my *guru*, I have learned the mystic meditation of *yoga*. One is supposed to give up one's body while meditating in a holy place, and since you have performed so many pious activities, you are a holy place yourself. Therefore I shall now give up my body.'

"Thus speaking, the magician sits down in the proper *yoga* posture, fixes himself in *prāëäyāma*, *pratyähāra*, *dhāraëä*, *dhyāna* and *samādhi* and becomes silent. A moment later, a fire generated from his trance blazes forth out of his body and burns it to ashes. Then all the wives of the magician, distraught with lamentation, enter into that fire.

"Three or four days later, after the magician has returned to his own province, he sends one of his daughters to the king. The daughter tells him, 'O King, I have just come to your palace, bringing along with me, invisibly,

all your sons, grandsons and brothers in good health—along with all the jewels and other items given by you. Please, therefore, give me whatever you consider fitting remuneration for the wisdom of the magic that has been exhibited before you.' In this way, even by ordinary magic one can simulate birth and death."

It is not difficult to understand, therefore, that the Supreme Personality of Godhead, although transcendental to the laws of nature, exhibits His illusory potency so that ordinary fools will think the Lord has left His body like a human being. Actually, Lord Kāñëa returned to His abode in His own eternal body, as confirmed throughout the Vedic literature.

TEXT 12

matyaeRna yaAe gAuç&s\$autaM yamalaAek(naltaM
tvaAM caAnayacC\$r"NAd": par"maAñd"gdama,
ijagyae'ntak(Antak(mapalzAmas\$aAvanalzA:
ikM(svaAvanae svar"nayanma{gAyauM s\$ade"h"ma,

*martyena yo guru-sutaà yama-loka-nétaà
tväà cānayac charaëa-daù paramāstra-dagdham
jigye 'ntakāntakam apéçam asāv anéçaù
kià svāvane svar anayan māgayuà sa-deham*

WORD-FOR-WORD MEANINGS

martyena—in the same human body; *yaù*—who; *guru-sutam*—the son of His spiritual master; *yama-loka*—to the planet of Yamarāja; *néta*—brought; *tväm*—you; *ca*—and; *ānayat*—brought back; *çaraëa-daù*—the giver of shelter; *parama-asthra*—by the supreme weapon, the *brahmāstra*; *dagdham*—burned; *jigye*—He conquered; *antaka*—of the agents of death; *antakam*—who is the death; *api*—even; *éçam*—Lord Çiva; *asau*—He, Kāñëa; *anéçaù*—incapable; *kim*—whether; *sva*—of Himself; *avane*—in the protection; *svaù*—to the spiritual world; *anayat*—brought; *māgayum*—the hunter; *sa-deham*—in the same body.

TRANSLATION

Lord Kāñëa brought the son of His *guru* back from the planet of the lord of death in the boy's selfsame body, and as the ultimate giver of protection He saved you also when you were burned by the *brahmāstra* of Açvatthämä. He conquered in battle even Lord Çiva, who deals death to the agents of death, and He sent the hunter Jarä directly to Vaikuëöha in his human body. How could such a personality be unable to protect His own Self?

PURPORT

To mitigate his own and Parékñit Mahārāja's distress at the narration of Lord Kāñëa's departure from this world, Çré Çukadeva Gosvämé here gives several clear examples proving that Lord Kāñëa is far beyond the influence of death. Although the son of Lord Kāñëa's spiritual master (Sändépani Muni) had been taken by death, the Lord brought him back in his same body. Similarly, the power of Brahman cannot touch Lord Kāñëa, since Parékñit Mahārāja, though burned by the *brahmāstra* weapon, was easily saved by the Lord. Lord Çiva was clearly defeated by Lord Kāñëa in the battle with Bäëäsurä, and the hunter Jarä was sent to a Vaikuëöha planet in his same human body. Death is an insignificant expansion of Lord Kāñëa's external potency and cannot possibly act upon the Lord Himself. Those who actually understand the transcendental nature of Lord Kāñëa's activities will find convincing evidence in these examples.

TEXT 13

taTaApyazAeSaisTaitas\$amBavaApyayaeSva,
@nanyahe"tauyaRd"zAeSazAi·(Da{k,(
naEcC\$t'aNAetauM vapaur"a zAeiSataM
matyaeRna ikM(svasTagAitaM 'ad"zARyana,

*tathäpy açeña-sthiti-sambhaväpyayeñv
ananya-hetur yad açeña-çakti-dhåk*

*naicchat praëetuà vapur atra çeñitaà
martyena kià sva-stha-gatià pradarçayan*

WORD-FOR-WORD MEANINGS

tathä api—nevertheless; *açeña*—of all created beings; *sthiti*—in the maintenance; *sambhava*—creation; *apyayeñu*—and annihilation; *ananya-hetuù*—the exclusive cause; *yat*—because; *açeña*—unlimited; *çakti*—potencies; *dhâk*—possessing; *na aicchat*—He did not desire; *praëetum*—to keep; *vapuù*—His transcendental body; *atra*—here; *çeñitam*—remaining; *martyena*—with this mortal world; *kim*—what use; *sva-stha*—of those who are fixed in Him; *gatim*—the destination; *pradarçayan*—showing.

TRANSLATION

Although Lord Kâñëa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable living beings, He simply did not desire to keep His body in this world any longer. Thus He revealed the destination of those fixed in the self and demonstrated that this mortal world is of no intrinsic value.

PURPORT

Although Lord Kâñëa descended to this world to save the fallen souls, He did not want to encourage people in the future to loiter here unnecessarily. In other words, as soon as possible one should perfect one's Kâñëa consciousness and go back home, back to Godhead. If Lord Kâñëa had remained longer on the earth, He would have unnecessarily increased the prestige of the material world.

As stated by Çré Uddhava in *Çrémad-Bhāgavatam* (3.2.11), *ädäyāntar adhād yas tu sva-bimbaà loka-locanam*: "Lord Çré Kâñëa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who are unable to see Him [as He is] due to not executing the required penance. " *Uddhava*

also states in the *Bhāgavatam* (3.2.10):

*devasya māyayā spāññā
ye cānyad-asad-āçritāu
bhrāmyate dhēr na tad-vākyair
ātmany uptātmano harau*

"Under no circumstances can the words of persons bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls." One who follows the Vaiññava authorities in his attempt to understand Lord Kāññä's transcendental disappearance easily appreciates that the Lord is the omnipotent Personality of Godhead and that His spiritual body is identical with His eternal spiritual potency.

TEXT 14

*ya WtaAM 'aAtaç&tTaAya
k{(SNAsya pad"val%M par"Ama,
'ayata: k(LtaRyaeà"ftyaA
taAmaevaA«aAetyanauÔamaAma,*

*ya etäà prātar utthāya
kāññasya padavéà parām
prayatau kērtayed bhaktyā
tām evāpnoty anuttamām*

WORD-FOR-WORD MEANINGS

yaù—anyone who; *etām*—this; *prātaù*—early in the morning; *utthāya*—getting up; *kāññasya*—of Lord Kāññä; *padavém*—the destination; *parām*—supreme; *prayataù*—with careful attention; *kērtayet*—glorifies; *bhaktyā*—with devotion; *tām*—that destination; *eva*—indeed; *āpnoti*—he obtains; *anuttamam*—unsurpassable.

TRANSLATION

Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Çré Kâñëa's transcendental disappearance and His return to His own abode will certainly achieve that same supreme destination.

TEXT 15

d"Aç&k(Ae ã"Ar"k(Amaetya
vas\$au"vaAefas\$enayaAe:
paitatvaA car"NAAva'aEr,"
nyaiSaÂatk{(SNAivacyauta:

*däruko dvārakām etya
vasudevograsenayoù
patitvā caraëäv asrai
nyañii cat kâñëa-vicyutaù*

WORD-FOR-WORD MEANINGS

därukaù—Däruka; *dvārakām*—in Dvārakä; *etya*—arriving;
vasudeva-ugrasenayoù—of Vasudeva and Ugrasena; *patitvā*—falling down;
caraëau—at the feet; *asraiù*—with his tears; *nyañii cat*—drenched;
kâñëa-vicyutaù—deprived of Lord Kâñëa.

TRANSLATION

As soon as Däruka reached Dvārakä, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kâñëa.

TEXTS 16-17

k(TayaAmaAs\$a inaDanaM
va{SNAInaAM k{(tpazAAe na{pa
tacC_\$tvaAeiã"çaô\$d"yaA

janaA: zAAek(ivamaURicCR\$taA:

taṭa sma tvair"taA jagmau:
k{(SNAivaëeSaivaù"laA:
vyas\$ava: zAer"tae yaṭa
ÁaAtayaAe £anta @Ananama,

*kathayäm äsa nidhanaà
vãñëñäà kâtsnaço nâpa
tac chrutvodvigna-hâdayä
janäù çoka-virmürcchitâù*

*tatra sma tvaritâ jagmuù
kãñëa-viçleña-vihvalâù
vyasavaù çerate yatra
ji âtayo ghnanta änanam*

WORD-FOR-WORD MEANINGS

kathayäm äsa—he related; *nidhanam*—the destruction; *vãñëñäm*—of the Vãñëis; *kâtsnaçaù*—total; *nâpa*—O King Parékñit; *tat*—that; *çrutvä*—hearing; *udvigna*—agitated; *hâdayäù*—their hearts; *janäù*—the people; *çoka*—by sorrow; *virmürcchitâù*—rendered senseless; *tatra*—there; *sma*—indeed; *tvaritâù*—swiftly; *jagmuù*—they went; *kãñëa-viçleña*—by separation from Lord Kãñëa; *vihvalâù*—overwhelmed; *vyasavaù*—lifeless; *çerate*—they lay; *yatra*—where; *ji âtayaù*—their relatives; *ghnantaù*—striking; *änanam*—their own faces.

TRANSLATION

Däruka delivered the account of the total destruction of the Vãñëis, and upon hearing this, O Parékñit, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kãñëa, they struck their own faces while hurrying to the place where their relatives lay dead.

TEXT 18

de"vak(L r"Aeih"NAI caEva
vas\$au de"vastaTaA s\$autaAE
k{(SNAr"AmaAvapazyanta:
zAAek(AtaAR ivajaò": sma{itama,

*devaké rohiëé caiva
vasudevas tathä sutau
kâñëa-rāmāṁ apaçyantaù
çokärtä vijahuù smâtim*

WORD-FOR-WORD MEANINGS

devaké—Devaké; *rohiëé*—Rohiëé; *ca*—also; *eva*—indeed;
vasudevaù—Vasudeva; *tathä*—as well; *sutau*—their two sons;
kâñëa-rāmāṁ—Kâñëa and Rāma; *apaçyantaù*—not seeing;
çoka-ärtäù—feeling the pain of lamentation; *vijahuù*—they lost;
smâtim—their consciousness.

TRANSLATION

When Devaké, Rohiëé and Vasudeva could not find their sons, Kâñëa and Rāma, they lost consciousness out of anguish.

PURPORT

According to Çréla Viçvanātha Cakravarté Ōhākura, the original Devaké, Rohiëé and other ladies of Dvārakā actually remained in Dvārakā, invisible to the eyes of the material world, whereas the demigods who represented partial aspects of Devaké, Rohiëé and so on went to Prabhāsa to see their dead relatives.

TEXT 19

‘aANAAMê ivajaò"staṭa
BagAvaiã"r"h"Ataur"A:
opagAu÷ patal%MstaAta
icataAmaAç&ç&ò": iñya:

*präëäàç ca vijahus tatra
bhagavad-virahäturäù
upaguhya patéàs tāta
citām āruruhuù striyaù*

WORD-FOR-WORD MEANINGS

präëän—their lives; *ca*—and; *vijahuù*—they gave up; *tatra*—there;
bhagavat—from the Personality of Godhead; *viraha*—because of separation;
äturäù—tormented; *upagahya*—embracing; *patén*—their husbands;
tāta—my dear Parékñit; *citām*—the funeral pyre; *āruruhuù*—they climbed
upon; *striyaù*—the wives.

TRANSLATION

Tormented by separation from the Lord, His parents gave up their lives at
that very spot. My dear Parékñit, the wives of the Yādavas then climbed onto
the funeral pyres, embracing their dead husbands.

TEXT 20

r"Amapatnyaê taÚe"h"ma,
opagAu÷AiçamaAivazAna,
vas\$auðevapatnyastaÕ"AṭaM
‘aâu°aAd"lna, h"re": mauSaA:
k{(SNApatnyaAe'ivazA^aaiçam
ç&ifmaNyaAâAstad"Aitmak(A:

*rāma-patnyaç ca tad-deham
upaguhyāgnim āviçan*

*vasudeva-patnyas tad-gātraḥ
pradyumnādēn hareṁ snuṁhū
kāṇḍēa-patnyo 'viṣann agniḥ
rukmiṇy-ādyās tad-ātmikāṁ*

WORD-FOR-WORD MEANINGS

rāma-patnyaḥ—the wives of Lord Balarāma; *ca*—and; *tat-deham*—His body; *upaguhya*—embracing; *agnim*—the fire; *āviṣan*—entered; *vasudeva-patnyaḥ*—the wives of Vasudeva; *tat-gātram*—his body; *pradyumna-ādēn*—Pradyumna and the others; *hareṁ*—of Lord Hari; *snuṁhū*—the daughters-in-law; *kāṇḍēa-patnyaḥ*—the wives of Lord Kāṇḍēa; *aviṣan*—entered; *agnim*—the fire; *rukmiṇy-ādyāḥ*—led by Queen Rukmiṇī; *tat-ātmikāṁ*—whose consciousness was completely absorbed in Him.

TRANSLATION

The wives of Lord Balarāma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kāṇḍēa—whose hearts were completely absorbed in Him—entered His fire.

PURPORT

It is understood that the anguished scene described here is a display of the Lord's illusory potency, adding a final dramatic note to Lord Kāṇḍēa's pastimes on the earth. In reality, Lord Kāṇḍēa returned to His eternal abode in His original body, and His eternal associates returned with Him. This final heartbreaking scene of the Lord's pastimes is a creation of the Lord's internal potency that brings the Lord's manifest pastimes to a perfect dramatic end.

TEXT 21

@jauRna: 'aeyas\$a: s\$aKyau:
k{(SNAasya ivar"h"Ataur":
@AtmaAnaM s\$aAntvayaAmaAs\$a
k{(SNAgAltaE: s\$aäu"i-(iBa:

arjunaù preyasaù sakhyuù
kāñēasya virahāturaù
ātmānaà sāntvayām āsa
kāñēa-gétaiù sad-uktibhiù

WORD-FOR-WORD MEANINGS

arjunaù—Arjuna; *preyasaù*—of his dear; *sakhyuù*—friend; *kāñēasya*—Lord Kāñēa; *viraha*—because of the separation; *āturaù*—distressed; *ātmānam*—himself; *sāntvayām āsa*—consoled; *kāñēa-gétaiù*—with the song sung by Lord Kāñēa (the *Bhagavad-gétā*); *sat-uktibhiù*—with the transcendental words.

TRANSLATION

Arjuna felt great distress over separation from Lord Kāñēa, his dearest friend. But he consoled himself by remembering the transcendental words the Lord had sung to him.

PURPORT

According to Çréla Çrédhara Svāmé, Arjuna remembered such verses from the *Gétā* as:

nāhaà prakāçaù sarvasya
yoga-mäyā-samāvātaù
müòho 'yaà nābhijānāti
loko mām ajam avyayam
(Bg. 7.25)

"I am never manifest to the foolish and unintelligent. For them I am covered

by My eternal creative potency (*yoga-māyā*), and so the deluded world knows Me not, who am unborn and infallible."

Similarly, Çréla Jéva Gosvāmé has mentioned the *Gétā* verse *mām evaiñyasi satyaà te pratijāne priyo 'si me* (Bg. 18.65): "You will come to Me without fail. I promise you this because you are My very dear friend." He has also quoted from the *Svarga-parva* of the *Mahābhārata* as follows:

*dadarça tatra govindaà
brahmaëe vapuñānvitam
tenaiva dāñña-pürveëa
sädâçyenopasücitam*

*dépyamānaà sva-vapuñā
divyair astrair upaskâtam
cakra-prabhâtibhir ghorair
divyaiù puruñña-vigrahaiù*

*upäsyamānaà véreëa
phälgunena su-varcasä
yathä-svarüpaà kaunteya
tathaiva madhusüdanam*

*täv ubhau puruñña-vyāghrau
samudvékñya yudhiññohiram
yathārhaà pratipedāte
pūjayā deva-pūjitau*

"There Yudhiññohira saw Lord Govinda as the Absolute Truth in His original, personal form. He appeared just as Yudhiññohira had seen Him before, with all the same characteristics. He was glowing brilliantly with the effulgence coming from His own body, and He was surrounded by His transcendental weapons—the disc and so on—which appeared in their fearsome personified forms. O descendant of Kunté, Lord Madhusüdana was being worshiped by the effulgent hero Arjuna, who also appeared in his original form. When these two lions among men, who are worshipable by the

demigods, noticed the presence of Yudhiñöhira, they approached him with proper respect and offered him worship."

TEXT 22

banDaUnaAM nai"gAAeṭaANAma,
@jauRna: s\$aAmpar"Aiyak(ma,
h"taAnaAM k(Ar"yaAmaAs\$a
yaTaAvad"naupaUvaRzA:

bandhünāḥ nañña-gotrāḥ
arjunaḥ sāmparāyikam
hatānāḥ kārayām āsa
yathā-vad anupūrvaḥ

WORD-FOR-WORD MEANINGS

bandhünām—of the relatives; *nañña-gotrāḥ*—who had no remaining immediate family members; *arjunaḥ*—Arjuna; *sāmparāyikam*—the funeral rites; *hatānām*—of the killed; *kārayām āsa*—had executed; *yathā-vat*—as prescribed in the *Vedas*; *anupūrvaḥ*—in order of the seniority of the deceased.

TRANSLATION

Arjuna then saw to it that the funeral rites were properly carried out for the dead, who had no remaining male family members. He executed the required ceremonies for each of the Yadus, one after another.

TEXT 23

ā"Ar"k(AM h"ir"NAA tya·(AM
s\$amau"%o"Ae'plaAvayat°aNAAta,
vajaRiyatvaA mah"Ar"Aja

™almaà"gAvad"Alayama,

*dvārakāḥ hariṇī tyaktāḥ
samudro 'plāvayat kṇāṇī
varjayitvā mahā-rāja
çrémad-bhagavad-ālayam*

WORD-FOR-WORD MEANINGS

dvārakām—Dvārakā; *hariṇī*—by Lord Hari; *tyaktām*—abandoned; *samudraḥ*—the ocean; *aplāvayat*—overflowed; *kṇāṇī*—immediately; *varjayitvā*—except for; *mahā-rāja*—O King; *çrémat-bhagavat*—of the Supreme Personality of Godhead; *ālayam*—the residence.

TRANSLATION

As soon as Dvārakā was abandoned by the Supreme Personality of Godhead, the ocean flooded it on all sides, O King, sparing only His palace.

PURPORT

Çréla Jéva Gosvāmé explains that whereas the external manifestation of the Lord's abode was covered by the ocean, the Lord's eternal Dvārakā exists beyond the material universe and certainly beyond the material ocean. Dvārakā had been constructed by Viçvakarmā, the architect of the demigods, and the Sudharmā assembly hall had been brought from heaven. In that city there were many beautiful and splendorous residences of the aristocratic Yadu dynasty, and the most beautiful residence of all was that of the Supreme Personality of Godhead. Çréla Jéva Gosvāmé mentions that even in the modern age, people who live near the site of the original Dvārakā sometimes catch a glimpse of it in the ocean. Ultimately, the Lord's associates and abode are eternal, and one who understands this is qualified to become fully Kāṇēa conscious.

TEXT 24

inatyaM s\$ai^aaih"tastaṭa
BagAvaAnmaDaus\$aUd"na:
sma{tyaAzAeSaAzAuBah"rM"
s\$avaRmaĒylamaĒylama,

*nityaà sannihitas tatra
bhagavān madhusūdanaù
smātyāçeñāçubha-haraà
sarva-maì gala-maì galam*

WORD-FOR-WORD MEANINGS

nityam—eternally; *sannihitaù*—present; *tatra*—there; *bhagavān*—the Supreme Personality of Godhead; *madhusūdanaù*—Madhusūdana; *smātyā*—by remembrance; *açeñā-açubha*—of everything inauspicious; *haram*—which takes away; *sarva-maì gala*—of all auspicious things; *maì galam*—the most auspicious.

TRANSLATION

Lord Madhusūdana, the Supreme Personality of Godhead, is eternally present in Dvārakā. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination.

TEXT 25

ñlbaAlava{Ü"AnaAd"Aya
h"tazAeSaAnDanaĀaya:
wn%o"asTaM s\$amaAvaezya
vaṭaM taṭaAByaSaecayata,

*stré-bāla-vāddhān ādāya
hata-çeñān dhanai jayaù
indraprasthaà samāveçya
vajraà tatrābhyañecayat*

WORD-FOR-WORD MEANINGS

strī—the women; *bāla*—children; *vāddhān*—and elders; *ādāya*—taking; *hata*—of the killed; *ceñān*—the survivors; *dhanai jayaù*—Arjuna; *indraprastham*—in the capital of the Pāṇḍavas; *samāveçya*—resettling; *vajram*—Vajra, the son of Aniruddha; *tatra*—there; *abhyañecayat*—placed upon the throne.

TRANSLATION

Arjuna took the survivors of the Yadu dynasty—the women, children and old men—to Indraprastha, where he installed Vajra as ruler of the Yadus.

TEXT 26

™autvaA s\$auô\$ã"DaM r"Ajaªa,
@jauRnaAÔae ipataAmah"A:
tvaAM tau vaMzADarM" k{(tvaA
jagmu: s\$avaeR mah"ApaTama,

çrutvā suhāt-vadhaà rājann
arjunāt te pitāmahāù
tvāà tu vaàça-dharaà kātvā
jagmuù sarve mahā-patham

WORD-FOR-WORD MEANINGS

çrutvā—hearing; *suhāt*—of their friend; *vadham*—the death; *rājan*—O King; *arjunāt*—from Arjuna; *te*—your; *pitāmahāù*—grandfathers (Yudhiñöhira and his brothers); *tvām*—you; *tu*—and; *vaàça-dharam*—the maintainer of the dynasty; *kātvā*—making; *jagmuù*—they left; *sarve*—all of them; *mahā-patham*—for the great journey.

TRANSLATION

Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

TEXT 27

ya WtaÚe"vade"vasya
ivaSNAAe: k(maARiNA janma ca
k(LtaRyaecC)\$Ü"yaA matyaR:
s\$avaRpaApaE: 'amaucyatae

*ya etad deva-devasya
viñëoü karmäëi janma ca
kértayet chraddhayä martyaü
sarva-päpaiü pramucyate*

WORD-FOR-WORD MEANINGS

yaü—who; *etat*—these; *deva-devasya*—of the Lord of lords; *viñëoü*—of Lord Viñëu; *karmäëi*—the activities; *janma*—the birth; *ca*—and; *kértayet*—chants; *çraddhayä*—with faith; *martyaü*—a human being; *sarva-päpaiü*—from all sins; *pramucyate*—becomes completely liberated.

TRANSLATION

A person who with faith engages in chanting the glories of these various pastimes and incarnations of Viñëu, the Lord of lords, will gain liberation from all sins.

TEXT 28

wtTaM h"re"BaRgAvataAe ç&icar"AvataAr"-
valyaARiNA baAlacair"taAina ca zAntamaAina
@nyaṭa caeh" ca TMautaAina gA{NAnmanauSyaAe

Bai-M(par"AM par"mahM"s\$agAtaAE laBaeta

*itthaà harer bhagavato rucirävatära-
véryäëi bāla-caritāni ca çantamāni
anyatra ceha ca çrutāni gāëan manuñyo
bhaktià parāà paramahaàsa-gatau labheta*

WORD-FOR-WORD MEANINGS

ittham—thus; *hareu*—of Lord Hari; *bhagavatau*—of the Supreme Personality of Godhead; *rucira*—attractive; *avatāra*—of the incarnations; *véryäëi*—the exploits; *bāla*—childhood; *caritāni*—pastimes; *ca*—and; *çam-tamāni*—most auspicious; *anyatra*—elsewhere; *ca*—and; *iha*—here; *ca*—also; *çrutāni*—heard; *gāëan*—clearly chanting; *manuñyaù*—a person; *bhaktim*—devotional service; *parām*—transcendental; *paramahaàsa*—of the perfect sages; *gatau*—for the destination (Lord Çré Kāñëa); *labheta*—will attain.

TRANSLATION

The all-auspicious exploits of the all-attractive incarnations of Lord Çré Kāñëa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Çrémad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kāñëa, who is the goal of all perfect sages.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Eleventh Canto, Thirty-first Chapter, of the Çrémad-Bhāgavatam, entitled "The Disappearance of Lord Çré Kāñëa."

The Eleventh Canto was completed at the New Gokula South American pilgrimage site, state of Sao Paulo, Brazil, on Friday, March 26, 1982.

END OF THE ELEVENTH CANTO

Appendix: The Absolute Nature of the Supreme Lord

In his commentary on Text 5, Chapter 30, Çréla Viçvanätha Cakravarté Öhäkura quotes several statements by Çré Uddhava from the *Çrémad-Bhägavatam* (3.2.7-12) that nicely explain the transcendental nature of Lord Kânëa's disappearance from this world. The reader is referred to that portion of Çréla Prabhupäda's *Çrémad-Bhägavatam* for further illumination on this subject.

Next, from various Vedic scriptures Viçvanätha Cakravarté cites many important verses that clearly establish the absolute, eternal nature of the Personality of Godhead's forms, names, abodes, qualities, pastimes and entourage.

Forms: The *Gopäla-täpané Upaniñad* (1.38) states, *govindaà sac-cid-änanda-vigrahaà vändävana-sura-bhüraha-taläsénaà satataà sa-marud-gaëo 'haà paramayä stutyä toñayämi:* "With transcendental prayers, I and the Maruts are always trying to satisfy Lord Govinda, whose personal form is eternal and full of knowledge and bliss, and who is sitting amidst the celestial desire trees of Vändävana."

Similarly, in his *Vedänta-bhäñya* Çréla Madhväcärya cites the following passage from the *çruti:* *väsudevaù saì karñaëaù pradyumno 'niruddho 'haà matsyaù kürmo varäho narasiàho vämano rämo rämaù kânëo buddhaù kalkir ahaà çatadhähaà sahasradhähäm amito 'ham ananto 'haà naivaite jäyante naivaite mriyante naiñäm aji äna-bandho na muktiù sarva eva hy ete pürëä ajarä amätäù paramäù paramänandäù.* "I am Väsudeva, Saì karñaëa, Pradyumna and Aniruddha. I am Matsya, Kürma, Varäha, Narasiàha, Vämana, the three Rāmas [Rāmacandra, Paraçurāma and Balarāma], Kânëa, Buddha and Kalki. Immeasurable and unlimited, I appear in hundreds and thousands of forms, none of which ever takes birth or dies. These forms of Mine are not bound by ignorance, nor do they have to strive for liberation. They are all complete, free from old age, immortal, supreme and supremely

blissful."

The *Dhyāna-bindu Upaniṣad* states, *nirdoṇa-pūrēa-guēa-vigraha ātma-tantro niṣcetanātmaka-ṣarēra-guēaiṣ ca hēnah/ ānanda-mātra-mukha-pāda-saroruhādiù*: "[The Lord's] personal form possesses complete and faultless transcendental qualities. Indeed, the form of the completely independent Lord is free from all lifeless bodily characteristics. His lotus face and lotus feet consist simply of pure ecstasy."

The *Vāsudeva Upaniṣad* states, *sad-rūpam advayaà brahma madhyādy-anta-vivarjitam/ sva-prabhaà sac-cid-ānandaà bhaktyā jānati cāvyaṃ*: "[The Lord's] transcendental form is the Absolute Truth, devoid of duality or of middle, beginning or end. It is self-effulgent, eternal and full of knowledge and bliss. Only through devotional service can one understand that form to be infallible."

The *Brahmāēōa Purāēa* states, *nanda-vraja-janānandē sac-cid-ānanda-vigrahaù*: [Bs. 5.1], "The body of the Lord, who gives ecstasy to the residents of King Nanda's pastures, is eternal and full of knowledge and bliss." The *Mahā-varāha Purāēa* states, *sarve nityāù ṣāsvatāṣ ca dehās tasya parātmanaù/ hānopadāna-rahitā naiva prakāti-jāù kvacit*: "The bodies of that Supreme Soul are all eternal and primeval. Since they are not born of material nature, they are not subject to destruction or creation."

The *Nāsiàha Purāēa* states, *yuge yuge viñēur anādi-mūrtim āsthāya ṣiñōaà paripāti duñōa-hā*: "In each age, Lord Viñēu assumes His various eternal forms in order to protect those who are civilized [the devotees] and to destroy those who are evil [the demons]." The *Bāhad-vaiñēava-smāti* states, *yo vetti bhautikaà dehaà kâñēasya paramātmanaù/ sa sarvasmād bahiñkāryaù ṣrauta-smārta-vidhānataù/ mukhaà tasyāvalokyāpi sa-celaà snānam ācaret*: "If a person thinks the body of the Supreme Soul, Lord Kâñēa, is made of matter, he should be excluded from all ceremonies, both of the *ṣrutī* and the *smāti*. One who even glances upon such a person's face must immediately take a bath with all his clothes on." The *Mahābhārata* states, *na bhūta-saì gha-samsthāno deho 'sya paramātmanaù*: "The body of the Supreme Soul is not composed of a combination of material elements." Also from the *Mahābhārata*: *amātāàṣo 'māta-vapuù*. "His personal expansions and personal

bodies are all immortal."

The *Çrémad-Bhāgavatam* itself contains many passages attesting to the absolute nature of the Lord's forms. Here are a few: *çābdaà-brahma dadhad vapuù*. "Appearing in Your transcendental form as the *Vedas* and as the personal feature of the Absolute Truth..." *Yat tad vapur bhāti vibhūñāëäyudhair avyakta-cid-vyaktam adhārayad vibhuù* (8.18.12): "That transcendental body which is appearing with its ornaments and weapons has been assumed by the Almighty Lord as the spiritual manifestation of Himself, who is materially unmanifested." *Babandha prākātaà yathā* (10.9.14): "She bound Him up just like an ordinary child." *Satya-jī ānānantānanda-mātraika-rasa-mūrtyaù* (10.13.54): "The *viñëu-mūrtis* all had eternal, unlimited forms full of knowledge and bliss and existing beyond the influence of time." *Svecchā-mayasya na tu bhūta-mayasya* (10.14.2): "His body is composed of His own desire, rather than of material elements." And *tvayy eva nitya-sukha-bodha-tanau*: "In You, whose body is full of eternal happiness and consciousness..."

Names: The *Āg Veda* states, *oà āsya jānanto nāma cid viviktan*: "If we understand even a little of the glories of His holy name..." The *Bhāgavatam* (10.8.15) contains the following passage: *bahūni santi nāmāni rūpaëi ca sutasya te guëa-karmānurüpāëi*. "For this son of yours there are many forms and names according to His transcendental qualities." That this passage is in the present tense indicates that the Lord's names are absolute and eternal.

The *Padma Purāëa* states, *yat tv anāma-rūpa evāyaà bhagavān harir èçvaraù/ akarteti ca yo vedaiù smātibhiç cābhidhēyate*: "It is the Personality of Godhead, Lord Hari, whom the *Vedas* and *smātis* describe as that which has no name or form and which does nothing." The *Vāsudevādhyātma* reconciles the apparent contradiction thus raised: *aprasiddhes tad-guëänām anāmo 'sau prakértitaù/ aprākātatvād rūpasyāpy arūpo 'sāv udéryate/ sambandhena pradhānasya harer nāsty eva kartatā/ akartāram ataù prāhuù purāëaà taà purā vidaù*. "Because His qualities are generally unknown, He is said to have no name. Because His form is not material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive."

Abodes: The *Gopāla-tāpanē Upaniṣad* (2.36) states, *tāsāṁ madhye sākṣāḥ brahma gopāla-purē*: "Among all these [abodes], the residence of Lord Gopāla is directly the Absolute Truth." And the *Padma Purāṇa* states, *nityaṁ me mathurāṁ vidhi purēṁ dvāravatēṁ tathā*: "You should know that My cities of Mathurā and Dvārakā are both eternal." An alternate reading for this verse is *nityaṁ me mathurāṁ vidhi vanaṁ vāṇḍāvanaṁ tathā*, in which case the translation is "You should know that both My Mathurā and My forest of Vāṇḍāvana are eternal."

Qualities: The *Bhāgavatam* (1.16.29) states, *ete cānye ca bhagavan nityā yatra mahā-guṇāḥ/prārthyā mahattvam icchadbhir na viyanti sma karhicit*: "In Him reside these and many other transcendental qualities, which are eternally present and never to be separated from Him."

Pastimes: The *Puruṣa-bodhanē Upaniṣad*, of the *Pippalāda-śākhā* of the *Atharva Veda*, states, *eko devo nitya-līlānuraḥ bhakta-vyāpē bhakta-hādy antar-ātmā*: "He is the one Supreme Lord, always attached to His eternal pastimes, extending Himself to His devotees, and present as the Supreme Soul within the hearts of His devotees." In the *Bhāgavatam* (10.90.48) we find the verse beginning *jayati jana-nivāsaḥ*, which contains the phrase *dorbhir asyann adharmam*, "with His arms casting out irreligion." The same verse also states, *vraja-pura-vanitānāṁ vārdhayan kāma-devam*, "increasing the lusty desires of the young women of Vāṇḍāvana village. " The *Bhāgavatam* (10.29.15) states, *kāmaṁ krodhaṁ bhayaṁ sneham aikyaṁ sauhādam eva vā/ nityaṁ harau vidadhato yānti tan-mayatāṁ hi te*: "Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him." That all these passages employ the present tense indicates that the Lord is eternally enacting His pastimes.

Entourage: The *Padma Purāṇa* states, *eta hi yādavāḥ sarve mad-gaṇā eva bhāvinī/ sarvathā mat-priyā devī mat-tulya-guṇā-śālināḥ*: "My dear lady, all these Yādavas are My personal associates. They are in all respects very dear to Me, O goddess, and their characters are equal to Mine."

To summarize, we may cite the following verse from the Vedic literature: *nityāv avatāre bhagavān nitya-mūrtir jagat-patiḥ/ nitya-rūpo nitya-gandho*

nityaiçvarya-sukhānubhū: "In His eternal incarnation, the Supreme Personality of Godhead, the master of the universe, exhibits His eternal personal form. His bodily beauty, His fragrance, His opulence and His happiness are also all eternal."

Twelfth Canto

The Age of Deterioration

Çrémad-Bhāgavatam Canto 12: "The Age of Deterioration"

(98)1. The Degraded Dynasties of Kali-yuga

- Translations 1-41(99)

(100)2. [The Symptoms of Kali-yuga](#)

- Translations 1-44(101)

(102)3. The Bhūmi-gētā

- Translations 1-52(103)

(104)4. [The Four Categories of Universal Annihilation](#)

- Translations 1-43(105)

(106)5. Çukadeva Gosvāmē's Final Instructions to Mahārāja Parēkñit

- Translations 1-13(107)

(108)6. [Mahārāja Parēkñit Passes Away](#)

- Translations 1-80(109)

(110)7. The Purāëic Literatures

- Translations 1-25(111)

(112)8. Märkaëðeya's Prayers to Nara-Näräyaëa Āñi

- Translations 1-49(113)

(114)9. Märkaëðeya Āñi Sees the Illusory Potency of the Lord

- Translations 1-34(115)

(116)10. (117)[Lord Çiva and Umā Glorify Märkaëðeya Āñi](#)

• Translations 1-42(118)
(119)11. (120)Summary Description of the Mahāpuruṣa
• Translations 1-50(121)
(122)12. (123) The Topics of Ćrēmad-Bhāgavatam Summarized
• Translations 1-69(124)
(125)13. (126)The Glories of Ćrēmad-Bhāgavatam
• Translations 1-23(127)

1. The Degraded Dynasties of Kali-yuga

The Twelfth Canto of *Ćrēmad-Bhāgavatam* begins with Ćrēla Ćukadeva Gosvāmē predicting the kings of the earth who will appear in the future during the age of Kali. Then he gives a description of the numerous faults of the age, after which the presiding goddess of the earth sarcastically berates the foolish members of the kingly order who perpetually try to conquer her. Next Ćukadeva Gosvāmē explains the four varieties of material annihilation, and then he gives his final advice to Mahārāja Parēkṣīt. Thereafter King Parēkṣīt is bitten by the snake-bird Takṇaka and leaves this world. Sūta Gosvāmē concludes his narration of *Ćrēmad-Bhāgavatam* to the sages at Naimiṇāraēya forest by enumerating the teachers of the various branches of the *Vedas* and *Purāēas*, relating the pious history of Mārkaēḍeya Āṇi, glorifying the Supreme Lord in His universal form and in His expansion as the sun-god, summarizing the topics discussed in this literature, and offering final benedictions and prayers.

The first chapter of this canto briefly describes the future kings of the dynasty of Magadha and how they become degraded because of the influence of the age of Kali. There were twenty kings who ruled in the family of Pūru, in the dynasty of the sun-god, counting from Uparicara Vasu

to Purai jaya. After Purai jaya, the lineage of this dynasty will become corrupted. Following Purai jaya there will be five kings known as the Pradyotanas, who are then followed by the Çiçunāgas, the Mauryas, the Çuī gas, the Kāēvas, thirty kings of the Andhra nation, seven Ābhēras, ten Gardabhēs, sixteen Kaī kas, eight Yavanas, fourteen Turuñkas, ten Guruēòas, eleven Maulas, five Kilakilā monarchs and thirteen Bāhlikas. After this, different regions will be ruled over at the same time by seven Andhra kings, seven Kauçalas, the kings of Vidūra, and the Niñadhas. Then the power of rulership in the countries of Magadha and so forth will fall to kings who are no better than çüdras and mlecchas and are totally absorbed in irreligion.

TEXTS 1-2

™alZAuk(ovaAca
yaAe'ntya: paura"ĀayaAe naAma
BaivaSyaAe baAr"h"%o"Ta:
tasyaAmaAtyastau zAunak(Ae
h"tvaA svaAimanamaAtmajama,

‘aâAetas\$amĀaM r"AjaAnaM
k(taAR yatpaAlak(: s\$auta:
ivazAAKayaUpastatpauṭaAe
BaivataA r"Ajak(stata:

çré-çuka uvāca
yo 'ntyaù purai jayo nāma
bhaviṇyo bārahadraṭhaù
tasyāmātyas tu çunako
hatvā svāminam ātma-jam
pradyota-saàji' aà rājānaà
kartā yat-pālakaù sutaù
viçākhayūpas tat-putro
bhavitā rājakas tataù

WORD-FOR-WORD MEANINGS

çré çukaù uvāca—Çré Çukadeva Gosvāmé said; *yaù*—who; *antyaù*—the final member (of the lineage described in the Ninth Canto); *purai jayaù*—Purai jaya (Ripuì jaya); *nāma*—named; *bhaviṇyaù*—will live in the future; *bārahadraṭhaù*—the descendant of Bāhadratha; *tasya*—his; *amātyaù*—minister; *tu*—but; *çunakaù*—Çunaka; *hatvā*—killing; *svāminam*—his master; *ātma-jam*—his own son; *pradyota-saàji am*—named Pradyota; *rājānam*—the king; *kartā*—will make; *yat*—whose; *pālakaù*—named Pālaka; *sutaù*—the son; *viçākhayüpaù*—Viçākhayüpa; *tat-putraù*—the son of Pālaka; *bhavitā*—will be; *rājakaù*—Rājaka; *tataù*—then (coming as the son of Viçākhayüpa).

TRANSLATION

Çukadeva Gosvāmé said: The last king mentioned in our previous enumeration of the future rulers of the Māgadha dynasty was Purai jaya, who will take birth as the descendant of Bāhadratha. Purai jaya's minister Çunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viçākhayüpa, and his son will be Rājaka.

PURPORT

The vicious political intrigue described here is symptomatic of the age of Kali. In the Ninth Canto of this work, Çukadeva Gosvāmé describes how the great rulers of men descended from two royal dynasties, that of the sun and that of the moon. The Ninth Canto's description of Lord Rāmacandra, a most famous incarnation of God, occurs in this genealogical narration, and at the end of the Ninth Canto Çukadeva describes the forefathers of Lord Kāṇēa and Lord Balarāma. Finally, the appearance of Lord Kāṇēa and that of Lord Balarāma are mentioned within the context of the narration of the moon dynasty.

The Tenth Canto is devoted exclusively to a description of Lord Kāṇēa's

childhood pastimes in Våndāvana, His teenage activities in Mathurā and His adult activities in Dvārakā. The famous epic *Mahābhārata* also describes the events of this period, focusing upon the five Pāṇḍava brothers and their activities in relation with Lord Kāṇḍa and other leading historical figures, such as Bhīṣma, Dhātārāṇḍa, Droṇācārya and Vidura. Within the *Mahābhārata* is *Bhagavad-gētā*, in which Lord Kāṇḍa is declared to be the Absolute Truth, the Supreme Personality of Godhead. *Çrémad-Bhāgavatam*, of which we are presently translating the twelfth and final canto, is considered a more advanced literature than the *Mahābhārata* because throughout the entire work Lord Çré Kāṇḍa, the Absolute Truth and supreme source of all existence, is directly, centrally and irrefutably revealed. In fact, the First Canto of the *Bhāgavatam* describes how Çré Vyāsadeva composed this great work because he was dissatisfied with his rather sporadic glorification of Lord Kāṇḍa in the *Mahābhārata*.

Although *Çrémad-Bhāgavatam* narrates the histories of many royal dynasties and the lives of innumerable kings, not until the description of the present age, the age of Kali, do we find a minister assassinating his own king and installing his son on the throne. This incident resembles Dhātārāṇḍa's attempt to assassinate the Pāṇḍavas and crown his son Duryodhana king. As the *Mahābhārata* describes, Lord Kāṇḍa thwarted this attempt, but with the departure of the Lord for the spiritual sky, the age of Kali became fully manifested, ushering in political assassination within one's own house as a standard technique.

TEXT 3

naind"vaDaRnastatpauṭa:
 paĀa 'aāAetanaA wmae
 @ī"iṭaMzAAeÔar"zAtaM
 BaAe°yainta pa{iTaval%M na{paA:

*nandivardhanas tat-putrau
 pai ca pradyotanā ime
 āṇḍa-triāçottara-çataā*

bhokñyanti pāthivēà nāpāù

WORD-FOR-WORD MEANINGS

nandivardhanaù—Nandivardhana; *tat-putraù*—his son; *pañca*—five; *pradyotanāù*—Pradyotanas; *ime*—these; *añña-triàça*—thirty-eight; *uttara*—increased by; *çatam*—one hundred; *bhokñyanti*—they will enjoy; *pāthivēm*—the earth; *nāpāù*—these kings.

TRANSLATION

The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will enjoy the earth for 138 years.

TEXT 4

izAzAunaAgAstataAe BaAvya:
k(Ak(vaNARstau tats\$auta:
°aemaDamaAR tasya s\$auta:
°aeṭaÁa: °aemaDamaRja:

çiçunāgas tato bhāvyaù
kākavarēas tu tat-sutaù
kñemadharmā tasya sutaù
kñetrajī aù kñemadharma-jaù

WORD-FOR-WORD MEANINGS

çiçunāgaù—Çiçunāga; *tataù*—then; *bhāvyaù*—will take birth; *kākavarēau*—Kākavarēa; *tu*—and; *tat-sutaù*—his son; *kñemadharmā*—Kñemadharmā; *tasya*—of Kākavarēa; *sutaù*—the son; *kñetrajī aù*—Kñetrajī a; *kñemadharma-jaù*—born to Kñemadharmā.

TRANSLATION

Nandivardhana will have a son named Çiçunāga, and his son will be known

as Kākavarēa. The son of Kākavarēa will be Kñemadharmā, and the son of Kñemadharmā will be Kñetrajī a.

TEXT 5

ivaiDas\$aAr": s\$autastasyaA-
jaAtazAḥauBaRivaSyaita
d"BaRk(stats\$autaAe BaAval
d"BaRk(syaAjaya: sma{ta:

*vidhisāraù sutas tasyä-
jätaçatruur bhaviṇyati
darbhakas tat-suto bhävé
darbhakasyäjayaù smātaù*

WORD-FOR-WORD MEANINGS

vidhisāraù—Vidhisāra; *sutaù*—the son; *tasya*—of Kñetrajī a;
ajātaçatruù—Ajātaçatru; *bhaviṇyati*—will be; *darbhakaù*—Darbhaka;
tat-sutaù—the son of Ajātaçatru; *bhävé*—will take birth; *darbhakasya*—of
Darbhaka; *ajayaù*—Ajaya; *smātaù*—is remembered.

TRANSLATION

The son of Kñetrajī a will be Vidhisāra, and his son will be Ajātaçatru.
Ajātaçatru will have a son named Darbhaka, and his son will be Ajaya.

TEXTS 6-8

naind"vaDaRna @AjaeyaAe
mah"Anaind": s\$autastata:
izAzAunaAgAA d"zAEvaEtae
s\$ai"YauÔar"zAtaḥayama,

s\$amaA BaAe°yainta pa{iTaval%M
ku(ç&™aei" k(laAE na{paA:

mah"Anaind"s\$autaAe r"Ajana,
zAU#%"AgABaAeRà"vaAe balal

mah"Apaápaita: k(iêna,
nand": °aṭaivanaAzAk{(ta,
tataAe na{paA BaivaSyainta
zAU#%"aAyaAstvaDaAimaRk(A:

*nandivardhana ājeyo
mahānandīu sutas tatau
çiṣunāgā daṣaivaite
saññy-uttara-ṣata-trayam*

*samā bhokñyanti pāthivēṇa
kuru-ṣreṇṇha kalau nāpāu
mahānandi-suto rājan
ṣūdrā-garbhodbhavo balē*

*mahāpadma-patīu kaṣṣin
nandau kñātra-vināṣa-kāt
tato nāpā bhaviñyanti
ṣūdra-prāyās tv adhārmikāu*

WORD-FOR-WORD MEANINGS

nandivardhana—Nandivardhana; *ājeyau*—the son of Ajaya; *mahā-nandīu*—Mahānandi; *suta*—the son; *tata*—then (following Nandivardhana); *çiṣunāgāu*—the Çiṣunāgas; *daṣa*—ten; *eva*—indeed; *ete*—these; *saññi*—sixty; *uttara*—increased by; *ṣata-trayam*—three hundred; *samā*—years; *bhokñyanti*—they will rule; *pāthivēṇa*—the earth; *kuruṣreṇṇha*—O best of the Kurus; *kalau*—in this age of Kali; *nāpāu*—the kings; *mahānandi-suta*—the son of Mahānandi; *rājan*—O King Parékñit; *ṣūdrā-garbha*—in the womb of a ṣūdra woman; *udbhava*—taking birth; *balē*—powerful; *mahā-padma*—of an army, or wealth, measured in the millions; *patīu*—the master; *kaṣṣit*—a certain; *nanda*—Nanda; *kñātra*—of the royal class; *vināṣa-kāt*—the destroyer; *tata*—then; *nāpāu*—the kings;

bhaviṇyanti—will become; *çüdra-präyäu*—no better than *çüdras*; *tu*—and; *adhärmikäu*—irreligious.

TRANSLATION

Ajaya will father a second Nandivardhana, whose son will be Mahänandi. O best of the Kurus, these ten kings of the Çiçunäga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parékñit, King Mahänandi will father a very powerful son in the womb of a *çüdra* woman. He will be known as Nanda and will be the master of millions of soldiers and fabulous wealth. He will wreak havoc among the *kñatriyas*, and from that time onward virtually all kings will be irreligious *çüdras*.

PURPORT

Here is a description of how authentic political authority degenerated and disintegrated throughout the world. There is a Supreme Godhead, and there are saintly, powerful men who have taken the role of government leaders and represented that Godhead on earth. With the advent of the age of Kali, however, this transcendental system of government collapsed, and unauthorized, uncivilized men gradually took the reins of power.

TEXT 9

s\$a Wk(cC\$†aAM pa{iTavalma,
@nauéaiÿtazAAs\$ana:
zAAis\$aSyaita mah"ApaáAe
iã"talya wva BaAgARva:

*sa eka-cchaträà pāthivém
anullaì ghita-çāsanaù
çāsiṇyati mahāpadmo
dvitéya iva bhārgavaù*

WORD-FOR-WORD MEANINGS

saù—he (Nanda); *eka-chaträm*—under a single leadership; *pāthivém*—the entire earth; *anullaì ghita*—undefied; *çäsanaù*—his rulership; *çäsiñyati*—he will have sovereignty over; *mahāpadmaù*—the lord of Mahāpadma; *dvitéyaù*—a second; *iva*—as if; *bhārgavaù*—Paraçurāma.

TRANSLATION

That lord of Mahāpadma, King Nanda, will rule over the entire earth just like a second Paraçurāma, and no one will challenge his authority.

PURPORT

In the eighth verse of this chapter it was mentioned that King Nanda would destroy the remnants of the *kñatriya* order. Therefore he is here compared to Lord Paraçurāma, who annihilated the *kñatriya* class twenty-one times in a previous age.

TEXT 10

tasya caAí"AE BaivaSyainta
s\$auMaAlya'amaUKaA: s\$autaA:
ya wmaAM BaAe°yainta mah"I%M
r"AjaAnaê zAtaM s\$amaA:

tasya cāñau bhaviṇyanti
sumālya-pramukhāu sutāu
ya imāà bhokṇyanti mahéà
rājānaç ca çataà samāu

WORD-FOR-WORD MEANINGS

tasya—of him (Nanda); *ca*—and; *añau*—eight; *bhaviṇyanti*—will take birth; *sumālya-pramukhāu*—headed by Sumālya; *sutāu*—sons; *ye*—who;

imām—this; *bhokīyanti*—will enjoy; *mahēm*—the earth; *rājānaù*—kings; *ca*—and; *çatam*—one hundred; *samāù*—years.

TRANSLATION

He will have eight sons, headed by Sumālya, who will control the earth as powerful kings for one hundred years.

TEXT 11

nava nand"Ainã"ja: k(iêta,
'apa^aaAnauÜ"ir"Syaita
taeSaAM @BaAvae jagAtal%M
maAEyaAR BaAe^oyainta vaE k(laAE

*nava nandān dvijaù kaçcit
prapannān uddhariṇyati
teñāà abhāve jagatēà
mauryā bhokīyanti vai kalau*

WORD-FOR-WORD MEANINGS

nava—nine; *nandān*—the Nandas (King Nanda and his eight sons); *dvijaù*—*brāhmaëa*; *kaçcit*—a certain; *prapannān*—trusting; *uddhariṇyati*—will uproot; *teñām*—of them; *abhāve*—in the absence; *jagatēm*—the earth; *mauryäù*—the Maurya dynasty; *bhokīyanti*—will rule over; *vai*—indeed; *kalau*—in this age, Kali-yuga.

TRANSLATION

A certain *brāhmaëa* [Cäëakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues.

PURPORT

Çrédhara Svämé and Viçvanätha Cakravarté Öhäkura both confirm that the *brähmaëa* mentioned here is Cäëakya, also known as Kauöilya or Vätsyäyana. The great historical narration *Çrémad-Bhägavatam*, which began with the events prior to the cosmic manifestation, now reaches into the realm of modern recorded history. Modern historians recognize both the Maurya dynasty and Candragupta, the king mentioned in the following verse.

TEXT 12

s\$a Wva can%o" gAuæaM vaE
iã"jaAe r"Ajyae'iBaSae°yaita
tats\$autaAe vaAir"s\$aAr"stau
tataêAzAAek(vaDaRna:

*sa eva candraguptaà vai
dvijo rājye 'bhiñekāyati
tat-suto vārisāras tu
tataç cāçokavardhanaù*

WORD-FOR-WORD MEANINGS

saù—he (Cäëakya); *eva*—indeed; *candraguptam*—Prince Candragupta; *vai*—indeed; *dvijaù*—the *brähmaëa*; *rājye*—in the role of king; *abhiñekāyati*—will install; *tat*—of Candragupta; *sutaù*—the son; *vārisāraù*—Vārisāra; *tu*—and; *tataù*—following Vārisāra; *ca*—and; *açokavardhanaù*—Açokavardhana.

TRANSLATION

This *brähmaëa* will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Açokavardhana.

TEXT 13

s\$auyazAA BaivataA tasya
s\$aEÿta: s\$auyazA:s\$auta:
zAAilazAUk(statastasya
s\$aAemazAmaAR BaivaSyaita
zAtaDanvaA tatastasya
BaivataA taä,"ba{h"%o"Ta:

*suyaçä bhavitä tasya
saì gataù suyaçaù-sutaù
çäliçüka tatas tasya
somaçarmä bhaviṇyati
çatadhanvä tatas tasya
bhavitä tad-bâhadrathaù*

WORD-FOR-WORD MEANINGS

suyaçäù—Suyaçä; *bhavitä*—will be born; *tasya*—of him (Açokavardhana);
saì gataù—Saì gata; *suyaçaù-sutaù*—the son of Suyaçä; *çäliçükaù*—Çäliçüka;
tataù—next; *tasya*—of him (Çäliçüka); *somaçarmä*—Somaçarmä;
bhaviṇyati—will be; *çatadhanvä*—Çatadhanvä; *tataù*—next; *tasya*—of him
(Somaçarmä); *bhavitä*—will be; *tat*—of him (Çatadhanvä);
bâhadrathaù—Bâhadratha.

TRANSLATION

Açokavardhana will be followed by Suyaçä, whose son will be Saì gata. His son will be Çäliçüka, Çäliçüka's son will be Somaçarmä, and Somaçarmä's son will be Çatadhanvä. His son will be known as Brhadratha.

TEXT 14

maAEyaAR ÷etae d"zA na{paA:

s\$æaiṭaMzAcC\$taAeÔar"ma,
s\$amaA BaAe°yainta pa{iTaval%M
k(laAE ku(ç&ku(laAeã"h"

*mauryä hy ete daça nâpâù
sapta-triàçac-chatottaram
samä bhokñyanti pâthivéà
kalau kuru-kulodvaha*

WORD-FOR-WORD MEANINGS

mauryäù—the Mauryas; *hi*—indeed; *ete*—these; *daça*—ten; *nâpâù*—kings;
sapta-triàçat—thirty-seven; *çata*—one hundred; *uttaram*—more than;
samäù—years; *bhokñyanti*—they will rule; *pâthivém*—the earth; *kalau*—in
Kali-yuga; *kuru-kula*—of the Kuru dynasty; *udvaha*—O most eminent hero.

TRANSLATION

**O best of the Kurus, these ten Maurya kings will rule the earth for 137
years of the Kali-yuga.**

PURPORT

Although nine kings are mentioned by name, Daçaratha appeared after
Sujyeñôha, before the rule of Saì gata, and thus there are ten Maurya kings.

TEXTS 15-17

@içaimaṭastatastasmaAta,
s\$aujyaei"Ae BaivataA tata:
vas\$auimaṭaAe Ba%°"k(ê
pauiland"Ae BaivataA s\$auta:

tataAe GaAeSa: s\$autastasmaAä,"
vaṭaimaṭaAe BaivaSyaita
tataAe BaAgAvatastasmaAä,"

de"vaBaUita: ku(è&ã"h"

zAuËÿA d"zAEtae BaAe^oyainta
BaUimaM vaSaRzAtaAiDak(ma,
tata: k(ANvaAinayaM BaUimar,"
yaAsyatyalpagAuNAA^aa{pa

*agnimitras tatas tasmät
sujyeñño bhavitä tataù
vasumitro bhadraça ca
pulindo bhavitä sutaù*

*tato ghoñaù sutas tasmäd
vajramitro bhaviñyati
tato bhägavatas tasmäd
devabhütiù kurüdvaha*

*çuì gä daçaite bhokñyanti
bhümià varña-çatädhikam
tataù käëvân iyaà bhümir
yäs्यaty alpa-guëän nâpa*

WORD-FOR-WORD MEANINGS

agnimitraù—Agnimitra; *tataù*—from Puñpamitra, the general who will murder Bâhadratha; *tasmät*—from him (Agnimitra); *sujyeñño*—Sujyeñña; *bhavitä*—will be; *tataù*—from him; *vasumitraù*—Vasumitra; *bhadraça*—Bhadraça; *ca*—and; *pulindaù*—Pulinda; *bhavitä*—will be; *sutaù*—the son; *tataù*—from him (Pulinda); *ghoñaù*—Ghoña; *sutaù*—the son; *tasmät*—from him; *vajramitraù*—Vajramitra; *bhaviñyati*—will be; *tataù*—from him; *bhägavataù*—Bhägavata; *tasmät*—from him; *devabhüti*—Devabhüti; *kuru-udvaha*—O most eminent of the Kurus; *çuì gä*—the Çuì gas; *daça*—ten; *ete*—these; *bhokñyanti*—will enjoy; *bhümim*—the earth; *varña*—years; *çata*—one hundred; *adhikam*—more than; *tataù*—then; *käëvân*—the Käëva dynasty; *iyam*—this; *bhümiù*—the earth; *yäs्यaty*—will come under the domain; *alpa-guëän*—of few good

qualities; *nāpa*—O King Parékñit.

TRANSLATION

My dear King Parékñit, Agnimitra will follow as king, and then Sujyeñōha. Sujyeñōha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoña, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O most eminent of the Kuru heroes, ten Çuī ga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kāēva dynasty, who will manifest very few good qualities.

PURPORT

According to Çréla Çrédhara Svāmé, the Çuī ga dynasty began when General Puīpamitra killed his king, Bāhadratha, and assumed power. After Puīpamitra came Agnimitra and the rest of the Çuī ga dynasty, which lasted for 112 years.

TEXT 18

zAuĒMÿ h"tvaA de"vaBaUitaM
k(ANvaAe'maAtyastau k(Aimanama,
svayaM k(ir"Syatae r"AjyaM
vas\$au"vaAe mah"Amaita:

*çuī ga à hatvā devabhūti à
kāēvo 'mātyas tu kāmīnam
svaya à kariṇyate rājya à
vasudevo mahā-mati u*

WORD-FOR-WORD MEANINGS

çuī gam—the Çuī ga king; *hatvā*—killing; *devabhūtim*—Devabhūti; *kāēva u*—the member of the Kāēva family; *amātya u*—his minister; *tu*—but;

kāminam—lusty; *svayam*—himself; *kariṇyate*—will execute; *rājyam*—the rulership; *vasudevaù*—named Vasudeva; *mahā-matiù*—very intelligent.

TRANSLATION

Vasudeva, an intelligent minister coming from the Kāëva family, will kill the last of the Çuì ga kings, a lusty debauchee named Devabhüti, and assume rulership himself.

PURPORT

Apparently, because King Devabhüti was lusty after the wives of other men, his minister killed him, assuming leadership and thus beginning the Kāëva dynasty.

TEXT 19

tasya pauṭastau BaUimaṭas\$a,
tasya naAr"AyaNA: s\$auta:
k(ANvaAyanaA wmae BaUimaM
catvaAir\$MzA»a paÂa ca
zAtaAina ṭaliNA BaAe°yainta
vaSaARNAAM ca k(laAE yaugAe

tasya putras tu bhūmitras
tasya nārāyaëaù sutaù
kāëvāyanā ime bhūmīà
catvāriàçac ca pa'i ca ca
çatāni trēi bhokṇiyanti
varṇāëää ca kalau yuge

WORD-FOR-WORD MEANINGS

tasya—of him (Vasudeva); *putraù*—the son; *tu*—and; *bhūmitraù*—Bhūmitra; *tasya*—his; *nārāyaëaù*—Nārāyaëa; *sutaù*—the son; *kāëva-ayanäù*—kings of the Kāëva dynasty; *ime*—these; *bhūmim*—the

earth; *catvāri*àçat—forty; *ca*—and; *pai ca*—five; *ca*—and;
çatāni—hundreds; *trēi*—three; *bhokñyanti*—they will rule;
varñāëām—years; *ca*—and; *kalau yuge*—in the Kali-yuga.

TRANSLATION

The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaëa.
These kings of the Kāëva dynasty will rule the earth for 345 more years of
the Kali-yuga.

TEXT 20

h"tvaA k(ANvaM s\$auzAmaARNAM
taà{"tyaAe va{SalaAe balal
gAAM BaAe°yatyan'ajaAtalya:
k(iÂatk(Alamas\$aÔama:

*hatvā kāëva*à *suçarmäëa*à
tad-bhātyo vāñalo balé
*gā*à *bhokñyaty andhra-jätéya*ù
*kai cit kālam asattama*ù

WORD-FOR-WORD MEANINGS

hatvā—killing; *kāëvam*—the Kāëva king; *suçarmäëam*—named Suçarmä;
*tat-bhātya*ù—his own servant; *vāñala*ù—a low-class *çüdra*; *balé*—named Balé;
gām—the earth; *bhokñyati*—will rule; *andhra-jätéya*ù—of the Andhra race;
kai cit—for some; *kālam*—time; *asattama*ù—most degraded.

TRANSLATION

The last of the Kāëvas, Suçarmä, will be murdered by his own servant,
Balé a low-class *çüdra* of the Andhra race. This most degraded Mahārāja Balé
will have control over the earth for some time.

PURPORT

Here is a further description of how uncultured men infiltrated government administration. The so-called king named Balé is described as *asattama*, a most impious, uncultured man.

TEXTS 21-26

k{(SNAnaAmaATa taä,""aAtaA
BaivataA pa{iTavalpaita:
™alzAAntak(NARstatpauṭa:
paAENARmaAs\$astau tats\$auta:

lambaAed"r"stau tatpauṭas\$a,
tasmaAi»aibalak(Ae na{pa:
maeGasvaAitaiêibalak(Aä,"
@q%maAnastau tasya ca

@inaí"k(maAR h"Alaeyas\$a,
talak(stasya caAtmaja:
paur"ISaBalç&statpauṭas\$a,
tataAe r"AjaA s\$aunand"na:

cak(Aer"Ae bah"vaAe yaṭa
izAvasvaAitar"ir"nd"ma:
tasyaAipa gAAematal pauṭa:
paur"ImaAna, BaivataA tata:

maed"izAr"A: izAvas\$k(nd"Ae
yaÁa™alstats\$autastata:
ivajayastats\$autaAe BaAvyazA,
can%o"ivaÁa: s\$alaAemaiDa:

Wtae iṭaMzAªa{patayazA,
catvaAyaRbd"zAtaAina ca
Saq%.paÁaAzA»a pa{iTaval%M

BaAe°yainta ku(ç&nand"na

*kâñëa-nämätha tad-bhrätä
bhavitä pâthivé-patiù
çré-çäntakarëas tat-putraù
paurëamäsas tu tat-sutaù*

*lambodaras tu tat-putras
tasmäc cibilako nâpaù
meghasvätiç cibilakäd
aãmänas tu tasya ca*

*aniññakarmä häleyas
talakas tasya cätma-jaù
purëñabhërus tat-putras
tato räjä sunandanaù*

*cakoro bahavo yatra
çivasvätir arin-damaù
tasyäpi gomaté putraù
purémän bhavitä tataù*

*medaçiräù çivaskando
yaji' açrés tat-sutas tataù
vijayas tat-suto bhävyaç
candraviji' aù sa-lomadhiù*

*ete triàçan nâpatayaç
catväry abda-çatäni ca
ñäö-pai' cäçac ca pâthivéà
bhokñyanti kuru-nandana*

WORD-FOR-WORD MEANINGS

kâñëa-näma—named Kâñëa; *atha*—then; *tat*—of him (Balé); *bhrätä*—the brother; *bhavitä*—will become; *pâthivé-patiù*—the master of the earth; *çré-çäntakarëaù*—Çré Çäntakarëa; *tat*—of Kâñëa; *putraù*—the son;

paurëamäsaù—Paurëamäsa; *tu*—and; *tat-sutaù*—his son; *lambodaraù*—Lambodara; *tu*—and; *tat-putraù*—his son; *tasmät*—from him (Lambodara); *cibilakaù*—Cibilaka; *näpaù*—the king; *meghasvätiù*—Meghasväti; *cibilakät*—from Cibilaka; *aöamänaù*—Aöamäna; *tu*—and; *tasya*—of him (Meghasväti); *ca*—and; *aniñöakarmä*—Aniñöakarmä; *häleyaù*—Häleya; *talakaù*—Talaka; *tasya*—of him (Häleya); *ca*—and; *ätma-jaù*—the son; *purëñabhëruù*—Purëñabhëru; *tat*—of Talaka; *putraù*—the son; *tataù*—then; *räjä*—the king; *sunandanaù*—Sunandana; *cakoraù*—Cakora; *bahavaù*—the Bahu; *yatra*—among whom; *çivasvätiù*—Çivasväti; *arimdamaù*—the subduer of enemies; *tasya*—of him; *api*—also; *gomaté*—Gomaté; *putraù*—the son; *purëmän*—Purëmän; *bhavitä*—will be; *tataù*—from him (Gomaté); *medaçiräù*—Medaçirä; *çivaskandaù*—Çivaskanda; *yajï açréù*—Yajï açré; *tat*—of Çivaskanda; *sutaù*—the son; *tataù*—then; *vijayaù*—Vijaya; *tat-sutaù*—his son; *bhävyaù*—will be; *candravijï aù*—Candravijï a; *sa-lomadhiù*—along with Lomadhi; *ete*—these; *triàçat*—thirty; *nä-patayaù*—kings; *catväri*—four; *abda-çatäni*—centuries; *ca*—and; *ñäö-pai çäsat*—fifty-six; *ca*—and; *päthivém*—the world; *bhokñiyanti*—will rule; *kuru-nandana*—O favorite son of the Kurus.

TRANSLATION

The brother of Balé, named Kãñëa, will become the next ruler of the earth. His son will be Çäntakarëa, and his son will be Paurëamäsa. The son of Paurëamäsa will be Lambodara, who will father Mahäräja Cibilaka. From Cibilaka will come Meghasväti, whose son will be Aöamäna. The son of Aöamäna will be Aniñöakarmä. His son will be Häleya, and his son will be Talaka. The son of Talaka will be Purëñabhëru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahu, among whom Çivasväti will be a great subduer of enemies. The son of Çivasväti will be Gomaté. His son will be Purëmän, whose son will be Medaçirä. His son will be Çivaskanda, and his son will be Yajï açré. The son of Yajï açré will be Vijaya, who will have two sons, Candravijï a and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456

years, O favorite son of the Kurus.

TEXT 27

s\$aæaABalr"A @AvaBa{tyaA
d"zA gAdR"iBanaAe na{paA:
k(ÆÿA: SaAex"zA BaUpaAlaA
BaivaSyantyaitalaAelaupaA:

*saptābhērā āvabhātyā
daça gardabhino nāpāu
kaī kâu ñoàça bhü-pälä
bhaviṇyanti ati-lolupāu*

WORD-FOR-WORD MEANINGS

sapta—seven; *ābhērāu*—Ābhéras; *āvabhātyāu*—of the city of Avabhāti;
daça—ten; *gardabhinau*—Gardabhés; *nāpāu*—kings; *kaī kâu*—Kaī kas;
ñoàça—sixteen; *bhü-pälä*—rulers of the earth; *bhaviṇyanti*—will be;
ati-lolupāu—very greedy.

TRANSLATION

Then will follow seven kings of the Ābhéra race from the city of Avabhāti,
and then ten Gardabhés. After them, sixteen kings of the Kaī kas will rule
and will be known for their excessive greed.

TEXT 28

tataAe'í"AE yavanaA BaAvyaAzA,
cataudR"zA tauç&Sk(k(A:
BaUyaAe d"zA gAuç&Nx"Aê
maAEIaA Wk(Ad"zAEva tau

tato 'ñāu yavanā bhāvyāç

caturdaça turuṇkakāu
bhūyo daça guruëðäç ca
maulä ekädaçaiva tu

WORD-FOR-WORD MEANINGS

tatau—then; *aññau*—eight; *yavanāu*—Yavanas; *bhāvyāu*—will be;
catuū-daça—fourteen; *туруṇkakāu*—Turuṇkas; *bhūyaū*—furthermore;
daça—ten; *guruëðäu*—Guruëðas; *ca*—and; *maulāu*—Maulas;
ekädaça—eleven; *eva*—indeed; *tu*—and.

TRANSLATION

Eight Yavanas will then take power, followed by fourteen Turuṇkas, ten Guruëðas and eleven kings of the Maula dynasty.

TEXTS 29-31

Wtae BaAe^oyainta pa{iTaval%M
d"zA vaSaRzAtaAina ca
navaAiDak(AM ca navaitaM
maAEIaA Wk(Ad"zA i^oaitama,

BaAe^oyantyabd"zAtaAnyāĒy
ḥaliNA taE: s\$AMisTatae tata:
ik(laik(laAyaAM na{patayaAe
BaUtanand"Ae'Ta vaiĒyir":

izAzAunaind"ê taä,""aAtaA
yazAAenaind": 'avalr"k(:
wtyaetae vaE vaSaRzAtaM
BaivaSyantyaiDak(Aina Saq%.

ete bhokṇyanti pāthivēà
daça varīa-çatāni ca
navādhikāà ca navatīà

maulä ekädaça kñitim
bhokñyanty abda-çatäny aì ga
tréëi taiù saàsthite tataù
kilakiläyää nâpatayo
bhütanando 'tha vaì giriù
çiçunandiç ca tad-bhrätä
yaçonandiù pravérakaù
ity ete vai varña-çataà
bhaviñyanty adhikäni ñaô

WORD-FOR-WORD MEANINGS

ete—these; *bhokñyanti*—will rule; *pāthivém*—the earth; *daça*—ten; *varña-çatäni*—centuries; *ca*—and; *nava-adhikām*—plus nine; *ca*—and; *navatim*—ninety; *mauläù*—the Maulas; *ekädaça*—eleven; *kñitim*—the world; *bhokñyanti*—will rule; *abda-çatäni*—centuries; *aì ga*—my dear Parékñit; *tréëi*—three; *taiù*—they; *saàsthite*—when they are all dead; *tataù*—then; *kilakiläyäm*—in the city Kilakilä; *nâ-patayaù*—kings; *bhütanandaù*—Bhütananda; *atha*—and then; *vaì giriù*—Vaì giri; *çiçunandiù*—Çiçunandi; *ca*—and; *tat*—his; *bhrätä*—brother; *yaçonandiù*—Yaçonandi; *pravérakaù*—Pravéraka; *iti*—thus; *ete*—these; *vai*—indeed; *varña-çatam*—one hundred years; *bhaviñyanti*—will be; *adhikäni*—plus; *ñaô*—six.

TRANSLATION

These Äbhéras, Gardabhés and Kaì kas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilä a dynasty of kings consisting of Bhütananda, Vaì giri, Çiçunandi, Çiçunandi's brother Yaçonandi, and Pravéraka. These kings of Kilakilä will hold sway for a total of 106 years.

TEXTS 32-33

taeSaAM þayaAed"zA s\$autaA
BaivataAr"ê baAiø"k(A:
pauSpaimaþaAe'Ta r"AjanyaAe
äu"imaRþaAe'sya taTaEva ca

Wk(k(AlaA wmae BaUpaA:
s\$aæaAn'æA: s\$aæa k(AEzAlaA:
ivaäU"r"patayaAe BaAvyaA
inaSaDaAstata Wva ih"

teñäà trayodaça sutä
bhavitäraç ca bählikäù
puñpamitro 'tha rājanyo
durmitro 'sya tathaiva ca

eka-kālā ime bhü-päù
saptāndhräù sapta kauçaläù
vidūra-patayo bhävyä
niñadhäs tata eva hi

WORD-FOR-WORD MEANINGS

teñäm—of them (Bhütananda and the other kings of the Kilakilä dynasty);
trayodaça—thirteen; *sutäù*—sons; *bhavitäraù*—will be; *ca*—and;
bählikäù—called the Bählikas; *puñpamitraù*—Puñpamitra; *atha*—then;
rājanyaù—the king; *durmitraù*—Durmitra; *asya*—his (son); *tathä*—also;
eva—indeed; *ca*—and; *eka-käläù*—ruling at the same time; *ime*—these;
bhü-päù—kings; *sapta*—seven; *andhräù*—Andhras; *sapta*—seven;
kauçaläù—kings of Kauçala-deça; *vidūra-patayaù*—rulers of Vidūra;
bhävyäù—will be; *niñadhäù*—Niñadhas; *tataù*—then (after the Bählikas);
eva hi—indeed.

TRANSLATION

The Kilakiläs will be followed by their thirteen sons, the Bählikas, and after them King Puñpamitra, his son Durmitra, seven Andhras, seven

Kauçalas and also kings of the Vidūra and Niñadha provinces will separately rule in different parts of the world.

TEXT 34

maAgADaAnaAM tau BaivataA
ivaïs\$PU(ijaR: paur"Ãaya:
k(ir"Syatapar"Ae vaNAARna,
pauiland"yaäu"ma%"k(Ana,

*māgadhānā tu bhavitā
viçvasphūrjī purai jayaù
kariṇyaty aparo varëän
pulinda-yadu-madrakān*

WORD-FOR-WORD MEANINGS

māgadhānām—of the Magadha province; *tu*—and; *bhavitā*—there will be; *viçvasphūrjī*—Viçvasphūrji; *purai jayaù*—King Purai jaya; *kariṇyati*—he will make; *aparaù*—being the replica of; *varëän*—all the civilized classes of men; *pulinda-yadu-madrakān*—into outcastes such as the Pulindas, Yadus and Madrakas.

TRANSLATION

There will then appear a king of the Māgadhas named Viçvasphūrji, who will be like another Purai jaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.

TEXT 35

‘ajaAêA“aöBaUiyaï”A:
sTaApaiyaSyaita äü"maRita:
valyaRvaAna, °aṭamauts\$AÂ

paávatyaAM s\$a vaE paui"
@naugAËÿmaA'ayaAgAM
gAuæaAM BaAe°yaita maeid"nalma,

prajāç cābrahma-bhūyiñhāu
sthāpayiñyati durmatiù
véryavān kñatram utsādyā
padmavatyāà sa vai puri
anu-gaì gam ā-prayāgaà
guptāà bhokñyati mediném

WORD-FOR-WORD MEANINGS

prajāù—the citizens; *ca*—and; *abrahma*—unbrahminical; *bhūyiñhāù*—predominantly; *sthāpayiñyati*—he will make; *durmatiù*—the unintelligent (Viçvasphürji); *vérya-van*—powerful; *kñatram*—the *kñatriya* class; *utsādyā*—destroying; *padmavatyām*—in Padmavaté; *saù*—he; *vai*—indeed; *puri*—in the city; *anu-gaì gam*—from Gaì gādvārā (Hardwar); *ā-prayāgam*—to Prayāga; *guptām*—protected; *bhokñyati*—he will rule; *mediném*—the earth.

TRANSLATION

Foolish King Viçvasphürji will maintain all the citizens in ungodliness and will use his power to completely disrupt the *kñatriya* order. From his capital of Padmavaté he will rule that part of the earth extending from the source of the Gaì gā to Prayāga.

TEXT 36

s\$aAEr"Aí)"AvantyaABalr"Aê
zAUr"A @bauRd"maAlavaA:
~aAtyaA iã"jaA BaivaSyainta
zAU#%"aAyaA janaAiDapaA:

*saṛāññāvanty-ābhērāḥ ca
ḥūrā arbuda-mālavāu
vrātyā dvijā bhaviṇyanti
ḥūdra-prāyā janādhipāu*

WORD-FOR-WORD MEANINGS

ḥaurāññā—residing in Ḥaurāññā; *avantē*—in Avantē; *ābhērāu*—and in Ābhēra; *ca*—and; *ḥūrāu*—residing in the Ḥūra province; *arbuda-mālavāu*—residing in Arbuda and Mālava; *vrātyāu*—deviated from all purificatory rituals; *dvijāu*—the *brāhmaēas*; *bhaviṇyanti*—will become; *ḥūdra-prāyāu*—no better than *ḥūdras*; *jana-adhipāu*—the kings.

TRANSLATION

At that time the *brāhmaēas* of such provinces as Ḥaurāññā, Avantē, Ābhēra, Ḥūra, Arbuda and Mālava will forget all their regulative principles, and the members of the royal order in these places will become no better than *ḥūdras*.

TEXT 37

is\$anDaAestaqM% can%"BaAgAAM
k(AEntal%M k(Azmalr"maNx"lama,
BaAe°yainta zAU#%"A ~aAtyaAâA
mlaecC\$AêA“aövacaRs\$a:

*sindhos taāaà candrabhägāà
kauntéà kâçméra-maëòalam
bhokṇyanti ḥūdrā vrātyādyā
mlecchāḥ câbrahma-varcasaù*

WORD-FOR-WORD MEANINGS

sindhou—of the River Sindhu; *taām*—the land on the shore; *candrabhägām*—Candrabhägā; *kauntém*—Kaunté; *kâçméra-maëòalam*—the

region of Kāçméra; *bhokñyanti*—will rule; *çüdräù*—*çüdras*; *vrätya-ädyäù*—*brähmaëas* who have fallen from the brahminical standard, and other disqualified men; *mlecchäù*—meat-eaters; *ca*—and; *abrahma-varcasaù*—lacking spiritual potency.

TRANSLATION

The land along the Sindhu River, as well as the districts of Candrabhägä, Kaunté and Kāçméra, will be ruled by *çüdras*, fallen *brähmaëas* and meat-eaters. Having given up the path of Vedic civilization, they will have lost all spiritual strength.

TEXT 38

taulyak(AlaA wmae r"Ajana,
mlaecC\$'aAyaAê BaUBa{ta:
Wtae'DamaARna{tapar"A:
P(lgAud"Astaĩamanyava:

tulya-kälä ime räjan
mleccha-präyâç ca bhü-bhâtaù
ete 'dharmânâta-paräù
phalgu-däs tévra-manyavaù

WORD-FOR-WORD MEANINGS

tulya-käläù—ruling at the same time; *ime*—these; *räjan*—O King Parékñit; *mleccha-präyâù*—mostly outcastes; *ca*—and; *bhü-bhâtaù*—kings; *ete*—these; *adharma*—to irreligion; *anâta*—and untruthfulness; *paräù*—dedicated; *phalgu-däù*—giving little benefit to their subjects; *tévra*—fierce; *manyavaù*—their anger.

TRANSLATION

There will be many such uncivilized kings ruling at the same time, O King

Parékñit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.

TEXTS 39-40

ñlbaAlagAAeiã"ja£aAê
par"d"Ar"DanaAä{"taA:
oid"taAstaimata'aAyaA
@lpas\$aÔvaAlpak(AyauSa:

@s\$aMs\$k{(taA: i,(yaAh"lnaA
r"jas\$aA tamas\$aAva{taA:
'ajaAstae Ba°aiyaSyainta
mlaecC\$a r"Ajanyaè&ipaNA:

*stré-bāla-go-dvija-ghnāç ca
para-dāra-dhanādātāu
uditāsta-mita-prāyā
alpa-sattvālpakāyūñāu
asaàskātāu kriyā-hénā
rajasā tamasāvātāu
prajās te bhakñayiñyanti
mlecchā rājanya-rūpiēāu*

WORD-FOR-WORD MEANINGS

stré—of women; *bāla*—children; *go*—cows; *dvija*—and *brāhmaēas*; *ghnāu*—the murderers; *ca*—and; *para*—of other men; *dāra*—the wives; *dhana*—and money; *ādātāu*—showing interest in; *udita-asta-mita*—switching their moods from elated to depressed and then to moderate; *prāyāu*—for the most part; *alpa-sattva*—having little strength; *alpaka-āyūñāu*—and short life spans; *asaàskātāu*—not purified by Vedic rituals; *kriyā-hénāu*—devoid of regulative principles; *rajasā*—by the mode of passion; *tamasā*—and by the mode of ignorance; *āvātāu*—covered over; *prajāu*—the citizens; *te*—they; *bhakñayiñyanti*—will virtually devour;

mlecchäù—outcastes; *rājanya-rüpiëaù*—appearing as kings.

TRANSLATION

These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and *brāhmaëas* and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Indeed, not purified by any Vedic rituals and lacking in the practice of regulative principles, they will be completely covered by the modes of passion and ignorance.

PURPORT

These verses give a concise, accurate description of the fallen leaders of this age.

TEXT 41

ta^aaATaAstae janapad"As\$a,
tacC\$llaAcaAr"vaAid"na:
@nyaAenyataAe r"AjaiBaê
°ayaM yaAsyainta palix"taA:

tan-nāthās te janapadās
tac-chēlācāra-vādinaù
anyonyato rājabhiç ca
kñayaà yāsyanti péòitāù

WORD-FOR-WORD MEANINGS

tat-nāthāù—the subjects having these kings as rulers; *te*—they; *jana-padāù*—the residents of the cities; *tat*—of these kings; *çēla*—(imitating) the character; *ācāra*—behavior; *vādinaù*—and speech; *anyonyataù*—one another; *rājabhiù*—by the kings; *ca*—and; *kñayam yāsyanti*—they will become ruined; *péòitāù*—tormented.

TRANSLATION

The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all suffer ruination.

PURPORT

At the end of the Ninth Canto of *Çrémad-Bhāgavatam*, it is stated that Ripuñ jaya, or Puraiñ jaya, the first king mentioned in this chapter, ended his rule about one thousand years after the time of Lord Kāñëa. Since Lord Kāñëa appeared approximately five thousand years ago, Puraiñ jaya must have appeared about four thousand years ago. That would mean that Viçvasphürji, the last king mentioned, would have appeared approximately in the twelfth century of the Christian era.

Modern Western scholars have made the false accusation that Indian religious literature has no sense of chronological history. But the elaborate historical chronology described in this chapter certainly refutes that naive assessment.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, First Chapter, of the Çrémad-Bhāgavatam, entitled "The Degraded Dynasties of Kali-yuga."

2. The Symptoms of Kali-yuga

This chapter relates that, when the bad qualities of the age of Kali will increase to an intolerable level, the Supreme Personality of Godhead will descend as Kalki to destroy those who are fixed in irreligion. After that, a

new Satya-yuga will begin.

As the age of Kali progresses, all good qualities of men diminish and all impure qualities increase. Atheistic systems of so-called religion become predominant, replacing the codes of Vedic law. The kings become just like highway bandits, the people in general become dedicated to low occupations, and all the social classes become just like *çüdras*. All cows become like goats, all spiritual hermitages become like materialistic homes, and family ties extend no further than the immediate relationship of marriage.

When the age of Kali has almost ended, the Supreme Personality of Godhead will incarnate. He will appear in the village Çambhala, in the home of the exalted *brähmaëa* Viñëuyaça, and will take the name Kalki. He will mount His horse Devadatta and, taking His sword in hand, will roam about the earth killing millions of bandits in the guise of kings. Then the signs of the next Satya-yuga will begin to appear. When the moon, sun and the planet Bâhaspati enter simultaneously into one constellation and conjoin in the lunar mansion Puñyâ, Satya-yuga will begin. In the order of Satya, Tretâ, Dvâpara and Kali, the cycle of four ages rotates in the society of living entities in this universe.

The chapter ends with a brief description of the future dynasties of the sun and moon coming from Vaivasvata Manu in the next Satya-yuga. Even now two saintly *kñatriyas* are living who at the end of this Kali-yuga will reinitiate the pious dynasties of the sun-god, Vivasvân, and the moon-god, Candra. One of these kings is Devâpi, a brother of Mahârâja Çantanu, and the other is Maru, a descendant of Ikâvâku. They are biding their time incognito in a village named Kalâpa.

TEXT 1

™alzAuk(ovaAca
tataêAnauid"naM DamaR:
s\$atyaM zAAEcaM °amaA d"yaA
k(Alaena bailanaA r"Ajana,

naÉyYatyaAyaubaRlaM smaṣita:

çré-çuka uvāca
tataç cānu-dinaà dharmaù
satyaà çaucaà kñamā dayā
kālena balinā rājan
naì kñyaty āyur balaà smātiù

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çukadeva Gosvāmé said; tataù—then; ca—and; anudinam—day after day; dharmaù—religion; satyam—truth; çaucam—cleanliness; kñamā—tolerance; dayā—mercy; kālena—by the force of time; balinā—strong; rājan—O King Parékñit; naì kñyati—will become ruined; āyuù—duration of life; bala—strength; smātiù—memory.

TRANSLATION

Çukadeva Gosvāmé said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

PURPORT

During the present age, Kali-yuga, practically all desirable qualities will gradually diminish, as described in this verse. For example, *dharma*, which indicates a respect for higher authority that leads one to obey religious principles, will diminish.

In the Western world, theologians have been unable to scientifically present the laws of God or, indeed, God Himself, and thus in Western intellectual history a rigid dichotomy has arisen between theology and science. In an attempt to resolve this conflict, some theologians have agreed to modify their doctrines so that they conform not only to proven scientific facts but even to pseudoscientific speculations and hypotheses, which, though unproven, are hypocritically included within the realm of "science."

On the other hand, some fanatical theologians disregard the scientific method altogether and insist on the veracity of their antiquated, sectarian dogmas.

Thus bereft of systematic Vedic theology, material science has moved into the destructive realm of gross materialism, while speculative Western philosophy has drifted into the superficiality of relativistic ethics and inconclusive linguistic analysis. With so many of the best Western minds dedicated to materialistic analysis, naturally much of Western religious life, separated from the intellectual mainstream, is dominated by irrational fanaticism and unauthorized mystic and mystery cults. People have become so ignorant of the science of God that they often lump the Kāñëa consciousness movement in with this odd assortment of fanciful attempts at theology and religion. Thus *dharma*, or true religion, which is strict and conscious obedience to God's law, is diminishing.

Satyam, truthfulness, is also diminishing, simply because people do not know what the truth is. Without knowing the Absolute Truth, one cannot clearly understand the real significance or purpose of life merely by amassing huge quantities of relative or hypothetical truths.

Kñamä, tolerance or forgiveness, is diminishing as well, because there is no practical method by which people can purify themselves and thus become free of envy. Unless one is purified by chanting the holy names of the Lord in an authorized program of spiritual improvement, the mind will be overwhelmed by anger, envy and all sorts of small-mindedness. Thus *dayä*, mercy, is also decreasing. All living beings are eternally connected by their common participation in the divine existence of God. When this existential oneness is obscured through atheism and agnosticism, people are not inclined to be merciful to one another; they cannot recognize their self-interest in promoting the welfare of other living beings. In fact, people are no longer even merciful to themselves: they systematically destroy themselves through liquor, drugs, tobacco, meat-eating, sexual promiscuity and whatever other cheap gratificatory processes are available to them.

Because of all these self-destructive practices and the powerful influence of time, the average life span (*äyur*) is decreasing. Modern scientists, seeking

to gain credibility among the mass of people, often publish statistics supposedly showing that science has increased the average duration of life. But these statistics do not take into account the number of people killed through the cruel practice of abortion. When we figure aborted children into the life expectancy of the total population, we find that the average duration of life has not at all increased in the age of Kali but is rather decreasing drastically.

Balam, bodily strength, is also decreasing. The Vedic literature states that five thousand years ago, in the previous age, human beings—and even animals and plants—were larger and stronger. With the progress of the age of Kali, physical stature and strength will gradually diminish.

Certainly *smāti*, memory, is weakening. In former ages human beings possessed superior memory, and they also did not encumber themselves with a terrible bureaucratic and technical society, as we have done. Thus essential information and abiding wisdom were preserved without recourse to writing. Of course, in the age of Kali things are dramatically different.

TEXT 2

ivaÔamaeva k(laAE na|NAAM
janmaAcaAr"gAuNAAed"ya:
DamaRnyaAyavyavasTaAyaAM
k(Ar"NAM balamaeva ih"

vittam eva kalau nêëää
janmâcâra-guëodayaû
dharma-nyâya-vyavasthâyââ
kâraëää balam eva hi

WORD-FOR-WORD MEANINGS

vittam—wealth; *eva*—alone; *kalau*—in the age of Kali; *nêëää*—among men; *janma*—of good birth; *âcâra*—good behavior; *guëa*—and good qualities; *udayaû*—the cause of manifestation; *dharma*—of religious duty;

nyāya—and reason; *vyavasthāyām*—in the establishment; *kāraëam*—the cause; *balam*—strength; *eva*—only; *hi*—indeed.

TRANSLATION

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

PURPORT

In the age of Kali, a man is considered high class, middle class or low class merely according to his financial status, regardless of his knowledge, culture and behavior. In this age there are many great industrial and commercial cities with luxurious neighborhoods reserved for the wealthy. On beautiful tree-lined roads, within apparently aristocratic homes, it is not unusual to find many perverted, dishonest and sinful activities taking place. According to Vedic criteria, a man is considered high class if his behavior is enlightened, and his behavior is considered enlightened if his activities are dedicated to promoting the happiness of all creatures. Every living being is originally happy, because in all living bodies there is an eternal spiritual spark that partakes of the divine conscious nature of God. When our original spiritual awareness is revived, we become naturally blissful and satisfied in knowledge and peace. An enlightened, or educated, man should endeavor to revive his own spiritual understanding, and he should help others experience the same sublime consciousness.

The great Western philosopher Socrates stated that if a man is enlightened he will automatically act virtuously, and Çréla Prabhupāda confirmed this fact. But in the Kali-yuga this obvious truth is disregarded, and the search for knowledge and virtue has been replaced by a vicious, animalistic competition for money. Those who prevail become the "top dogs" of modern society, and their consumer power grants them a reputation as most respectable, aristocratic and well educated.

This verse also states that in the age of Kali brute strength (*balam eva*)

will determine law and "justice." We should keep in mind that in the progressive, Vedic culture, there was no artificial dichotomy between the spiritual and the public realms. All civilized people took it for granted that God is everywhere and that His laws are binding upon all creatures. The Sanskrit word *dharma*, therefore, indicates one's social, or public, obligation as well as one's religious duty. Thus responsibly caring for one's family is *dharma*, and engaging in the loving service of God is also *dharma*. This verse indicates, however, that in the age of Kali the principle of "might makes right" will hold sway.

In the first chapter of this canto we observed how this principle infiltrated India's past. Similarly, as the Western world achieved political, economic and technological hegemony over Asian lands, bogus propaganda was disseminated to the effect that Indian, and in general all non-Western, religion, theology and philosophy are somehow primitive and unscientific—mere mythology and superstition. Fortunately this arrogant, irrational view is now dissipating, and people all over the world are beginning to appreciate the staggering wealth of spiritual philosophy and science available in the Sanskrit literature of India. In other words, many intelligent people no longer consider traditional Western religion or empirical science, which has virtually superseded religion as the official Western dogma, necessarily authoritative merely because the West has politically and economically subdued other geographic and ethnic configurations of humanity. Thus there is now hope that spiritual issues can be contested and resolved on a philosophical level and not merely by a crude test of arms.

Next this verse points out that the rule of law will be applied unequally to the powerful and the powerless. Already in many nations justice is available only to those who can pay and fight for it. In a civilized state, every man, woman and child must have equal and rapid access to a fair system of laws. In modern times we sometimes refer to this as human rights. Certainly human rights are one of the more obvious casualties of the age of Kali.

TEXT 3

d"Ampatyae'iBaç&icaheR"taur,"
maAyaEva vyaAvah"Air"ke(
ñltvae pauMstvae ca ih" r"itar,"
iva'atvae s\$aUṭamaeva ih"

*dāmpatye 'bhirucir hetur
māyaiva vyāvahārike
strétve puàstve ca hi ratir
vipratve sūtram eva hi*

WORD-FOR-WORD MEANINGS

dām-patye—in the relationship of husband and wife; *abhiruciù*—superficial attraction; *hetuù*—the reason; *māyā*—deceit; *eva*—indeed; *vyāvahārike*—in business; *strétve*—in being a woman; *puàstve*—in being a man; *ca*—and; *hi*—indeed; *ratìù*—sex; *vipratve*—in being a *brāhmaëa*; *sūtram*—the sacred thread; *eva*—only; *hi*—indeed.

TRANSLATION

Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a *brāhmaëa* just by his wearing a thread.

PURPORT

Just as human life as a whole has a great and serious purpose—namely spiritual liberation—fundamental human institutions such as marriage and child-rearing should also be dedicated to that great objective. Unfortunately, in the present age the satisfaction of the sex impulse has become the overriding, if not the exclusive, reason for marriage.

The sexual impulse, which induces the male and female of almost every species to combine physically, and in higher species also emotionally, is ultimately not a natural urge, because it is based on the unnatural

identification of the self with the body. Life itself is a spiritual phenomenon. It is the soul that lives and gives apparent life to the biological machine called the body. Consciousness is the soul's manifest energy, and thus consciousness, awareness itself, is originally an entirely spiritual event. When life, or consciousness, is confined within a biological machine and falsely mistakes itself to be that machine, material existence occurs and sex desire arises.

God intends human life to be an opportunity for us to rectify this illusory mode of existence and return to the vast satisfaction of pure, godly existence. But because our identification with the material body is a long historical affair, it is difficult for most people to immediately break free from the demands of the materially molded mind. Therefore the Vedic scriptures prescribe sacred marriage, in which a so-called man and a so-called woman may combine in a regulated, spiritual marriage sheltered by overarching religious injunctions. In this way the candidate for self-realization who has selected family life can derive adequate satisfaction for his senses and simultaneously please the Lord within his heart by obeying religious injunctions. The Lord then purifies him of material desire.

In Kali-yuga this deep understanding has been almost lost, and, as stated in this verse, men and women combine like animals, solely on the basis of mutual attraction to bodies made of flesh, bone, membrane, blood and so on. In other words, in our modern, godless society the weak, superficial intelligence of humanity rarely penetrates beyond the gross physical covering of the eternal soul, and thus family life has in most cases lost its highest purpose and value.

A corollary point established in this verse is that in the age of Kali a woman is considered "a good woman" if she is sexually attractive and, indeed, sexually efficient. Similarly, a sexually attractive man is "a good man." The best example of this superficiality is the incredible attention twentieth-century people give to materialistic movie stars, music stars and other prominent figures in the entertainment industry. In fact, pursuing sexual experiences with various types of bodies is similar to drinking old wine from new bottles. But few people in the Kali-yuga can understand this.

Finally, this verse states that in the age of Kali a man will become known as a priest, or *brähmaëa*, merely by wearing ceremonial dress. In India, *brähmaëas* wear a sacred thread, and in other parts of world members of the priestly class have other ornaments and symbols. But in the age of Kali the symbols alone will suffice to establish a person as a religious leader, despite his ignorance of God.

TEXT 4

ilaËymaevaA™amaKyaAtaAva,
@nyaAenyaApaiÔak(Ar"N Ama,
@va{ÔyaA nyaAyad"AEbaRlyam
paAiNx"tyae caApalam vaca:

*lii gam evaçrama-khyätäv
anyonyäpatti-käraëam
avättyä nyäya-daurbalyaà
päëòitye cäpalaà vacaù*

WORD-FOR-WORD MEANINGS

lii gam—the external symbol; *eva*—merely; *äçrama-khyätau*—in knowing a person's spiritual order; *anyonya*—mutual; *äpatti*—of exchange; *käraëam*—the cause; *avättyä*—by lack of livelihood; *nyäya*—in credibility; *daurbalyam*—the weakness; *päëòitye*—in scholarship; *cäpalam*—tricky; *vacaù*—words.

TRANSLATION

A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

PURPORT

The previous verse stated that in the age of Kali the priestly class will be recognized by external symbols alone, and this verse extends the same principle to the other orders of society, namely the political or military class, the business or productive class, and finally the laborer or artisan class.

Modern sociologists have demonstrated that in those societies chiefly governed by the Protestant ethic, poverty is considered a sign of indolence, dirtiness, stupidity, immorality and worthlessness. In a God-conscious society, however, many persons voluntarily decide to dedicate their lives not to material acquisition but rather to the pursuit of knowledge and spirituality. Thus a preference for the simple and the austere may indicate intelligence, self-control and sensitivity to the higher purpose of life. Of course, in itself poverty does not establish these virtues, but it may sometimes be the result of them. In the Kali-yuga, however, this possibility is often forgotten.

Intellectuality is another casualty of the bewildering age of Kali. Modern so-called philosophers and scientists have created a technical, esoteric terminology for each branch of learning, and when they give lectures people consider them learned simply because of their ability to speak that which no one else can understand. In Western culture, the Greek Sophists were among the first to systematically argue for rhetoric and "efficiency" above wisdom and purity, and sophistry certainly flourishes in the twentieth century. Modern universities have very little wisdom, though they do possess a virtual infinity of technical data. Although many modern thinkers are fundamentally ignorant of the higher, spiritual reality, they are, so to speak, "good talkers," and most people simply don't notice their ignorance.

TEXT 5

@naAX#YataEvaAs\$aADautvae
s\$aADautvae d"mBa Wva tau
svalk(Ar" Wva caAeã"Ahe"

µaAnamaeva 'as\$aADanama,

anäòhyataiväsädhutve
sädhutve dambha eva tu
svékära eva codvähe
snānam eva prasādhanam

WORD-FOR-WORD MEANINGS

anäòhyatä—poverty; *eva*—simply; *asädhutve*—in one's being unholy; *sädhutve*—in virtue, or success; *dambhaù*—hypocrisy; *eva*—alone; *tu*—and; *své-käraù*—verbal acceptance; *eva*—alone; *ca*—and; *udvähe*—in marriage; *snānam*—bathing with water; *eva*—alone; *prasādhanam*—cleaning and decorating of the body.

TRANSLATION

A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

PURPORT

The word *dambha* indicates a self-righteous hypocrite—someone not so much concerned with *being* saintly as with *appearing* saintly. In the age of Kali there is a rather large number of self-righteous, hypocritical religious fanatics claiming to have the only way, the only truth and the only light. In many Muslim countries this mentality has resulted in brutal repression of religious freedom and thus destroyed the opportunity for enlightened spiritual dialectic. Fortunately, in much of the Western world there is a system of free religious expression. Even in the West, however, self-righteous hypocrites consider sincere and saintly followers of other disciplines to be heathens and devils.

Western religious fanatics are usually addicted to many bad habits, such

as smoking, drinking, sex, gambling and animal slaughter. Although the followers of the Kāñëa consciousness movement strictly avoid illicit sex, intoxication, gambling and animal-killing, and although they dedicate their lives to the constant glorification of God, self-righteous hypocrites claim that such strict austerity and devotion to God are "tricks of the devil." Thus the sinful are promoted as religious, and the saintly are decried as demonic. This pathetic incapacity to grasp the most rudimentary criteria of spirituality is a prominent symptom of Kali-yuga.

In this age, the institution of marriage will degenerate. Indeed, already a marriage certificate is sometimes cynically rejected as "a mere piece of paper." Forgetting the spiritual purpose of marriage and misunderstanding sex to be the goal of family life, lusty men and women directly engage in sexual affairs without the troublesome formalities and responsibilities of a legal relationship. Such foolish people argue that "sex is natural." But if sex is natural, pregnancy and childbirth are equally natural. And for the child it is certainly natural to be raised by a loving father and mother and in fact to have the same father and mother throughout his life. Psychological studies confirm that a child needs to be cared for by both his father and his mother, and thus it is obviously natural for sex to be accompanied by a permanent marriage arrangement. Hypocritical people justify unrestricted sex by saying "it is natural" but to avoid the natural consequence of sex-pregnancy—they use contraceptives, which certainly do not grow on trees. Indeed, contraceptives are not at all natural. Thus hypocrisy and foolishness abound in the age of Kali.

The verse concludes by saying that people will neglect to ornament their bodies properly in the present age. A human being should decorate his body with various religious ornaments. Vaiñëavas mark their bodies with *tilaka* blessed with the holy name of God. But in the age of Kali, religious and even material formalities are thoughtlessly discarded.

TEXT 6

äU"re" vaAyaRyanaM taITa<
laAvaNyaM ke(zADaAr"NAm,

od"rM"Bar"taA svaATaR:
s\$atyatvae DaAí"YaRmaeva ih"
d"A°yaM ku(q%]mbaBar"NAM
yazAAe'TaeR DamaRs\$aevanama,

*düre vāry-ayanaà térthaà
lāvaēyaà keça-dhāraëam
udaraà-bharatā svārthaù
satyatve dhārñōyam eva hi
dākñyaà kuūumba-bharaëaà
yaço 'rthe dharma-sevanam*

WORD-FOR-WORD MEANINGS

düre—situated far away; *vāri*—of water; *ayanam*—a reservoir; *tértham*—holy place; *lāvaēyam*—beauty; *keça*—hair; *dhāraëam*—carrying; *udaram-bharatā*—filling the belly; *sva-arthaù*—the goal of life; *satyatve*—in so-called truth; *dhārñōyam*—audacity; *eva*—simply; *hi*—indeed; *dākñyam*—expertise; *kuūumba-bharaëam*—maintaining a family; *yaçaù*—fame; *arthe*—for the sake of; *dharma-sevanam*—observance of religious principles.

TRANSLATION

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

PURPORT

In India there are many sacred places through which holy rivers flow. Foolish persons eagerly seek redemption from their sins by bathing in these rivers but do not take instruction from learned devotees of the Lord who

reside in such places. One should go to a holy place seeking spiritual enlightenment and not just for ritualistic bathing.

In this age, people tirelessly arrange their hair in different styles, trying to enhance their facial beauty and sexuality. They do not know that actual beauty comes from within the heart, from the soul, and that only a person who is pure is truly attractive. As the difficulties of this age increase, filling one's belly will be the mark of success, and one who can maintain his own family will be considered brilliant in economic affairs. Religion will be practiced, if at all, only for the sake of reputation and without any essential understanding of the Supreme Personality of Godhead.

TEXT 7

WvaM 'ajaAiBaäuR"i" AiBar,"
@Ak(LNAeR i°aitamaNx"lae
“aöivaq%.°aṭazAU#%°"ANAAM
yaAe balal BaivataA na{pa:

*evaà prajābhir duñābhir
ākérēe kñiti-maēḍale
brahma-viḥ-kñatra-ṣḍrāēā
yo balé bhavitā nāpau*

WORD-FOR-WORD MEANINGS

evam—in this way; *prajābhiḥ*—with populace; *duñābhiḥ*—corrupted; *ākérēe*—being crowded; *kñiti-maēḍale*—the earth globe; *brahma*—among the *brāhmaṇas*; *viḥ*—*vaiśyas*; *kñatra*—*kñatriyas*; *ṣḍrāēām*—and *ṣḍras*; *yaḥ*—whoever; *balé*—the strongest; *bhavitā*—he will become; *nāpau*—the king.

TRANSLATION

As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain

political power.

TEXT 8

‘ajaA ih" laubDaE r"AjanyaEr,"
inaGa{RNAEdR"syauDamaRiBa:
@AicC\$^aad"Ar"%o"ivaNAA
yaAsyainta igAir"k(Ananama,

*prajā hi lubdhai rājanyair
nirghāḍair dasyu-dharmabhiù
ācchinna-dāra-draviëä
yāsyanti giri-kānanam*

WORD-FOR-WORD MEANINGS

prajāù—the citizens; *hi*—indeed; *lubdhaiù*—avaricious; *rājanyaiù*—by the royal order; *nirghāḍaiù*—merciless; *dasyu*—of ordinary thieves; *dharmabhiù*—acting according to the nature; *ācchinna*—taken away; *dāra*—their wives; *draviëäù*—and property; *yāsyanti*—they will go; *giri*—to the mountains; *kānanam*—and forests.

TRANSLATION

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

TEXT 9

zAAk(maUlaAimaSa^oaAE%o"-
P(lapauSpaAií"BaAejanaA:
@naAva{í"YaA ivanaÉÿYainta
äu"iBaR^oak(r"palix"taA:

*çäka-mülämiña-kñaudra-
phala-puñpāññi-bhojanäù
anāvāññyā vinaì kñyanti
durbhikñā-kara-péòitāù*

WORD-FOR-WORD MEANINGS

çäka—leaves; *müla*—roots; *ämiña*—meat; *kñaudra*—wild honey;
phala—fruits; *puñpa*—flowers; *aññi*—and seeds; *bhojanäù*—eating;
anāvāññyā—because of drought; *vinaì kñyanti*—they will become ruined;
durbhikñā—by famine; *kara*—and taxation; *péòitāù*—tormented.

TRANSLATION

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

PURPORT

Çrémad-Bhāgavatam authoritatively describes the future of our planet. Just as a leaf disconnected from a plant or tree dries up, withers and disintegrates, when human society is disconnected from the Supreme Lord it withers up and disintegrates in violence and chaos. Despite our computers and rockets, if the Supreme Lord does not send rain we shall all starve.

TEXT 10

*zAltavaAtaAtapa‘aAva{x".-
ih"maEr"nyaAenyata: ‘ajaA:
°auÔa{Ñ"YaAM vyaAiDaiBaêEva
s\$antapsyantae ca icantayaA*

*çeta-vätätapa-prāvâ-
himair anyonyataù prajāù*

*kñut-tâòbhyäà vyādhbhiḥ caiva
santapsyante ca cintayā*

WORD-FOR-WORD MEANINGS

çeta—by cold; *vāta*—wind; *ātapa*—the heat of the sun; *prāvāt*—torrential rain; *himaiù*—and snow; *anyonyataù*—by quarrel; *prajāù*—the citizens; *kñut*—by hunger; *tâòbhyām*—and thirst; *vyādhbhiù*—by diseases; *ca*—also; *eva*—indeed; *santapsyante*—they will suffer great distress; *ca*—and; *cintayā*—by anxiety.

TRANSLATION

The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

TEXT 11

*iṭaMzAiāM"zAita vaSaARiNA
par"maAyaù: k(laAE na{NAAma,*

*triàçad viàçati varñäëi
paramāyuù kalau nãëām*

WORD-FOR-WORD MEANINGS

triàçat—thirty; *viàçati*—plus twenty; *varñäëi*—years; *parama-äyuù*—the maximum duration of life; *kalau*—in Kali-yuga; *nãëām*—of men.

TRANSLATION

The maximum duration of life for human beings in Kali-yuga will become fifty years.

TEXTS 12-16

°alyamaANAeSau de"he"Sau
de"ih"naAM k(ilad"AeSata:
vaNAAR™amavataAM DamaeR
naíe" vaed"paTae na{NAAma,

paASaNx"“acaure" DamaeR
d"syau‘aAyaesau r"Ajas\$au
caAEyaARna{tava{TaAihM"s\$aA-
naAnaAva{iÔaSau vaE na{Sau

zAU#%o"“aAyaesau vaNAeRSau
cC\$AgA‘aAyaAs\$au DaenauSau
gA{h"“aAyaesvaA™amaesau
yaAEa‘aAyaesau banDauSau

@NAu‘aAyaAsvaAeSaDaISau
zAmal‘aAyaesau sTaApauSau
ivaâut‘aAyaesau maeGaeSau
zAUnya‘aAyaesau s\$aás\$au

wtTaM k(laAE gAta‘aAyaesau
janaesau Kar"DaimaRSau
DamaR‡aANAaya s\$aÔvaena
BagAvaAnavatair"Syaita

*kñéyamäëëñu deheñu
dehinäà kali-doñataù
varëäçramavatäà dharme
nañõe veda-pathe nâëäm*

*pãñaëòa-pracure dharme
dasyu-präyeñu rãjasu
cauryänâta-vâthä-hiàsä-
nänä-vättiñu vai nãñu*

çüdra-präyeñu varëëñu

cchäga-präyäsü dhenuñu
gäha-präyeñv äçrameñu
yauna-präyeñu bandhuñu

aëu-präyäsüv oñadhéñu
çamé-präyeñu sthäsnuñu
vidyut-präyeñu megheñu
çünya-präyeñu sadmasu

itthaà kalau gata-präye
janeñu khara-dharmiñu
dharma-träëäya sattvena
bhagavän avatariñyati

WORD-FOR-WORD MEANINGS

kñeyamäëeñu—having become smaller; *deheñu*—the bodies; *dehinäm*—of all living entities; *kali-doñatau*—by the contamination of the age of Kali; *varëa-äçrama-vatäm*—of the members of *varëaçrama* society; *dharme*—when their religious principles; *nañoe*—have been destroyed; *veda-pathe*—the path of the Vedas; *näëäm*—for all men; *päñaëòa-pracure*—mostly atheism; *dharme*—religion; *dasyu-präyeñu*—mostly thieves; *räjasu*—the kings; *caurya*—banditry; *anäta*—lying; *väthä-hiäsä*—useless slaughter; *nänä*—various; *vättiñu*—their occupations; *vai*—indeed; *näñu*—when men; *çüdra-präyeñu*—mostly low-class *çüdras*; *varëeñu*—the so-called social orders; *chäga-präyäsü*—no better than goats; *dhenuñu*—the cows; *gäha-präyeñu*—just like materialistic homes; *äçrameñu*—the spiritual hermitages; *yauna-präyeñu*—extending no further than marriage; *bandhuñu*—family ties; *aëu-präyäsü*—mostly very small; *oñadhéñu*—plants and herbs; *çamé-präyeñu*—just like *çamé* trees; *sthäsnuñu*—all the trees; *vidyut-präyeñu*—always manifesting lightning; *megheñu*—the clouds; *çünya-präyeñu*—devoid of religious life; *sadmasu*—the homes; *ittham*—thus; *kalau*—when the age of Kali; *gata-präye*—is almost finished; *janeñu*—the people; *khara-dharmiñu*—when they have assumed the characteristics of asses; *dharma-träëäya*—for the deliverance of religion; *sattvena*—in the pure mode of goodness; *bhagavän*—the Supreme

Personality of Godhead; *avatariṇyati*—will descend.

TRANSLATION

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of *varëäçrama* will be ruined. The path of the *Vedas* will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of *çüdras*. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf *çamë* trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

PURPORT

Significantly, these verses point out that most so-called religions in this age will be atheistic (*päsaëöa-pracure dharme*). In confirmation of the *Bhägavatam*'s prediction, the United States Supreme Court has recently ruled that to be considered a religion a system of belief need not recognize a supreme being. Also, many atheistic, voidistic belief systems, often imported from the Orient, have attracted the attention of modern atheistic scientists, who expound on the similarities between Eastern and Western voidism in fashionable, esoteric books.

These verses vividly describe many unsavory symptoms of the age of Kali. Ultimately, at the end of this age, Lord Kãñëa will descend as Kalki and remove the thoroughly demonic persons from the face of the earth.

TEXT 17

car"Acar"GAur"AeivaRSNAAer,"
wRìr"syaAiKalaAtmana:
DamaRṭaANAAya s\$ADaUnaAM
janma k(maARpanauÔayae

carācara-guror viñëor
éçvarasyākhilātmanaù
dharma-träëäya sādñünäà
janma karmāpanuttaye

WORD-FOR-WORD MEANINGS

cara-acara—of all moving and nonmoving living beings; *guroù*—of the spiritual master; *viñëoù*—the Supreme Lord, Viñëu; *éçvarasya*—the Supreme Personality of Godhead; *akhila*—of all; *ātmanaù*—of the Supreme Soul; *dharma-träëäya*—for the protection of religion; *sādñünäm*—of saintly men; *janma*—the birth; *karma*—of their fruitive activities; *apanuttaye*—for the cessation.

TRANSLATION

Lord Viñëu—the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all—takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.

TEXT 18

zAmBalafaAmamauKyasya
“aAöNAsya mah"Atmana:
Bavanae ivaSNAuyazAs\$a:
k(ilk(: ‘aAäu"BaRivaSyaita

çambhala-grāma-mukhyasya
brāhmaëasya mahātmanaù

*bhavane viñëuyaçasaù
kalkiù prädurbhaviñyati*

WORD-FOR-WORD MEANINGS

çambhala-gräma—in the village Çambhala; *mukhyasya*—of the chief citizen;
brähmaëasya—of the *brähmaëa*; *mahä-ätmanaù*—the great soul;
bhavane—in the home; *viñëuyaçasaù*—of Viñëuyaçä; *kalkiù*—Lord Kalki;
prädurbhaviñyati—will appear.

TRANSLATION

Lord Kalki will appear in the home of the most eminent *brähmaëa* of Çambhala village, the great soul Viñëuyaçä.

TEXTS 19-20

@ìmaAzAugAmaAç&÷
de"vad"ÔaM jagAtpaita:
@is\$anaAs\$aADaud"manama,
@íE"iyaRgAuNAainvata:

ivacar"^aaAzAunaA °aAENyaAM
h"yaenaA'aitamaâuita:
na{pailaËÿcC\$d"Ae d"syaUna,
k(Aeiq%zAAe inah"inaSyaita

*açvam açu-gam äruhya
devadattaà jagat-patiù
asinäsädhu-damanam
aññaicvarya-guëänvitaù*

*vicarann açunä kñauëyää
hayenäpratima-dyutiù
nåpa-liì ga-cchado dasyün
koöiço nihaniñyati*

WORD-FOR-WORD MEANINGS

açvam—His horse; *äçu-gam*—swift-traveling; *äruhya*—mounting; *devadattam*—named Devadatta; *jagat-patiù*—the Lord of the universe; *asinä*—with His sword; *asädh-damanam*—(the horse who) subdues the unholy; *añña*—with eight; *aiçvarya*—mystic opulences; *guëa*—and transcendental qualities of the Personality of Godhead; *anvitaù*—endowed; *vicaran*—traveling about; *äçunä*—swift; *kñauëyäm*—upon the earth; *hayena*—by His horse; *apratima*—unrivaled; *dyutiù*—whose effulgence; *näpa-liì ga*—with the dress of kings; *chadaù*—disguising themselves; *dasyün*—thieves; *koñçaù*—by the millions; *nihaniñyati*—He will slaughter.

TRANSLATION

Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequalled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.

PURPORT

These verses describe the thrilling pastimes of Lord Kalki. Anyone would be attracted by the sight of a powerful, beautiful man riding on a wonderful horse at lightning speed, chastising and devastating cruel, demonic people with the sword in His hand.

Of course, fanatical materialists may argue that this picture of Lord Kalki is a mere anthropomorphic creation of the human mind—a mythological deity created by people who need to believe in some superior being. But this argument is not logical, nor does it prove anything. It is merely the opinion of certain people. We need water, but that does not mean man creates water. We also need food, oxygen and many other things that we do not create. Since our general experience is that our needs correspond to available objects existing in the external world, that we appear to need a

Supreme Lord would tend to indicate that in fact there is a Supreme Lord. In other words, nature endows us with a sense of need for things that actually exist and that are in fact necessary for our well-being. Similarly, we experience a need for God because we are in fact part of God and cannot live without Him. At the end of Kali-yuga this same God will appear as the mighty Kalki *avatāra* and beat the pollution out of the demons.

TEXT 21

@Ta taeSaAM BaivaSyainta
manaAMis\$a ivazAd"Aina vaE
vaAs\$au"vaAËÿr"AgAAita-
pauNyagAnDaAinalas\$pa{zAAma,
paAEr"jaAnapad"AnaAM vaE
h"taeSvaiKalad"syauSau

*atha teñāà bhaviṇyanti
manāàsi viçadāni vai
vāsudevāi ga-rāgāti-
puëya-gandhānila-spāçām
paura-jānapadānāà vai
hateñv akhila-dasyuñu*

WORD-FOR-WORD MEANINGS

atha—then; *teñām*—of them; *bhaviṇyanti*—will become; *manāàsi*—the minds; *viçadāni*—clear; *vai*—indeed; *vāsudeva*—of Lord Vāsudeva; *aì ga*—of the body; *rāga*—from the cosmetic decorations; *ati-puëya*—most sacred; *gandha*—having the fragrance; *anila*—by the wind; *spāçām*—of those who have been touched; *paura*—of the city-dwellers; *jana-padānām*—and the residents of the smaller towns and villages; *vai*—indeed; *hateñu*—when they have been killed; *akhila*—all; *dasyuñu*—the rascal kings.

TRANSLATION

After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Vāsudeva, and their minds will thereby become transcendently pure.

PURPORT

Nothing can surpass the sublime experience of being dramatically rescued by a great hero who happens to be the Supreme Lord. The death of the demons at the end of Kali-yuga is accompanied by fragrant spiritual breezes, and thus the atmosphere becomes most enchanting.

TEXT 22

taeSaAM 'ajaAivas\$agARê
sTaivai": s\$amBaivaSyaita
vaAs\$aude"vae BagAvaita
s\$aÔvamaUtaAE= ô\$id" isTatae

*teñāà prajā-visargaç ca
sthaviñōhaù sambhaviñyati
vāsudeve bhagavati
sattva-mūrtau hādi sthite*

WORD-FOR-WORD MEANINGS

teñām—of them; *prajā*—of progeny; *visargaù*—the creation; *ca*—and; *sthaviñōhaù*—abundant; *sambhaviñyati*—will be; *vāsudeve*—Lord Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *sattva-mūrtau*—in His transcendental form of pure goodness; *hādi*—in their hearts; *sthite*—when He is situated.

TRANSLATION

When Lord Vāsudeva, the Supreme Personality of Godhead, appears in

their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

TEXT 23

yad"AvataINAAeR BagAvaAna,
k(ilk(DaRmaRpaitahR"ir":
k{(taM BaivaSyaita tad"A
'ajaAs\$aUitaê s\$aAiÔvak(L

yadävatêrëo bhagavän
kalkir dharma-patir hariù
kâtaà bhaviñyati tadä
prajā-sütiç ca sättviké

WORD-FOR-WORD MEANINGS

yadä—when; *avatêrëaù*—incarnates; *bhagavän*—the Supreme Lord; *kalkiù*—Kalki; *dharma-patiù*—the master of religion; *hariù*—the Supreme Personality of Godhead; *kâtam*—Satya-yuga; *bhaviñyati*—will begin; *tadä*—then; *prajā-sütiù*—the creation of progeny; *ca*—and; *sättviké*—in the mode of goodness.

TRANSLATION

When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.

TEXT 24

yad"A can%"ê s\$aUyaRê
taTaA itaSyaba{h"s\$patal
Wk(r"AzAAE s\$amaeSyainta

BaivaSyaita tad"A k{(tama,

*yadä candraç ca süryaç ca
tathä tiñya-bâhaspatē
eka-rāçau sameñyanti
bhaviñyati tadä kâtam*

WORD-FOR-WORD MEANINGS

yadä—when; *candrau*—the moon; *ca*—and; *süryau*—the sun; *ca*—and; *tathä*—also; *tiñya*—the asterism Tiñyā (more commonly known as Puñyā, extending from 3° 20′ to 16° 40′ Cancer); *bâhaspatē*—and the planet Jupiter; *eka-rāçau*—in the same constellation (Cancer); *sameñyanti*—will enter simultaneously; *bhaviñyati*—will be; *tadä*—then; *kâtam*—Satya-yuga.

TRANSLATION

When the moon, the sun and Bâhaspatē are together in the constellation Karkaōa, and all three enter simultaneously into the lunar mansion Puñyā—at that exact moment the age of Satya, or Kâta, will begin.

TEXT 25

yae'taltaA vataRmaAnaA yae
BaivaSyainta ca paAiTaRvaA:
tae ta oÚe"zAta: 'aAe·(A
vaMzAlYaA: s\$Aemas\$aUyaRyaAe:

*ye 'tētā vartamānā ye
bhaviñyanti ca pārthivāu
te ta uddeçatau proktā
vaàçéyāu soma-süryayou*

WORD-FOR-WORD MEANINGS

ye—those who; *atētāu*—past; *vartamānāu*—present; *ye*—who;

bhaviṇyanti—will be in the future; *ca*—and; *pārthivāu*—kings of the earth; *te*—all of them; *uddeçatau*—by brief mention; *proktāu*—described; *vaàçeyāu*—the members of the dynasties; *soma-sūryayou*—of the sun-god and the moon-god.

TRANSLATION

Thus I have described all the kings—past, present and future—who belong to the dynasties of the sun and the moon.

TEXT 26

@Ar"Bya BavataAe janma
yaAva^aand"AiBaSaecanama,
Wtaã"SaRs\$ah"›aM tau
zAtaM paÂad"zAAeÔar"ma,

*ārabhya bhavato janma
yāvan nandābhiñecanam
etat varṇa-sahasraà tu
çataà pai cadaçottaram*

WORD-FOR-WORD MEANINGS

ārabhya—beginning from; *bhavatau*—of your good self (Parékñit); *janma*—the birth; *yāvat*—up until; *nanda*—of King Nanda, the son of Mahānandi; *abhiñecanam*—the coronation; *etat*—this; *varṇa*—years; *sahasram*—one thousand; *tu*—and; *çatam*—one hundred; *pai ca-daça-uttaram*—plus fifty.

TRANSLATION

From your birth up to the coronation of King Nanda, 1,150 years will pass.

PURPORT

Although Çukadeva Gosvāmē previously described approximately fifteen hundred years of royal dynasties, it is understood that some overlapping occurred between kings. Therefore the present chronological calculation should be taken as authoritative.

TEXTS 27-28

s\$aæaSal=NAAM tau yaAE paUvaAE=
ä{"zyetae oid"taAE id"iva
tayaAestau maDyae na°aṭaM
ä{"zyatae yats\$amaM inaizA

taenaEva [%SayaAe yau·(As\$a,
itaĩ"ntyabd"zAtaM na{NAAma,
tae tvad"lyae iã"jaA: k(Ala
@DaunaA caAi™ataA maGaA:

*saptarñēää tu yau pūrvau
dācyete uditau divi
tayos tu madhye nakīatraā
dācyate yat samaā niçi*

*tenaiva āñayo yuktās
tiññhanty abda-çataā nāēām
te tvadēye dvijāu kāla
adhunā cāçritā maghāu*

WORD-FOR-WORD MEANINGS

sapta-āñēām—of the constellation of the seven sages (the constellation known to Westerners as *Ursa Major*); *tu*—and; *yau*—which two stars; *pūrvau*—first; *dācyete*—are seen; *uditau*—risen; *divi*—in the sky; *tayoū*—of the two (named Pulaha and Kratu); *tu*—and; *madhye*—between;

nakñatram—the lunar mansion; *dācyate*—is seen; *yat*—which; *samam*—on the same line of celestial longitude, as their midpoint; *niçi*—in the night sky; *tena*—with that lunar mansion; *eva*—indeed; *āñayaù*—the seven sages; *yuktäù*—are connected; *tiñöhanti*—they remain; *abda-çatam*—one hundred years; *nâëäm*—of human beings; *te*—these seven sages; *tvadéye*—in your; *dvijäù*—the elevated *brähmaëas*; *käle*—in the time; *adhunä*—now; *ca*—and; *äçritäù*—are situated; *maghäù*—in the asterism Maghä.

TRANSLATION

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakñatra called Maghä.

TEXT 29

ivaSNAAeBaRgAvataAe BaAnau:
k{(SNAAKyaAe's\$Ae id"vaM gAta:
tad"AivazAtk(ilalaAeRkM(
paApae ya%"matae jana:

viñëor bhagavato bhänuù
kāñëäkhya 'sau divaà gataù
tadäviçat kalir lokaà
päpe yad ramate janaù

WORD-FOR-WORD MEANINGS

viñëou—of Viñëu; *bhagavataù*—the Supreme Personality of Godhead; *bhänuù*—the sun; *kāñëa-äkhyaù*—known as Kāñëa; *asau*—He; *divam*—to the spiritual sky; *gataù*—having returned; *tadä*—then; *aviçat*—entered;

kaliù—the age of Kali; *lokaṁ*—this world; *pāpe*—in sin; *yat*—in which age; *ramate*—take pleasure; *janaù*—the people.

TRANSLATION

The Supreme Lord, Viñëu, is brilliant like the sun and is known as Kâñëa. When He returned to the spiritual sky, Kali entered this world, and people then began to take pleasure in sinful activities.

TEXT 30

yaAvats\$a paAd"paáAByaAM
s\$pa{zAnaAstae r"maApaita:
taAvatk(ilavaE= pa{iTaval%M
par"A,(ntauM na caAzAk(ta,

yävat sa päda-padmäbhyäà
spâçan äste ramä-patiù
tävat kalir vai päthivéà
paräkrantuà na cäçakat

WORD-FOR-WORD MEANINGS

yävat—as long as; *saù*—He, Lord Çré Kâñëa; *päda-padmäbhyäm*—with His lotus feet; *spâçan*—touching; *äste*—remained; *ramä-patiù*—the husband of the goddess of fortune; *tävat*—for that long; *kaliù*—the age of Kali; *vai*—indeed; *päthivém*—the earth; *paräkrantum*—to overcome; *na*—not; *ca*—and; *açakat*—was able.

TRANSLATION

As long as Lord Çré Kâñëa, the husband of the goddess of fortune, touched the earth with His lotus feet, Kali was powerless to subdue this planet.

PURPORT

Although even during the time of Lord Kāñëa's presence on earth Kali had entered the earth to a slight extent through the impious activities of Duryodhana and his allies, Lord Kāñëa consistently suppressed Kali's influence. Kali could not flourish until Lord Kāñëa had left the earth.

TEXT 31

yad"A de"vaSaRya: s\$aæa
maGaAs\$au ivacar"inta ih"
tad"A 'ava{Ôastau k(ilar,"
ã"Ad"zAAbd"zAtaAtmak(:

*yadā devarñayaù sapta
maghāsu vicaranti hi
tadā pravāttas tu kalir
dvādaçābda-çatātmakaù*

WORD-FOR-WORD MEANINGS

yadā—when; *deva-āñayaù sapta*—the seven sages among the demigods; *maghāsu*—in the lunar mansion Maghā; *vicaranti*—are traveling; *hi*—indeed; *tadā*—then; *pravāttaù*—begins; *tu*—and; *kaliù*—the age of Kali; *dvādaça*—twelve; *abda-çata*—centuries [These twelve hundred years of the demigods equal 432,000 earth years]; *ātmakaù*—consisting of.

TRANSLATION

When the constellation of the seven sages is passing through the lunar mansion Maghā, the age of Kali begins. It comprises twelve hundred years of the demigods.

TEXT 32

yad"A maGaAByaAe yaAsyainta
paUvaARSaAX#AM mah"SaRya:
tad"A nand"At'aBa{tyaeSa
k(ilava{RiÜM" gAimaSyaita

*yadā maghābhyo yāsyanti
pūrvāñāòhāà maharñayaù
tadā nandāt prabhāty eña
kalir vāddhià gamiñyati*

WORD-FOR-WORD MEANINGS

yadā—when; *maghābhyau*—from Maghā; *yāsyanti*—they will go;
pūrvā-ñāòhām—to the next lunar mansion, Pūrvāñāòhā; *mahā-ñāyaù*—the
seven great sages; *tadā*—then; *nandāt*—beginning from Nanda;
prabhāti—and his descendants; *eñaù*—this; *kaliù*—age of Kali;
vāddhim—maturity; *gamiñyati*—will attain.

TRANSLATION

**When the great sages of the Saptarñi constellation pass from Maghā to
Pūrvāsāòhā, Kali will have his full strength, beginning from King Nanda and
his dynasty.**

TEXT 33

yaismana, k{(SNAAe id"vaM yaAtas\$a,
taisma^aaeva tad"Ah"ina
'aitapa^aaM k(ilayaugAma,
wita 'aAò": paur"Aivad":

*yasmin kânëo divaà yātas
tasminn eva tadāhani
pratipannaà kali-yugam
iti prāhuù purā-vidaù*

WORD-FOR-WORD MEANINGS

yasmin—on which; *kāñëaù*—Lord Çré Kāñëa; *divam*—to the spiritual world; *yātaù*—gone; *tasmin*—on that; *eva*—same; *tadä*—then; *ahani*—day; *pratipannam*—obtained; *kali-yugam*—the age of Kali; *iti*—thus; *prāhuù*—they say; *purä*—of the past; *vidaù*—the experts.

TRANSLATION

Those who scientifically understand the past declare that on the very day that Lord Çré Kāñëa departed for the spiritual world, the influence of the age of Kali began.

PURPORT

Although technically Kali-yuga was to begin during the time of Lord Kāñëa's presence on earth, this fallen age had to wait meekly for the departure of the Supreme Personality of Godhead.

TEXT 34

id"vyaAbd"AnaAM s\$ah">aAntae
catauTaeR tau pauna: k{(tama,
BaivaSyaita tad"A na|NAAM
mana @Atma'ak(AzAk(ma,

divyābdänäà sahasrānte
caturthe tu punaù kâtam
bhaviñyati tadä nèëää
mana âtma-prakāçakam

WORD-FOR-WORD MEANINGS

divya—of the demigods; *abdänäm*—years; *sahasra*—of one thousand; *ante*—at the end; *caturthe*—in the fourth age, Kali; *tu*—and; *punaù*—again;

kâtam—the Satya-yuga; *bhaviṇyati*—will be; *tadā*—then; *nèëām*—of men; *manaù*—the minds; *âtma-prakāçakam*—self-luminous.

TRANSLATION

After the one thousand celestial years of Kali-yuga, the Satya-yuga will manifest again. At that time the minds of all men will become self-effulgent.

TEXT 35

wtyaeSa maAnavaAe vaMzAAe
yaTaA s\$aÊÿYaAyatae Bauiva
taTaA ivaq%.zAU#%"iva'aANAAM
taAstaA ÁaeyaA yaugAe yaugAe

ity eṇa mānavo vaàço
yathā saṁ khyāyate bhuvi
tathā viô-çüdra-vipräää
tās tā ji eyā yuge yuge

WORD-FOR-WORD MEANINGS

iti—thus (in the cantos of this *Çrémad-Bhāgavatam*); *eṇaù*—this; *mānavaù*—descending from Vaivasvata Manu; *vaàçaù*—the dynasty; *yathā*—as; *saṁ khyāyate*—it is enumerated; *bhuvi*—upon the earth; *tathā*—in the same way; *viô*—of the *vaiçyas*; *çüdra*—*çüdras*; *vipräääm*—and *brāhmaëas*; *täù täù*—the situations of each; *ji eyäù*—are to be understood; *yuge yuge*—in each age.

TRANSLATION

Thus I have described the royal dynasty of Manu, as it is known on this earth. One can similarly study the history of the *vaiçyas*, *çüdras* and *brāhmaëas* living in the various ages.

PURPORT

Just as the dynasty of kings includes exalted and insignificant, virtuous and wicked monarchs, varieties of human character are found in the intellectual, commercial and laboring orders of society.

TEXT 36

WtaeSaAM naAmailaĒĳAnaAM
pauç&SaANAAM mah"AtmanaAma,
k(TaAmaAṭaAvaizAí"AnaAM
k(LitaR&#re"va isTataA Bauiva

eteñāà nāma-liṇ gānāà
puruñāēāà mahātmanām
kathā-mātravaçinñānāà
kértir eva sthitā bhuvī

WORD-FOR-WORD MEANINGS

eteñām—of these; *nāma*—their names; *liṇ gānām*—which are the only means of remembering them; *puruñāēām*—of the personalities; *mahā-ātmanām*—who were great souls; *kathā*—the stories; *mātra*—merely; *avaçinñānām*—whose remaining portion; *kérti*—the glories; *eva*—only; *sthitā*—are present; *bhuvī*—on the earth.

TRANSLATION

These personalities, who were great souls, are now known only by their names. They exist only in accounts from the past, and only their fame remains on the earth.

PURPORT

Although one may consider oneself to be a great, powerful leader, he will

ultimately end up as a name in a long list of names. In other words, it is useless to be attached to power and position in the material world.

TEXT 37

de"vaAipa: zAAntanaAe"ARtaA
maç&êe^ovaAku(vaMzAja:
k(laApafaAma @As\$aAtae
mah"AyaAegAbalaAinvataAE

*deväpiù çāntanor bhrātā
maruṣ cekñvāku-vaṇṇa-jaù
kalāpa-grāma āsāte
mahā-yoga-balānvitau*

WORD-FOR-WORD MEANINGS

deväpiù—Deväpi; *çāntanou*—of Mahārāja Çāntanu; *bhrātā*—the brother; *maruṇ*—Maru; *ca*—and; *ikñvāku-vaṇṇa-jaù*—born in the dynasty of Ikñvāku; *kalāpa-grāme*—in the village Kalāpa; *āsāte*—the two of them are living; *mahā*—great; *yoga-bala*—with mystic power; *anvitau*—endowed.

TRANSLATION

Deväpi, the brother of Mahārāja Çāntanu, and Maru, the descendant of Ikñvāku, both possess great mystic strength and are living even now in the village of Kalāpa.

TEXT 38

taAivahE"tya k(laer"ntae
vaAs\$aude"vaAnauizAi^oataAE
vaNAAR™amayautaM Dama<
paUvaRvat'aTaiyaSyata:

*tāv ihaitya kaler ante
vāsudevānuçikñītau
varëäçrama-yutaà dharmaà
pūrva-vat prathayīñyatau*

WORD-FOR-WORD MEANINGS

tau—they (Maru and Deväpi); *iha*—to human society; *etya*—returning; *kaleu*—of the age of Kali; *ante*—at the end; *vāsudeva*—by the Supreme Personality of Godhead, Vāsudeva; *anuçikñītau*—instructed; *varëa-äçrama*—the divine system of occupational and spiritual orders of society; *yutam*—comprising; *dharmam*—the code of eternal religion; *pūrva-vat*—just as previously; *prathayīñyatau*—they will promulgate.

TRANSLATION

At the end of the age of Kali, these two kings, having received instruction directly from the Supreme Personality of Godhead, Vāsudeva, will return to human society and reestablish the eternal religion of man, characterized by the divisions of *varëa* and *äçrama*, just as it was before.

PURPORT

According to this and the previous verse, the two great kings who will reestablish human culture after the end of Kali-yuga have already descended to the earth, where they are patiently waiting to render their devotional service to Lord Viñëu.

TEXT 39

*k{(taM þaetaA ā"AparM" ca
k(ilaêeita catauyauRgAma,
@naena ,(mayaAegAena
Bauiva 'aAiNASau vataRtae*

*kātaà tretā dvāparaà ca
kaliṣ ceti catur-yugam
anena krama-yogena
bhuvī prāëiṇu vartate*

WORD-FOR-WORD MEANINGS

kātam—Satya-yuga; *tretā*—Tretā-yuga; *dvāparam*—Dvāpara-yuga; *ca*—and; *kaliù*—Kali-yuga; *ca*—and; *iti*—thus; *catuù-yugam*—the cycle of four ages; *anena*—by this; *krama*—sequential; *yogena*—pattern; *bhuvī*—in this world; *prāëiṇu*—among living beings; *vartate*—goes on continuously.

TRANSLATION

The cycle of four ages—Satya, Tretā, Dvāpara and Kali—continues perpetually among living beings on this earth, repeating the same general sequence of events.

TEXT 40

*r"Aja^aaetae mayaA 'aAe.(A
nar"de"vaAstaTaApare"
BaUmaAE mamatvaM k{(tvaAntae
ih"tvaemaAM inaDanaM gAtaA:*

*rājann ete mayā proktā
nara-devās tathāpare
bhūmau mamatvaà kātvānte
hitvemāà nidhanaà gatāu*

WORD-FOR-WORD MEANINGS

rājan—O King Parēkñit; *ete*—these; *mayā*—by me; *proktāu*—described; *nara-devāu*—kings; *tathā*—and; *apare*—other human beings; *bhūmau*—upon the earth; *mamatvam*—possessiveness; *kātvā*—exerting; *ante*—in the end; *hitvā*—giving up; *imām*—this world;

nidhanam—destruction; *gatäù*—met.

TRANSLATION

My dear King Parékñit, all these kings I have described, as well as all other human beings, come to this earth and stake their claims, but ultimately they all must give up this world and meet their destruction.

TEXT 41

k{(imaivaÑ"sma\$MaÁaAntae
r"AjanaA°aAe'ipa yasya ca
BaUta'au·(tk{(tae svaATa<
ikM(vaed" inar"yaAe yata:

kâmi-viò-bhasma-saàji ante
räja-nämno 'pi yasya ca
bhüta-dhruk tat-kâte svärthaà
kià veda nirayo yataù

WORD-FOR-WORD MEANINGS

kâmi—of worms; *viò*—stool; *bhasma*—and ashes; *saàji ä*—the designation; *ante*—in the end; *räja-nämnaù*—going by the name "king"; *api*—even though; *yasya*—of which (body); *ca*—and; *bhüta*—of living beings; *dhruk*—an enemy; *tat-kâte*—for the sake of that body; *sva-artham*—his own best interest; *kim*—what; *veda*—does he know; *nirayaù*—punishment in hell; *yataù*—because of which.

TRANSLATION

Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities are simply leading him to hell?

PURPORT

After death, the body may be buried and eaten by worms, or it may be thrown in the street or forest to be eaten by animals who will pass out its remnants as stool, or it may be burned and converted into ashes. Therefore one should not pave his way to hell by using his temporary body to injure the bodies of other living beings. In this verse the word *bhūta* includes nonhuman life forms, who are also creatures of God. One should give up all envious violence and learn to see God in everything by the process of Kāñëa consciousness.

TEXT 42

k(TaM s\$aeYamaKaNx"A BaU:
paUvaE="maeR pauç&SaEDa{RtaA
matpauṭasya ca paAEṭasya
matpaUvaAR vaMzAjasya vaA

kathaà seyam akhaëöä bhüù
pürvair me puruñair dhâtä
mat-putrasya ca pautrasya
mat-pürvä vaàça-jasya vä

WORD-FOR-WORD MEANINGS

katham—how; *sä iyam*—this same; *akhaëöä*—unbounded; *bhüù*—earth; *pürvaiù*—by the predecessors; *me*—my; *puruñaiù*—by the personalities; *dhâtä*—held in control; *mat-putrasya*—of my son; *ca*—and; *pautrasya*—of the grandson; *mat-pürvä*—now under my sway; *vaàça-jasya*—of the descendant; *vä*—or.

TRANSLATION

[The materialistic king thinks:] "This unbounded earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to

remain in the hands of my sons, grandsons and other descendants?"

PURPORT

This is an example of foolish possessiveness.

TEXT 43

taejaAe'ba^aamayaM k(AyaM
gA{h"ltvaAtmatayaAbauDaA:
mah"l%M mamatayaA caAeBaAE
ih"tvaAntae'd"zARnaM gAtaA:

*tejo-'b-anna-mayaà käyaà
gâhétvâtmatayäbudhâù
mahéà mamatayä cobhau
hitvânte 'darçanaà gatâù*

WORD-FOR-WORD MEANINGS

tejaù—fire; *ap*—water; *anna*—and earth; *mayam*—composed of; *kâyam*—this body; *gâhétvâ*—accepting; *âtmatayä*—with the sense of "I"; *abudhâù*—the unintelligent; *mahém*—this earth; *mamatayä*—with the sense of "my"; *ca*—and; *ubhau*—both; *hitvâ*—giving up; *ante*—ultimately; *adarçanam*—disappearance; *gatâù*—they have obtained.

TRANSLATION

Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they have ultimately abandoned both their body and the earth and passed away into oblivion.

PURPORT

Although the soul is eternal, our so-called family tradition and earthly fame will certainly pass into oblivion.

TEXT 44

yae yae BaUpatayaAe r"Ajana,
BauĀatae BauvamaAejas\$aA
k(Alaena tae k{(taA: s\$avaeR
k(TaAmaAḥaA: k(TaAs\$au ca

*ye ye bhū-patayo rājan
bhūi jate bhuvam ojasā
kālena te kātāu sarve
kathā-mātrāu kathāsu ca*

WORD-FOR-WORD MEANINGS

ye ye—whatever; *bhū-patayaù*—kings; *rājan*—O King Parékñit;
bhūi jate—enjoy; *bhuvam*—the world; *ojasā*—with their power; *kālena*—by
the force of time; *te*—they; *kātāu*—have been made; *sarve*—all;
kathā-mātrāu—mere accounts; *kathāsu*—in various histories; *ca*—and.

TRANSLATION

**My dear King Parékñit, all these kings who tried to enjoy the earth by
their strength were reduced by the force of time to nothing more than
historical accounts.**

PURPORT

The word *rājan*, "O King," is significant in this verse. Parékñit Mahārāja was preparing to give up his body and go back home, back to Godhead, and Çukadeva Gosvāmé, his most merciful spiritual master, devastated any possible attachment that he might have to the position of king by showing the ultimate insignificance of such a position. By the causeless mercy of the spiritual master one is prepared to go back home, back to Godhead. The spiritual master teaches one to relax one's strong grip on material illusion and leave the kingdom of *māyā* behind. Although Çukadeva Gosvāmé speaks

very bluntly within this chapter about the so-called glory of the material world, he is exhibiting the causeless mercy of the spiritual master, who takes his surrendered disciple back to the kingdom of Godhead, Vaikuëöha.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Second Chapter, of the Çrémad-Bhägavatam, entitled "The Symptoms of Kali-yuga."

3. The Bhümi-gétä

This chapter describes how the earth took note of the foolishness of the many kings bent on conquering her. It also describes how even though the age of Kali is full of faults, the glorification of the name of Lord Hari destroys them all.

Great kings, who are actually just playthings of death, desire to subdue their six internal enemies-the five senses and the mind-and afterward they imagine they will go on to conquer the earth and all its oceans. Seeing their false hopes, the earth simply laughs, for eventually they all must leave this planet and go elsewhere, as have all the great kings and monarchs of the past. Moreover, after usurping the earth or some part of it-which is actually unconquerable and must in every case be given up-fathers, sons, brothers, friends and relatives quarrel over it.

Thus the study of history naturally leads to the conclusion that all worldly achievements are temporary, and this conclusion should give rise to a sense of renunciation. Ultimately, the highest goal of life for any living entity is pure devotion to Lord Kânëa, which annihilates all inauspiciousness. In the age of Satya, religion was complete, still possessing its four legs of truth, mercy, austerity and charity. With the coming of each succeeding age, starting with Tretä, these religious qualities each diminish

by one quarter. In Kali-yuga the legs of religion retain only one fourth of their power, and even that will be lost with the progress of the age. The mode of goodness is predominant during Satya-yuga, and the mode of passion is predominant during the Tretā-yuga. The mixed modes of passion and ignorance are predominant during Dvāpara-yuga, and in the age of Kali the mode of ignorance is predominant. Atheism, the smallness and inferiority of all things, and devotion to the genitals and belly are very much evident in the age of Kali. Living entities contaminated by the influence of Kali do not worship the Supreme Lord, Çré Hari, even though they can be freed from all bondage and easily achieve the supreme destination simply by chanting the glories of His name and taking shelter of Him. But if somehow or other the Supreme Personality of Godhead becomes manifest within the hearts of the conditioned souls in Kali-yuga, then all faults of place, time and personality inherent in the age will be destroyed. Kali-yuga is an ocean of faults, but it possesses one great quality: simply by the chanting of the name of Kâñëa, one can be delivered from material association and attain the Absolute Truth. All that was accomplished in the age of Satya by meditation, in the age of Tretā by sacrificial performances and in the age of Dvāpara by temple worship is easily gained during the Kali-yuga by the simple process of *hari-kértana*.

TEXT 1

™alzAuk(ovaAca
ä{"î" Atmaina jayae vyafaAna,
na{paAna, h"s\$aita BaUir"yama,
@h"Ae maA ivaijagAISainta
ma{tyaAe: ,(Lx"nak(A na{paA:

çré-çuka uvāca
dāñvātmani jaye vyagrān
nāpān hasati bhūr iyam
aho mā vijigēñanti
mātyoū krēānakā nāpāu

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *dāñvā*—observing; *ātmani*—of herself; *jaye*—in conquest; *vyagrān*—busily engaged; *nāpān*—the kings; *hasati*—she laughs; *bhūù*—the earth; *iyam*—this; *aho*—ah; *mā*—me; *vijigēñanti*—they are desiring to conquer; *mātyoù*—of death; *krèðanakäù*—playthings; *nāpāù*—the kings.

TRANSLATION

Çukadeva Gosvāmé said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.

TEXT 2

k(Ama W Sa nare"n%"ANAAM
maAeGa: syaAiã"äu"SaAmaipa
yaena Pe(naAepamae ipaNxe"
yae'itaiva™aimBataA na{paA:

kāma eña narendrääm
moghaù syäd viduñām api
yena phenopame piëòe
ye 'ti-viçrambhitā nāpāù

WORD-FOR-WORD MEANINGS

kāmaù—lust; *eñaù*—this; *nara-indrääm*—of the rulers of men; *moghaù*—the failure; *syät*—becomes; *viduñām*—who are wise; *api*—even; *yena*—by which (lust); *phena-upame*—comparable to ephemeral bubbles; *piëòe*—in this lump; *ye*—who; *ati-viçrambhitāù*—perfectly trusting; *nāpāù*—the kings.

TRANSLATION

"Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting as bubbles of foam on water.

TEXTS 3-4

paUva< inaijaRtya SaÔ"gA<
jaeSyaAmaAe r"AjamainṭaNA:
tata: s\$aicavapaAEr"Aæa-
k(r"ln%"Anasya k(Nq%k(Ana,

WvaM ,(maeNA jaeSyaAma:
pa{Tval%M s\$AaAr"maeKalaAma,
wtiaAzAAbaÜ"ô\$d"yaA
na pazyantyaintake('ntak(ma,

*pürvaà nirjitya ñaò-vargaà
jeñyāmaù rāja-mantriëaù
tataù saciva-pauräpta-
karēndrān asya kaëöakān*

*evaà krameëa jeñyāmaù
pāthvëà sāgara-mekhalām
ity āçā-baddha-hādayā
na paçyanty antike 'ntakam*

WORD-FOR-WORD MEANINGS

pürvam—first of all; *nirjitya*—conquering; *ñaò-vargam*—the five senses and the mind; *jeñyāmaù*—we will conquer; *rāja-mantriëaù*—the royal ministers; *tataù*—then; *saciva*—the personal secretaries; *paura*—the citizens of the capital; *äpta*—the friends; *kari-indrān*—the elephant keepers;

asya—ridding ourselves of; *kaëöakän*—the thorns; *evam*—in this way; *krameëa*—gradually; *jeñyāmau*—we shall conquer; *pāthvém*—the earth; *sāgara*—the ocean; *mekhalām*—whose girdle; *iti*—thus thinking; *āçā*—by hopes; *baddha*—bound up; *hādayāu*—their hearts; *na paçyanti*—they do not see; *antike*—nearby; *antakam*—their own end.

TRANSLATION

"Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.

PURPORT

To satisfy their greed for power, determined politicians, dictators and military leaders undergo severe austerities and sacrifice, with much self-discipline. Then they lead their great nations in a struggle to control the sea, land, air and space. Although the politicians and their followers will soon be dead—since birth and death are all inevitable in this world—they persist in their frenetic struggle for ephemeral glory.

TEXT 5

s\$amau"% "Avar"NAAM i jatvaA
maAM ivazAntyaibDamaAejas\$aA
ik(yad"AtmajayasyaEtana,
maui-(r"Atmajayae P(lama,

*samudrāvaraëää jītvā
māà viçanty abdhim ojasā
kiyad ātma-jayasyaitan
muktir ātma-jaye phalam*

WORD-FOR-WORD MEANINGS

samudra-āvaraṇām—bounded by the ocean; *jītvā*—having conquered; *mām*—me; *viçanti*—they enter; *abdhim*—the ocean; *ojasā*—by their strength; *kiyat*—how much; *ātma-jayasya*—of victory over the self; *etat*—this; *muktiḥ*—liberation; *ātma-jaye*—of victory over the self; *phalam*—the fruit.

TRANSLATION

"After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of self-control is spiritual liberation."

TEXT 6

yaAM ivas\$a{jyaEva manavas\$a,
tats\$autāAê ku(è&ā"h"
gAtaA yaTaAgAtaM yauÜe"
taAM maAM jaeSyantyabauÜ"ya:

*yāṇ visājyaiva manavas
tat-sutāḥ ca kurūdvaha
gatā yathāgataḥ yuddhe
tāṁ mām jeṇyanti abuddhayaḥ*

WORD-FOR-WORD MEANINGS

yām—whom; *visājya*—giving up; *eva*—indeed; *manavaḥ*—human beings; *tat-sutāḥ*—their sons; *ca*—also; *kuru-udvaha*—O best of the Kurus; *gatāḥ*—gone away; *yathā-āgatam*—just as they had originally come; *yuddhe*—in battle; *tām*—that; *mām*—me, the earth; *jeṇyanti*—they try to conquer; *abuddhayaḥ*—unintelligent.

TRANSLATION

O best of the Kurus, the earth continued as follows: "Although in the past great men and their descendants have left me, departing from this world in the same helpless way they came into it, even today foolish men are trying to conquer me.

TEXT 7

matk{(tae ipata{pauḥaANAAM
"aAta{NAAM caAipa ivafah":
jaAyatae ÷s\$ataAM r"Ajyae
mamataAbaÜ"caetas\$aAma,

*mat-kâte pitâ-putrâëää
bhrâtâëää cāpi vighrahaù
jäyate hy asatâà rājye
mamatâ-baddha-cetasām*

WORD-FOR-WORD MEANINGS

mat-kâte—for the sake of me; *pitâ-putrâëäm*—between fathers and sons; *bhrâtâëäm*—among brothers; *ca*—and; *api*—also; *vighrahaù*—conflict; *jäyate*—arises; *hi*—indeed; *asatām*—among the materialistic; *rājye*—for political rule; *mamatâ*—by the sense of possession; *baddha*—bound up; *cetasām*—whose hearts.

TRANSLATION

"For the sake of conquering me, materialistic persons fight one another. Fathers oppose their sons, and brothers fight one another, because their hearts are bound to possessing political power.

TEXT 8

mamaEvaeyaM mah"l k{(tṛaA
na tae maUXe#ita vaAid"na:
s\$paDaRmaAnaA imaTaAe £ainta
i•ayantae matk{(tae na{paA:

*mamaiveyaà mahé kâtsnä
na te müòheti vädinaù
spardhamänä mitho ghnanti
mriyante mat-kâte nâpâù*

WORD-FOR-WORD MEANINGS

mama—mine; *eva*—indeed; *iyam*—this; *mahé*—land; *kâtsnä*—entire;
na—not; *te*—yours; *müòha*—you fool; *iti vädinaù*—thus speaking;
spardhamänäù—quarreling; *mithaù*—each other; *ghnanti*—they kill;
mriyante—they are killed; *mat-kâte*—for my sake; *nâpâù*—kings.

TRANSLATION

"Political leaders challenge one another: 'All this land is mine! It's not yours, you fool!' Thus they attack one another and die.

PURPORT

This verse describes with brilliant clarity the mundane political mentality that provokes innumerable conflicts in the world. For example, as we prepare this translation of *Çrémad-Bhāgavatam*, British and Argentine military forces are bitterly fighting over the tiny Falkland Islands.

The fact is that the Supreme Lord is the proprietor of all land. Of course, even in a God-conscious world political boundaries exist. But in such a God-conscious atmosphere political tensions are greatly eased, and people of all lands welcome each other and respect each other's right to live in peace.

TEXTS 9-13

pa{Tau: pauè&r"vaA gAAiDar,"
naò"SaAe Bar"taAe'jauRna:
maAnDaAtaA s\$agAr"Ae r"Ama:
KaÅ%AËÿAe DaunDauh"A r"Gau:

ta{NAibanäu"yaRyaAitaê
zAyaARita: zAntanaugARya:
BagAlr"Ta: ku(valayaAì:
k(ku(tsTaAe naESaDaAe na{gA:

ih"r"Nyak(izApauva{R‡aAe
r"AvaNA Ae laAek(r"AvaNA:
namauica: zAmbar"Ae BaAEmaAe
ih"r"NyaA°aAe'Ta taAr"k(:

@nyae ca bah"vaAe dE"tyaA
r"AjaAnaAe yae mahe"ir"A:
s\$avaeR s\$avaRivad": zAUr"A:
s\$avaeR s\$avaRijataAe'ijataA:

mamataAM mayyavataRnta
k{(tvaAe»aEmaRtyaRDaimaRNA:
k(TaAvazAeSaA: k(Alaena
÷k{(taATaAR: k{(taA ivaBaAe

*pāthuù purüravä gādhir
nahuño bharato 'rjunaù
māndhātā sagaro rāmaù
khaövāi go dhundhuhä raghuù*

*tāëabindur yayātiç ca
çaryātiù çantanur gayaù
bhagérathaù kuvalayäçvaù
kakutstho naiñadho nāgaù*

*hiraëyakaçipur vātro
rävaëo loka-rävaëaù*

namuciù çambaro bhaumo
hiraëyäkño 'tha tärakaù

anye ca bahavo daityä
räjāno ye maheçvaräù
sarve sarva-vidaù çüräù
sarve sarva-jito 'jitäù

mamatäà mayy avartanta
kâtvoccair martya-dharmiëaù
kathävaçeñäù kälena
hy akâtärthäù kâtä vibho

WORD-FOR-WORD MEANINGS

pāthuù purūravāù gādhiù—Mahārājas Pāthu, Purūravā and Gādhi; *nahuñāù bharataù arjunaù*—Nahuña, Bharata and Kārtavērya Arjuna; *māndhātā sagaraù rāmaù*—Māndhātā, Sagara and Rāma; *khaövāi gaù dhundhuhä raghuù*—Khaövāi ga, Dhundhuhä and Raghu; *täëabinduù yayātiù ca*—Täëabindu and Yayāti; *çaryātiù çantanuù gayaù*—Çaryāti, Çantanu and Gaya; *bhagérathaù kuvalayäçvaù*—Bhagératha and Kuvalayäçva; *kakutsthaù naiñadhaù nāgaù*—Kakutstha, Naiñadha and Nāga; *hiraëyakaçipuù vātraù*—Hiraëyakaçipu and Vātrāsura; *rāvaëaù*—Rāvaëa; *loka-rāvaëaù*—who made the whole world cry; *namuciù çambaraù bhaumaù*—Namuci, Çambara and Bhauma; *hiraëyäkñāù*—Hiraëyäkñā; *atha*—and; *tärakaù*—Täraka; *anye*—others; *ca*—as well; *bahavaù*—many; *daityäù*—demons; *rājānaù*—kings; *ye*—who; *mahä-éçvaräù*—great controllers; *sarve*—all of them; *sarva-vidaù*—all-knowing; *çüräù*—heroes; *sarve*—all; *sarva-jitaù*—all-conquering; *ajitäù*—unconquerable; *mamatām*—possessiveness; *mayi*—for me; *avartanta*—they lived; *kātvā*—expressing; *uccaiù*—to a great degree; *martya-dharmiëaù*—subject to the laws of birth and death; *kathä-avaçeñäù*—remaining merely as historical narrations; *kälena*—by the force of time; *hi*—indeed; *akāta-arthäù*—incomplete in perfecting their desires; *kātäù*—they have been made; *vibho*—O Lord.

TRANSLATION

"Such kings as Pāthu, Purūravā, Gādhi, Nahuña, Bharata, Kārtavērya Arjuna, Māndhātā, Sagara, Rāma, Khaövāi ga, Dhundhuhā, Raghu, Tāēabindu, Yayāti, Çaryāti, Çantanu, Gaya, Bhagératha, Kuvalayāçva, Kakutstha, Naiñadha, Nāga, Hiraëyakaçipu, Vātra, Rāvaëa, who made the whole world lament, Namuci, Çambara, Bhauma, Hiraëyākñā and Tāraka, as well as many other demons and kings who possessed great powers of control over others, were all full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, although they lived their lives intensely trying to possess me, these kings were subject to the passage of time, which reduced them all to mere historical accounts. None of them could permanently establish their rule."

PURPORT

According to Çréla Çrédhara Svāmé, and as confirmed by Çréla Viçvanātha Cakravarté Ōhākura, the King Rāma mentioned here is not the incarnation of Godhead Rāmacandra. Pāthu Mahārāja is understood to be an incarnation of the Supreme Personality of Godhead who completely exhibited the characteristics of an earthly king, claiming proprietorship over the entire earth. A saintly king like Pāthu Mahārāja, however, controls the earth on behalf of the Supreme Personality of Godhead, whereas a demon such as Hiraëyakaçipu or Rāvaëa tries to exploit the earth for his personal sense gratification. Nevertheless, both saintly kings and demons must leave the earth. In this way their political supremacy is ultimately neutralized by the force of time.

Modern political leaders cannot even temporarily control the entire earth, nor are their opulences and intelligence unlimited. Possessing hopelessly fragmented power, enjoying a miniscule life span, and lacking deep existential intelligence, modern leaders inevitably are symbols of frustration and misdirected ambition.

TEXT 14

k(TaA wmaAstae k(iTataA mah"lyas\$aAM
ivataAya laAeke(Sau yazA: pare"yauSaAma,
ivaÁaAnavaEr"Agyaivava^oayaA ivaBaAe
vacaAeivaBaUtalnaR tau paAr"maATyaRma,

*kathä imäs te kathitā mahéyasäà
vitāya lokeṇu yaçau pareyuñām
viji āna-vairāgya-vivakñayā vibho
vaco-vibhūtér na tu pāramārthyam*

WORD-FOR-WORD MEANINGS

kathäu—the narrations; *imäü*—these; *te*—unto you; *kathitäü*—have been spoken; *mahéyasäm*—of great kings; *vitāya*—spreading; *lokeṇu*—throughout all the worlds; *yaçau*—their fame; *pareyuñām*—who have departed; *viji āna*—transcendental knowledge; *vairāgya*—and renunciation; *vivakñayā*—with the desire for teaching; *vibho*—O mighty Parékñit; *vacaü*—of words; *vibhütēu*—the decoration; *na*—not; *tu*—but; *pārama-artham*—of the most essential purport.

TRANSLATION

Çukadeva Gosvämé said: O mighty Parékñit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

PURPORT

Since all the narrations of *Çrémad-Bhāgavatam* bring the reader to the perfection of transcendental knowledge, they all give supreme spiritual lessons though apparently dealing with kings or other mundane subject

matter. In relation with Kâñëa, all ordinary topics become transcendental narrations, with the power to bring the reader to the perfection of life.

TEXT 15

yastaUÔama:ëAek(gAuNAAauvaAd":
s\$aËÿLyatae'Bal°NAmamaËÿla£a:
tamaeva inatyaM Za{NAuyaAd"Bal°NAM
k{(SNAe'malaAM Bai·(maBalps\$amaAna:

yas tûttamaù-çloka-guëänuvädaù
saì géyate 'bhékñëam amaì gala-ghnaù
tam eva nityaà çäëuyäd abhékñëaà
kâñëe 'maläà bhaktim abhépsamänaù

WORD-FOR-WORD MEANINGS

yaù—which; *tu*—on the other hand; *uttamaù-çloka*—of the Supreme Personality of Godhead, who is praised in transcendental verses; *guëa*—of the qualities; *anuvädaù*—the recounting; *saì géyate*—is sung; *abhékñëam*—always; *amaì gala-ghnaù*—which destroys everything inauspicious; *tam*—that; *eva*—indeed; *nityam*—regularly; *çäëuyät*—one should hear; *abhékñëam*—constantly; *kâñëe*—unto Lord Kâñëa; *amaläm*—untainted; *bhaktim*—devotional service; *abhépsamänaù*—he who desires.

TRANSLATION

The person who desires pure devotional service to Lord Kâñëa should hear the narrations of Lord Uttamaùçloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

PURPORT

Since any topic related to Lord Kâñëa is auspicious and transcendental, the direct narration of Lord Kâñëa's own activities, political and nonpolitical, is certainly the supreme subject matter for hearing. The word *nityam* here indicates regulated cultivation of the topics of Lord Kâñëa, and *abhékñëam* indicates constant remembrance of such regulated spiritual experiences.

TEXT 16

™alr"AjaAevaAca
ke(naAepaAyaena BagAvana,
k(laed"AeRSaAna, k(laAE janaA:
ivaDaimaSyantyaupaicataAMs\$a,
tanmae "aUih" yaTaA maunae

çré-räjoväca
kenopäyena bhagavan
kaler doñän kalau janäù
vidhamiñyanty upacitäs
tan me brühi yathä mune

WORD-FOR-WORD MEANINGS

çré-räjä uväca—King Parékñit said; *kena*—by what; *upäyena*—means; *bhagavan*—my dear lord; *kaleù*—of the age of Kali; *doñän*—the faults; *kalau*—living in Kali-yuga; *janäù*—people; *vidhamiñyanti*—will eradicate; *upacitän*—accumulated; *tat*—that; *me*—to me; *brühi*—please explain; *yathä*—fittingly; *mune*—O sage.

TRANSLATION

King Parékñit said: My lord, how can persons living in the age of Kali rid themselves of the cumulative contamination of this age? O great sage please

explain this to me.

PURPORT

King Parékñit was a compassionate, saintly ruler. Thus, after hearing of the abominable qualities of the age of Kali, he naturally inquired as to how those born in this age can free themselves of its inherent contamination.

TEXT 17

yaugAAina yaugADamaA<ê
maAnaM 'alayak(lpayaAe:
k(Alasyaeir"è&pasya
gAitaM ivaSNAAemaRh"Atmana:

*yugäni yuga-dharmäàç ca
mänaà pralaya-kalpayoù
kälasyeçvara-rüpasya
gatià viñëor mahätmanaù*

WORD-FOR-WORD MEANINGS

yugäni—the ages of the universal history; *yuga-dharmän*—the special qualities of each age; *ca*—and; *mänam*—the measurement; *pralaya*—of annihilation; *kalpayoù*—and of universal maintenance; *kälasya*—of time; *éçvara-rüpasya*—the representation of the Personality of Godhead; *gati*—the movement; *viñëoù*—of Lord Viñëu; *mahä-ätmanaù*—the Supreme Soul.

TRANSLATION

Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viñëu.

TEXT 18

™alZAuk(ovaAca
k{(tae 'avataRtae DamaRzA,
catauSpaAÔaÀanaEDa{Rta:
s\$atyaM d"yaA tapaAe d"Anama,
wita paAd"A ivaBaAena{Rpa

çré-çuka uvāca
kāte pravartate dharmaç
catuñ-pāt taj-janair dhātaù
satyaà dayā tapo dānam
iti pādā vibhor nāpa

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *kāte*—in the Satya-yuga, the age of truth; *pravartate*—exists; *dharmaù*—religion; *catuù-pāt*—with four legs; *tat*—of that age; *janaiù*—by the people; *dhātaù*—maintained; *satyam*—truth; *dayā*—mercy; *tapaù*—austerity; *dānam*—charity; *iti*—thus; *pādäù*—the legs; *vibhou*—of mighty religion; *nāpa*—O King.

TRANSLATION

Çukadeva Gosvāmé said: My dear King, in the beginning, during Satya-yuga, the age of truth, religion is present with all four of its legs intact and is carefully maintained by the people of that age. These four legs of powerful religion are truthfulness, mercy, austerity and charity.

PURPORT

Just as there are four seasons, there are four ages of the earth, each lasting hundreds of thousands of years. The first of these is Satya-yuga, when such good qualities as charity are prominent.

Actual charity, here referred to as *dānam*, is to award fearlessness and freedom to others, not to give them some material means of temporary pleasure or relief. Any material "charitable" arrangement will inevitably be crushed by the onward march of time. Thus only realization of one's eternal existence beyond the reach of time can make one fearless, and only freedom from material desire constitutes real freedom, for it enables one to escape the bondage of the laws of nature. Therefore real charity is to help people revive their eternal, spiritual consciousness.

Religion is here referred to as *vibhu*, "the mighty," because universal religious principles are not different from the Supreme Lord Himself and ultimately lead one to His kingdom. The qualities mentioned here—truthfulness, mercy, austerity and charity—are universal, nonsectarian aspects of pious life.

In the First Canto of *Çrémad-Bhāgavatam*, the fourth leg of religion is listed as cleanliness. According to Çréla Viçvanātha Cakravarté Öhäkura, this is an alternative definition of the word *dānam* in the present context.

TEXT 19

s\$antauí"A: k(ç&NAA maEḥaA:
 zAAntaA d"AntaAistaita^oava:
 @AtmaAr"AmaA: s\$amaä{"zA:
 'aAyazA: TMamaNAA janaA:

santuñöäù karuëä maitrâu
çäntä dāntäs titikñavaù
ätmärämäù sama-dâçaù
prâyaçaù çramaëä janäù

WORD-FOR-WORD MEANINGS

santuñöäù—self-satisfied; *karuëäù*—merciful; *maitrâu*—friendly;
çäntäù—pacified; *dāntäù*—self-controlled; *titikñavaù*—tolerant;
ätma-ärämäù—enthused from within; *sama-dâçaù*—possessed of equal

vision; *prāyaçaù*—for the most part; *çramaëäù*—endeavoring diligently (for self-realization); *janäù*—the people.

TRANSLATION

The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober and tolerant. They take their pleasure from within, see all things equally and always endeavor diligently for spiritual perfection.

PURPORT

Sama-darçana, equal vision, is based on the perception of the Supreme Spirit behind all material variety and within all living entities.

TEXT 20

‡aetaAyaAM DamaRpaAd"AnaAM
tauyaA<zAAe h"lyatae zAnaE:
@DamaRpaAdE"r"na{ta-
ihM"SaAs\$antaAeSaivafahE":

tretäyää dharmā-pādānää
turyääço héyate çanaiù
adharma-pādair anāta-
hiāsā-asantoña-vigrahaiù

WORD-FOR-WORD MEANINGS

tretäyām—in the second age; *dharmā-pādānām*—of the legs of religion; *turya*—one fourth; *aàçaù*—part; *héyate*—is lost; *çanaiù*—gradually; *adharma-pādaiù*—by the legs of irreligion; *anāta*—by falsity; *hiāsā*—violence; *asantoña*—dissatisfaction; *vigrahaiù*—and quarrel.

TRANSLATION

In Tretä-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion—lying, violence, dissatisfaction and quarrel.

PURPORT

By falsity truth is diminished, by violence mercy is diminished, by dissatisfaction austerity is diminished, and by quarrel charity and cleanliness are diminished.

TEXT 21

tad"A i,(yaAtapaAeinaï"A
naAitaihM">aA na lampaq%A:
‡aEvaigARk(Añyalva{Ü"A
vaNAAR "aöAeÔar"A na{pa

*tadä kriyā-tapo-niñöhä
nāti-hiàsrä na lampaöäù
trai-vargikäs trayé-vâddhä
varëä brahmottarä nâpa*

WORD-FOR-WORD MEANINGS

tadä—then (in the Tretä age); *kriyā*—to ritualistic ceremonies; *tapaù*—and to penances; *niñöhäù*—devoted; *na ati-hiàsräù*—not excessively violent; *na lampaöäù*—not wantonly desiring sense gratification; *trai-vargikäù*—interested in the three principles of religiosity, economic development and sense gratification; *trayé*—by the three *Vedas*; *vâddhäù*—made prosperous; *varëäù*—the four classes of society; *brahma-uttaräù*—mostly *brähmaëas*; *nâpa*—O King.

TRANSLATION

In the Tretā age people are devoted to ritual performances and severe austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three *Vedas*. Although in this age society evolves into four separate classes, O King, most people are *brāhmaëas*.

TEXT 22

tapa:s\$atyad"yaAd"AnaeSva,
@Da< œ"svaita ā"Apare"
ihM"s\$AAtauí"Yana{taãe"SaEr,"
DamaRsyaADamaRla°aNAE:

tapaù-satya-dayä-dāneñv
ardhaà hrasvati dvāpare
hiàsātuñöy-anāta-dveñair
dharmasyädharma-lakñāëaiù

WORD-FOR-WORD MEANINGS

tapaù—of austerity; *satya*—truth; *dayä*—mercy; *dāneñu*—and charity; *ardham*—one half; *hrasvati*—diminishes; *dvāpare*—in the age of Dvāpara; *hiàsä*—by violence; *atuñöi*—dissatisfaction; *anāta*—untruth; *dveñaiù*—and hatred; *dharmasya*—of religion; *adharma-lakñāëaiù*—by the qualities of irreligion.

TRANSLATION

In Dvāpara-yuga the religious qualities of austerity, truth, mercy and charity are reduced to one half by their irreligious counterparts—dissatisfaction, untruth, violence and enmity.

TEXT 23

yazAisvanaAe mah"AzAllaA:
svaADyaAyaADyayanae r"taA:
@ADyaA: ku(q%]imbanaAe ô\$î"A
vaNAAR: °aṭaiã"jaAeÔar"A:

*yaçasvino mahā-çéläù
svādhyäyādhyayane ratäù
ädhyäù kuõumbino hãñöä
varëäù kñatra-dvijottaräù*

WORD-FOR-WORD MEANINGS

yaçasvinaù—eager for glory; *mahā-çéläù*—noble; *svādhyäya-adhyayane*—in study of the Vedic literature; *ratäù*—absorbed; *ädhyäù*—endowed with opulence; *kuõumbinaù*—having large families; *hãñöä*—joyful; *varëäù*—the four classes of society; *kñatra-dvija-uttaräù*—represented mostly by the *kñatriyas* and *brähmaëas*.

TRANSLATION

In the Dväpara age people are interested in glory and are very noble. They devote themselves to the study of the *Vedas*, possess great opulence, support large families and enjoy life with vigor. Of the four classes, the *kñatriyas* and *brähmaëas* are most numerous.

TEXT 24

k(laAE tau DamaRpaAd"AnaAM
tauYA<zAAe'DamaR\$he"tauBa:
WDamaAnaE: °alyamaANAAe
÷ntae s\$aAe'ipa ivanaÉÿYaita

kalau tu dharma-pädänäâ

*turyäâço 'dharma-hetubhiù
edhamānaiù kñēyamäëo
hy ante so 'pi vinaì kñyati*

WORD-FOR-WORD MEANINGS

kalau—in the age of Kali; *tu*—and; *dharma-pādānām*—of the legs of religion; *turya-aâçaù*—one fourth; *adharma*—of irreligion; *hetubhiù*—by the principles; *edhamānaiù*—which are increasing; *kñēyamäëaù*—decreasing; *hi*—indeed; *ante*—in the end; *saù*—that one quarter; *api*—also; *vinaì kñyati*—will be destroyed.

TRANSLATION

In the age of Kali only one fourth of the religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

TEXT 25

*taismanlaubDaA äù"r"AcaAr"A
inadR"yaA: zAuSk(vaEir"NA:
äù"BaRgAA BaUir"taSaARê
zAU#%"d"As\$aAeÔar"A: 'ajaA:*

*tasmin lubdhā durācārā
nirdayāù çuñka-vairiëaù
durbhagā bhūri-tarñāç ca
çüdra-dāsottarāù prajāù*

WORD-FOR-WORD MEANINGS

tasmin—in that age; *lubdhāù*—greedy; *durācārāù*—ill-behaved; *nirdayāù*—merciless; *çuñka-vairiëaù*—prone to useless quarrel; *durbhagāù*—unfortunate; *bhūri-tarñāù*—obsessed by many kinds of hankering; *ca*—and; *çüdra-dāsa-uttarāù*—predominantly low-class laborers

and barbarians; *prajāu*—the people.

TRANSLATION

In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with material desires, the people of Kali-yuga are almost all *çüdras* and barbarians.

PURPORT

In this age, we can already observe that most people are laborers, clerks, fishermen, artisans or other kinds of workers within the *çüdra* category. Enlightened devotees of God and noble political leaders are extremely scarce, and even independent businessmen and farmers are a vanishing breed as huge business conglomerates increasingly convert them into subservient employees. Vast regions of the earth are already populated by barbarians and semibarbarous peoples, making the entire situation dangerous and bleak. The Kāñëa consciousness movement is empowered to rectify the current dismal state of affairs. It is the only hope for the ghastly age called Kali-yuga.

TEXT 26

s\$aÔvaM r"jastama wita
ä{"zyantae pauç&Sae gAuNAA:
k(Alas\$aÂaAeid"taAstae vaE
pair"vataRnta @Atmaina

*sattvaà rajas tama iti
dâçyante puruñe guëäù
kâla-sai coditäs te vai
parivartanta ätmani*

WORD-FOR-WORD MEANINGS

sattvam—goodness; *rajaù*—passion; *tamaù*—ignorance; *iti*—thus; *dâçyante*—are seen; *puruñe*—in a person; *guëäù*—the modes of material nature; *käla-sai'coditäù*—impelled by time; *te*—they; *vai*—indeed; *parivartante*—undergo permutation; *ätmani*—within the mind.

TRANSLATION

The material modes—goodness, passion and ignorance—whose permutations are observed within a person's mind, are set into motion by the power of time.

PURPORT

The four ages described in these verses are manifestations of various modes of material nature. The age of truth, Satya-yuga, manifests the predominance of material goodness, and Kali-yuga manifests the predominance of ignorance. According to Çréla Viçvanätha Cakravarté Öhäkura, within each age the other three ages occasionally manifest as sub-ages. Thus even within Satya-yuga a demon in the mode of ignorance may appear, and within the age of Kali the highest religious principles may flourish for some time. As described in *Çrémad-Bhägavatam*, the three modes of nature are present everywhere and in everything, but the predominant mode, or combination of modes, determines the general character of any material phenomenon. In each age, therefore, the three modes are present in varying proportions. The particular age represented by goodness (Satya), passion (Tretä), passion and ignorance (Dväpara) or ignorance (Kali) exists within each of the other ages as a subfactor.

TEXT 27

‘aBavainta yad"A s\$aÔvae
manaAebauÜ"lin%o"yaAiNA ca
tad"A k{(tayaugAM ivaâAja,
ÂaAanae tapais\$a yaâu"ica:

*prabhavanti yadā sattve
mano-buddhēndriyāëi ca
tadā kâta-yugaà vidyāj
jī āne tapasi yad ruciù*

WORD-FOR-WORD MEANINGS

prabhavanti—they are predominantly manifest; *yadā*—when; *sattve*—in the mode of goodness; *manaù*—the mind; *buddhi*—intelligence; *indriyāëi*—senses; *ca*—and; *tadā*—then; *kâta-yugam*—the age of Kâta; *vidyāt*—should be understood; *jī āne*—in knowledge; *tapasi*—and austerity; *yat*—when; *ruciù*—pleasure.

TRANSLATION

When the mind, intelligence and senses are solidly fixed in the mode of goodness, that time should be understood as Satya-yuga, the age of truth. People then take pleasure in knowledge and austerity.

PURPORT

The word *kâta* means "performed" or "executed." Thus in the age of truth all religious duties are duly performed, and people take great pleasure in spiritual knowledge and austerity. Even in the Kali-yuga, those who are situated in the mode of goodness take pleasure in the cultivation of spiritual knowledge and the regulated performance of austerity. This sublime state of existence is possible for one who has conquered sex desire.

TEXT 28

*yad"A k(maRs\$au k(AmyaeSau
Bai·(yaRzAis\$a de"ih"naAma,
tad"A ‡aetaA r"jaAeva{iÔar,"
wita jaAnalih" bauiÜ"mana,*

*yadä karmasu kämyeñu
bhaktir yaçasi dehinäm
tadä tretä rajo-vättir
iti jänéhi buddhiman*

WORD-FOR-WORD MEANINGS

yadä—when; *karmasu*—in duties; *kämyeñu*—based on selfish desire; *bhaktiù*—devotion; *yaçasi*—in honor; *dehinäm*—of the embodied souls; *tadä*—then; *tretä*—the age of Tretä; *rajaù-vättiù*—predominated by activities in the mode of passion; *iti*—thus; *jänéhi*—you should understand; *buddhi-man*—O intelligent King Parékñit.

TRANSLATION

O most intelligent one, when the conditioned souls are devoted to their duties but have ulterior motives and seek personal prestige, you should understand such a situation to be the age of Tretä, in which the functions of passion are prominent.

TEXT 29

*yad"A laAeBastvas\$antaAeSaAe
maAnaAe d"mBaAe'Ta mats\$ar":
k(maRNAAM caAipa k(AmyaAnaAM
ã"AparM" ta%"jastama:*

*yadä lobhas tv asantoñö
mäno dambho 'tha matsaraù
karmaëää cäpi kämyänää
dväparaà tad rajas-tamaù*

WORD-FOR-WORD MEANINGS

yadä—when; *lobhaù*—greed; *tu*—indeed; *asantoñau*—dissatisfaction; *mänaù*—false pride; *dambhaù*—hypocrisy; *atha*—and; *matsaraù*—envy;

karmaëäm—of activities; *ca*—and; *api*—also; *kämyänäm*—selfish; *dväparam*—the age of Dväpara; *tat*—that; *rajaù-tamaù*—predominated by a mixture of the modes of passion and ignorance.

TRANSLATION

When greed, dissatisfaction, false pride, hypocrisy and envy become prominent, along with attraction for selfish activities, such a time is the age of Dväpara, dominated by the mixed modes of passion and ignorance.

TEXT 30

yad"A maAyaAna{taM tan%o"A
ina%o"A ihM"s\$aA ivaSaAd"nama,
zAAek(maAeh"AE BayaM dE"nyaM
s\$a k(ilastaAmas\$a: sma{ta:

yadä mäyänâtaà tandrä
nidrä hiàsä viñādanam
çoka-mohau bhayaà dainyaà
sa kalis tāmasaù smâtaù

WORD-FOR-WORD MEANINGS

yadä—when; *mäyä*—deceit; *anâtam*—false speech; *tandrä*—sloth; *nidrä*—sleep and intoxication; *hiàsä*—violence; *viñādanam*—depression; *çoka*—lamentation; *mohau*—and delusion; *bhayam*—fear; *dainyam*—poverty; *saù*—that; *kaliù*—the age of Kali; *tāmasaù*—in the mode of ignorance; *smâtaù*—is considered.

TRANSLATION

When there is a predominance of cheating, lying, sloth, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty, that age is Kali, the age of the mode of ignorance.

PURPORT

In Kali-yuga, people are almost exclusively devoted to gross materialism, with hardly any affinity for self-realization.

TEXT 31

tasmaAt^oau"[%]"ä{"zAAe matyaAR:
°au"[%]"BaAgyaA mah"AzAnaA:
k(AimanaAe ivaÔah"lnaAê
svaEir"Nyaê iñyaAe's\$atal:

tasmät kñudra-dâço martyäù
kñudra-bhāgyā mahāçanäù
kāmino vitta-hénāç ca
svairiēyaç ca striyo 'satēù

WORD-FOR-WORD MEANINGS

tasmät—due to these qualities of the age of Kali;
kñudra-dâçaù—shortsighted; *martyäù*—human beings;
kñudra-bhāgyäù—unfortunate; *mahā-açanäù*—excessive in their eating habits; *kāminaù*—full of lust; *vitta-hénäù*—lacking wealth; *ca*—and;
svairiēyaù—independent in their social dealings; *ca*—and; *striyaù*—the women; *asatēù*—unchaste.

TRANSLATION

Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

PURPORT

In the age of Kali certain pseudointellectuals, seeking individual

freedom, support sexual promiscuity. In fact, identification of the self with the body and the pursuit of "individual freedom" in the body rather than in the soul are signs of the most dismal ignorance and slavery to lust. When women are unchaste, many children are born out of wedlock as products of lust. These children grow up in psychologically unfavorable circumstances, and a neurotic, ignorant society arises. Symptoms of this are already manifest throughout the world.

TEXT 32

d"syaUtk{(í"A janapad"A
 vaed"A: paASaNx"äU"iSataA:
 r"AjaAnaê 'ajaABa^oaA:
 izA 'aAed"r"par"A iã"jaA:

*dasyütkâñöä janapadä
 vedäù päñaëöa-düñitäù
 rājānaç ca prajā-bhakñäù
 çïçnodara-parä dvijäù*

WORD-FOR-WORD MEANINGS

dasyu-utkâñöäù—predominated by thieves; *jana-padäù*—the populated places; *vedäù*—the Vedic scriptures; *päñaëöa*—by atheists; *düñitäù*—contaminated; *rājānaù*—the political leaders; *ca*—and; *prajā-bhakñäù*—consuming the populace; *çïçna-udara*—to the genitals and belly; *paräù*—dedicated; *dvijäù*—the *brähmaëas*.

TRANSLATION

Cities will be dominated by thieves, the *Vedas* will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.

PURPORT

Many large cities are unsafe at night. For example, it is understood that no sane person will walk in New York's Central Park at night because he knows he will almost certainly be mugged. Apart from ordinary thieves, who abound in this age, large cities are filled with cutthroat businessmen, who enthusiastically convince people to purchase and consume useless or even harmful products. It has been well documented that beef, tobacco, liquor and many other modern products destroy one's physical health, what to speak of mental health, and yet modern capitalists do not hesitate to use every psychological trick in the book to convince people to consume these things. Modern cities are full of mental and atmospheric pollution, and even ordinary citizens are finding them unbearable.

This verse also points out that the teachings of the Vedic scriptures will be distorted in this age. Great universities teach courses on Hinduism in which Indian religion, despite limitless evidence to the contrary, is described as polytheistic and leading to an impersonal salvation. In fact, all Vedic literature is a unified whole, as stated by Lord Kāñëa Himself in *Bhagavad-gētä* (15.15): *vedaiç ca sarvair aham eva vedyau* "By all the *Vedas* I [Kāñëa] am to be known." All Vedic literature is meant for enlightening us about the Supreme Personal Absolute Truth—Viñëu, or Kāñëa. Although known by many names and appearing in many forms, God is a single absolute entity, and He is a person. But this true Vedic understanding is hidden in the Kali-yuga.

In this verse Çukadeva astutely observes that "political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals." How sadly true this statement is.

TEXT 33

@~ataA baq%vaAe'zAAEcaA
iBa°avaê ku(q%]imbana:
tapaisvanaAe faAmavaAs\$aA

nyaAis\$anaAe'tyaTaRlaAelaupaA:

*avratā baḍavo 'çaucā
bhikṣavaḥ ca kuḍumbinaḥ
tapasvino grāma-vāsā
nyāsino 'tyartha-lolupāḥ*

WORD-FOR-WORD MEANINGS

avratāḥ—failing to execute their vows; *baḍavaḥ*—the *brahmacārīs*; *açaucāḥ*—unclean; *bhikṣavaḥ*—prone to begging; *ca*—and; *kuḍumbinaḥ*—the householders; *tapasvinaḥ*—those who have gone to the forest for austerities; *grāma-vāsāḥ*—village residents; *nyāsinaḥ*—the *sannyāsīs*; *atyartha-lolupāḥ*—excessively greedy for wealth.

TRANSLATION

The *brahmacārīs* will fail to execute their vows and become generally unclean, the householders will become beggars, the *vānaprasthas* will live in the villages, and the *sannyāsīs* will become greedy for wealth.

PURPORT

Brahmacarya, celibate student life, is practically nonexistent in the age of Kali. In America, many boys' schools have become coeducational because young men frankly refuse to live without the constant companionship of lusty young girls. Also, we have personally observed throughout the Western world that student residences are among the dirtiest places on earth, as predicted here by the word *açaucāḥ*.

Concerning householder beggars, when devotees of the Lord go door to door distributing transcendental literature and requesting donations for the propagation of God's glories, irritated householders commonly reply, "Someone should give *me* a donation." Householders in Kali-yuga are not charitable. Instead, because of their miserly mentality, they become irritated when spiritual mendicants approach them.

In Vedic culture, at the age of fifty, couples retire to sacred places for austere life and spiritual perfection. In countries like America, however, retirement cities have been constructed wherein elderly people can make fools of themselves by wasting the last years of their lives playing golf, ping-pong and shuffleboard and by engaging in pathetic attempts at love affairs even while their bodies are horribly rotting and their minds are growing senile. This shameless abuse of the venerable last years of life denotes a stubborn unwillingness to acknowledge the actual purpose of human life and is certainly an offense against God.

The words *nyāsino 'tyārtha-lolupāu* indicate that charismatic religious leaders, and even those who are not charismatic, will proclaim themselves prophets, saints and incarnations to cheat the innocent public and fatten their bank accounts. Therefore the International Society for Krishna Consciousness is working arduously to establish bona fide celibate student life, religious householder life, dignified and progressive retirement, and genuine spiritual leadership for the entire world. Today, May 9, 1982, in the sensual city of Rio de Janeiro, Brazil, we have awarded *sannyāsa*, the renounced order of life, to three young men, two Brazilians and one American, with the sincere hope that they will faithfully execute the rigid vows of renounced life and provide authentic spiritual leadership in South America.

TEXT 34

œ"svak(AyaA mah"Ah"Ar"A
BaUyaRpatyaA gAtaœ"ya:
zAitk(q%)k(BaAiSaNyazA,
caAEyaRmaAyaAeç&s\$aAh"s\$aA:

*hrasva-kāyā mahāhārā
bhūry-apatyā gata-hriyau
çaçvat kaūka-bhāñiēyaç
caurya-māyuru-sāhasāu*

WORD-FOR-WORD MEANINGS

hrasva-käyāu—having dwarfed bodies; *mahā-āhārāu*—eating too much; *bhūri-apatyāu*—having many children; *gata-hriyāu*—losing their shyness; *çaçvat*—constantly; *kaōuka*—harshly; *bhāñiēyāu*—speaking; *caurya*—exhibiting the tendencies of thievery; *māyā*—deceit; *uru-sāhasāu*—and great audacity.

TRANSLATION

Women will become much smaller in size, and they will eat too much, have more children than they can properly take care of, and lose all shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

TEXT 35

paNAiyaSyainta vaE °au"%A:
ik(r"Aq%A: kU(q%k(Air"NA:
@naApaâipa maMsyantae
vaAtaA< s\$aADau jaugAuips\$ataAma,

paēayiñyanti vai kñudrāu
kirāōāu kūōa-kāriēau
anāpady api maāsante
vārtā sādhu jugupsitām

WORD-FOR-WORD MEANINGS

paēayiñyanti—will engage in commerce; *vai*—indeed; *kñudrāu*—petty; *kirāōāu*—the merchants; *kūōa-kāriēau*—indulging in cheating; *anāpady*—when there is no emergency; *api*—even; *maāsante*—people will consider; *vārtām*—an occupation; *sādhu*—good; *jugupsitām*—which is actually contemptible.

TRANSLATION

Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable.

PURPORT

Although other occupations are available, people do not hesitate to work in coal mines, slaughterhouses, steel mills, deserts, floating oil rigs, submarines and other equally abominable situations. As also mentioned here, businessmen will consider cheating and lying to be a perfectly respectable way to do business. These are all symptoms of the age of Kali.

TEXT 36

paitaM tya^oyainta ina%oR"vyaM
Ba{tyaA @pyaiKalaAeÔamama,
Ba{tyaM ivapa^aaM pataya:
k(AEIaM gAAêApayaisvanal:

*patià tyakīyanti nirdravyaà
bhātyā apy akhilottamam
bhātyaà vipannaà patayaù
kaulaà gāç cāpayasvinēù*

WORD-FOR-WORD MEANINGS

patim—a master; *tyakīyanti*—they will abandon; *nirdravyam*—lacking property; *bhātyāù*—servants; *api*—even; *akhila-uttamam*—most excellent in personal qualities; *bhātyam*—a servant; *vipannam*—incapacitated; *patayaù*—masters; *kaulam*—belonging to the family for generations; *gāù*—cows; *ca*—and; *apayasvinēù*—which have stopped giving milk.

TRANSLATION

Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.

PURPORT

In India, the cow is considered sacred not because Indian people are primitive worshipers of mythological totems but because Hindus intelligently understand that the cow is a mother. As children, nearly all of us were nourished with cow's milk, and therefore the cow is one of our mothers. Certainly one's mother is sacred, and therefore we should not kill the sacred cow.

TEXT 37

ipata{''aAta{s\$auô\$jÁaAtalna,
ih"tvaA s\$aAEr"tas\$aAEô\$d"A:
nanaAnä{"zyaAlas\$aMvaAd"A
d"lnaA: ñENAA: k(laAE nar"A:

*pitâ-bhrâtâ-suhâj-ji âten
hitvâ saurata-sauhâdâu
nanândâ-çyâla-saâvâdâ
dênâû straiëâû kalau narâû*

WORD-FOR-WORD MEANINGS

pitâ—their fathers; *bhrâtâ*—brothers; *suhât*—well-wishing friends; *ji âten*—and immediate relatives; *hitvâ*—giving up; *saurata*—based on sexual relationships; *sauhâdâu*—their conception of friendship; *nanândâ*—with their wives' sisters; *çyâla*—and wives' brothers; *saâvâdâu*—associating regularly; *dênâû*—wretched; *straiëâû*—effeminate; *kalau*—in Kali-yuga;

naräù—the men.

TRANSLATION

In Kali-yuga men will be wretched and controlled by women. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives. Thus their conception of friendship will be based exclusively on sexual ties.

TEXT 38

zAU#%"A: 'aitafah"ISyainta
tapaAevaeSaAepajalivana:
Dama< va^oyantyaDamaRÁaA
@iDaç&÷AeÔamaAs\$anama,

çüdräù pratigrahēñyanti
tapo-veñopajévinaù
dharmaà vakñyanty adharma-jī ä
adhiruhyottamāsanam

WORD-FOR-WORD MEANINGS

çüdräù—lowly, common workers; *pratigrahēñyanti*—will accept religious charity; *tapaù*—by shows of austerity; *veña*—and by dressing as mendicants; *upajévinaù*—earning their living; *dharmam*—the principles of religion; *vakñyanti*—will speak about; *adharma-jī äù*—those who know nothing about religion; *adhiruhyā*—mounting; *uttama-āsanam*—a high seat.

TRANSLATION

Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.

PURPORT

The epidemic of bogus *gurus*, swamis, priests and so forth is explicitly described here.

TEXTS 39-40

inatyaM oiã"çamanas\$aAe
äu"iBaR°ak(r"k(izARtaA:
inar"ªae BaUtalae r"Ajana,
@naAva{ii"BayaAtaur"A:

vaAs\$aAe'ªapaAnazAyana-
vyavaAyapaAnaBaUSaNAE:
h"lInaA: ipazAAcas\$and"zAAR
BaivaSyainta k(laAE 'ajaA:

*nitya*à *udvigna*-*manaso*
durbhikñā-*kara*-*karçita*ù
niranne *bhü*-*tale* *rājan*
anāvāññi-*bhayāturā*ù

vāso-*'nna*-*pāna*-*çayana*-
vyavāya-*snāna*-*bhüññā*ē*ai*ù
*hēnā*ù *piçāca*-*sandarçā*
bhaviñyanti *kalau* *prajā*ù

WORD-FOR-WORD MEANINGS

nityam—constantly; *udvigna*—agitated; *manasa*ù—their minds;
durbhikñā—by famine; *kara*—and taxes; *karçita*ù—emaciated; *niranne*—when
there is no food to be found; *bhü-tale*—upon the surface of the earth;
rājan—O King Paréknit; *anāvāññi*—of drought; *bhaya*—because of fear;
*āturā*ù—anxious; *vāsa*ù—clothing; *anna*—food; *pāna*—drink; *çayana*—rest;
vyavāya—sex; *snāna*—bathing; *bhüññā*ē*ai*ù—and personal ornaments;

hénäù—lacking; *piçäca-sandarçäù*—appearing just like ghostly demons; *bhaviṇṇyanti*—they will become; *kalau*—in the age of Kali; *prajāù*—the people.

TRANSLATION

In the age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. In fact, the people of Kali-yuga will gradually come to appear like ghostly, haunted creatures.

PURPORT

The symptoms described here are already prevalent in many countries of the world and will gradually spread to other places engulfed by impiety and materialism.

TEXT 41

k(laAE k(Aik(iNAke('pyaTaeR
ivagA{÷ tya·(s\$aAEô\$d"A:
tya^oyainta ca i'ayaAna, 'aANAAAna,
h"inaSyainta svak(Anaipa

kalau käkiëike 'py arthe
vigåhya tyakta-sauhådäù
tyakṇyanti ca priyān prāëän
haniṇṇyanti svakān api

WORD-FOR-WORD MEANINGS

kalau—in the age of Kali; *käkiëike*—of a small coin; *api*—even; *arthe*—for the sake; *vigåhya*—developing enmity; *tyakta*—abandoning;

sauhādāu—friendly relations; *tyakñiyanti*—they will reject; *ca*—and; *priyān*—dear; *prāēān*—their own lives; *hanñiyanti*—they will kill; *svakān*—their own relatives; *api*—even.

TRANSLATION

In Kali-yuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

TEXT 42

na r"i"oSyainta manaujaA:
sTaivar"AE ipatar"Avaipa
pauṭaAna, BaAyaA< ca ku(lajaAM
°au"%o"A: izA´aAed"rM"Bar"A:

na rakñiñyanti manujäù
sthavirau pitaräv api
putrān bhäryäà ca kula-jäà
kñudräù çìçnodaraà-bharäù

WORD-FOR-WORD MEANINGS

na rakñiñyanti—they will not protect; *manujäù*—men; *sthavirau*—elderly; *pitarau*—parents; *api*—even; *putrān*—children; *bhäryäm*—wife; *ca*—also; *kula-jäm*—born of a proper family; *kñudräù*—petty; *çìçna-udaram*—their genitals and belly; *bharäù*—simply maintaining.

TRANSLATION

Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.

PURPORT

In this age many people are already sending their elderly parents away to lonely, and often bizarre, old-age homes, although the elderly parents spent their entire lives serving their children.

Young children are also tormented in many ways in this age. Suicide among children has increased dramatically in recent years because they are being born not to loving, religious parents but to degraded, selfish men and women. In fact, children are often born because a birth-control pill, a prophylactic or some other contraceptive device malfunctioned. Under such conditions, it is very difficult nowadays for parents to morally guide their children. Generally ignorant of spiritual science, parents cannot lead their children on the path of liberation and thus fail to fulfill their primary responsibility in family life.

As predicted in this verse, adultery has become common, and people in general are extremely concerned with eating and sex, which they consider far more important than knowing the Absolute Truth.

TEXT 43

k(laAE na r"Ajana, jagAtaAM parM" gAuçM&
iṭalaAek(naATaAnatapaAd"paÆÿjama,
'aAyaena matyaAR BagAvantamacyautaM
ya^oyainta paASaNX"ivaiBa^aacaetas\$a:

*kalau na räjan jagatäà paraà guruà
tri-loka-näthänata-päda-paì kajam
präyeëa martyä bhagavantam acyutaà
yakñyanti päñäëöa-vibhinna-cetasaù*

WORD-FOR-WORD MEANINGS

kalau—in the age of Kali; *na*—not; *räjan*—O King; *jagatäm*—of the universe; *param*—the supreme; *gurum*—spiritual master; *tri-loka*—of the

three worlds; *nātha*—by the various masters; *ānata*—bowed down to; *pāda-paṇi kajaṁ*—whose lotus feet; *prāyeṣā*—for the most part; *martyāu*—human beings; *bhagavantam*—the Personality of Godhead; *acyutam*—Lord Acyuta; *yakṣiyanti*—they will offer sacrifice; *pāṇāḍā*—by atheism; *vibhinna*—diverted; *cetasaṁ*—their intelligence.

TRANSLATION

O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.

PURPORT

The impulse to find the Absolute Truth, the source of all existence, has motivated philosophers, theologians and other intellectuals of various persuasions since time immemorial, and continues to do so today. However, soberly analyzing the ever-increasing plurality of so-called philosophies, religions, paths, ways of life and so on, we find that in almost all cases the ultimate objective is something impersonal or formless. But this idea of an impersonal or formless Absolute Truth has serious logical flaws. According to ordinary rules of logic, a particular effect should directly or indirectly embody the attributes, or nature, of its own cause. Thus that which has no personality or activity could hardly be the source of all personality and all activity.

Our irrepressible proclivity to philosophize about the ultimate truth often expresses itself through philosophical, scientific and mystical attempts to discover that from which everything emanates. This material world, which is a seemingly limitless network of interactive causes and effects, is certainly not the Absolute Truth, since scientific observation of material elements indicates that the stuff of this world, material energy, is endlessly

transformed into different states and shapes. Therefore, one particular instance of material reality cannot be the ultimate source of all other things.

We may speculate that matter in some shape or other has always existed. This theory, however, is no longer attractive to modern cosmologists, such as those at the Massachusetts Institute of Technology. And even if we do posit that matter has always existed, we still must explain the source of consciousness if we want to satisfy our philosophical impulse toward discovering the Absolute Truth. Although modern empirical fanatics state that nothing is real except matter, everyone commonly experiences that consciousness is not the same kind of substance as a stone, a pencil or water. Awareness itself, in contradistinction to the objects of awareness, is not a physical entity but rather a process of perception and understanding. While there is ample evidence of a systematic interdependent relationship between matter and consciousness, there is no rigid empirical evidence whatsoever that matter is the *cause* of consciousness. Thus the theory that the material world has always existed and is therefore the ultimate truth does not scientifically or even intuitively explain the source of consciousness, which is the most fundamentally real aspect of our existence.

Furthermore, as demonstrated by Dr. Richard Thompson of the State University of New York at Binghamton and confirmed by several Nobel laureates in physics who have praised his work, the laws of nature governing the transformation of matter simply do not contain sufficiently complex information to account for the inconceivable complexity of events taking place within our own bodies and those of other life forms. In other words, not only do the material laws of nature fail to account for the existence of consciousness, but they cannot explain even the interaction of material elements at complex organic levels. Even Socrates, the first great Western philosopher, was disgusted with the attempt to establish ultimate causality in terms of mechanistic principles.

The heat and luminosity of the sun's rays demonstrate to the satisfaction of any rational man that the sun, the source of the rays, is certainly not a dark, cold globe but rather a reservoir of almost unlimited heat and light. Similarly, the innumerable instances of personality and personal

consciousness within creation are more than adequate to demonstrate the existence, somewhere, of an unlimited reservoir of consciousness and personal behavior. In his dialogue *Philebus*, the Greek philosopher Plato argued that just as the material elements in our body are derived from a vast reservoir of material elements existing within the universe, our rational intelligence is also derived from a great cosmic intelligence existing within the universe, and this supreme intelligence is God, the creator. Unfortunately, in Kali-yuga many leading thinkers cannot understand this and instead deny that the Absolute Truth, the source of our personal consciousness, has consciousness and personality. This is as reasonable as saying that the sun is cold and dark.

In Kali-yuga, many people present cheap, stereotyped arguments, such as "If God had a body or personality, He would be limited." In this inadequate attempt at logic, a qualified term is falsely presented in a universal sense. What really should be said is, "If God had a *material* body or a *material* personality like those we have experienced, He would be limited." But we leave out the qualifying adjective *material* and make a pseudouniversal assertion, as if we understood the full range, within total reality, of bodies and personality.

Bhagavad-gētā, *Çrēmad-Bhāgavatam* and other Vedic literatures teach that the transcendental form and personality of the Absolute Truth are unlimited. Clearly, to be truly infinite God must be not only quantitatively but also qualitatively infinite. Unfortunately, in our mechanistic, industrial age we tend to define infinity only in its quantitative sense, and thus we fail to notice that an infinity of personal qualities is a necessary aspect of infinity. In other words, God must have infinite beauty, infinite wealth, infinite intelligence, infinite humor, infinite kindness, infinite anger and so on. Infinite is an absolute, and if anything we observe in this world is not contained, somehow or other, within our conception of the Absolute, then that conception is of something limited and not of the Absolute at all.

Only in Kali-yuga are there philosophers foolish enough to proudly define the most absolute of all terms—God—in materialistic, relative ways and then declare themselves enlightened thinkers. No matter how big our

brain may be, we should have the common sense to place it at the feet of the Supreme Personality of Godhead.

TEXT 44

ya^aaAmaDaeyaM i•ayamaANA @Ataur":
patana, sKalana, vaA ivavazAAe gA{NAna, paumaAna,
ivamau·(k(maARgARla oÔamaAM gAitaM
'aA«aAeita ya^oyainta na taM k(laAE janaA:

yan-nāmadheyaà mriyamäëa āturaù
patan skhalan vā vivaço gāëan pumān
vimukta-karmārgala uttamāà gatià
prāpnoti yakīyanti na taà kalau janāù

WORD-FOR-WORD MEANINGS

yat—whose; *nāmadheyam*—name; *mriyamäëaù*—a person who is dying;
āturaù—distressed; *patan*—collapsing; *skhalan*—voice faltering; *vā*—or;
vivaçaù—helplessly; *gāëan*—chanting; *pumān*—a person; *vimukta*—freed;
karma—of fruitive work; *argalaù*—from the chains; *uttamām*—the topmost;
gatim—destination; *prāpnoti*—achieves; *yakīyanti na*—they do not worship;
ta—Him, the Personality of Godhead; *kalau*—in the age of Kali;
janāù—people.

TRANSLATION

Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

PURPORT

You can lead a horse to water, but you cannot make him drink.

TEXT 45

pauMs\$aAM k(ilak{(taAnd"AeSaAna,
%o"vyade"zAAatmas\$amBavaAna,
s\$avaARna, h"r"ita icaÔasTaAe
BagAvaAna, pauç&SaAeÔama:

puàsäà kali-kâtän doñän
dravya-deçätma-sambhavän
sarvän harati citta-stho
bhagavän puruñottamaù

WORD-FOR-WORD MEANINGS

puàsäm—of men; *kali-kâtän*—created by the influence of Kali; *doñän*—the faults; *dravya*—objects; *deça*—space; *ätma*—and personal nature; *sambhavän*—based upon; *sarvän*—all; *harati*—steals away; *citta-sthaù*—situated within the heart; *bhagavän*—the almighty Lord; *puruña-uttamaù*—the Supreme Person.

TRANSLATION

In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind.

TEXT 46

™auta: s\$aÆyLitaRtaAe DyaAta:
paUijataêAä{"taAe'ipa vaA
na{NAAM DaunaAeita BagAvaAna,
ô\$tsTaAe janmaAyautaAzAuBama,

*çrutaù saì kértitaù dhyätaù
püjitaç cädâto 'pi vä
nâëäà dhunoti bhagavän
hât-stho janmäyutäçubham*

WORD-FOR-WORD MEANINGS

çrutaù—heard; *saì kértitaù*—glorified; *dhyätaù*—meditated upon;
püjitaù—worshiped; *ca*—and; *ädâtaù*—venerated; *api*—even; *vä*—or;
nâëäm—of men; *dhunoti*—cleanses away; *bhagavän*—the Supreme
Personality of Godhead; *hât-sthaù*—seated within their hearts;
janma-ayuta—of thousands of births; *açubham*—the inauspicious
contamination.

TRANSLATION

**If a person hears about, glorifies, meditates upon, worships or simply
offers great respect to the Supreme Lord, who is situated within the heart,
the Lord will remove from his mind the contamination accumulated during
many thousands of lifetimes.**

TEXT 47

*yaTaA he"i°a isTataAe vai¶"r,"
äu"vaRNA< h"inta DaAtaujama,
WvamaAtmagAtaAe ivaSNAur,"
yaAeigAnaAmazAuBaAzAyama,*

*yathä hemni sthito vahnir
durvarëaà hanti dhätu-jam
evam ätma-gato viñëur
yoginäm açubhäçayam*

WORD-FOR-WORD MEANINGS

yathä—just as; *hemni*—in gold; *sthitaù*—situated; *vahniù*—fire;

durvarëam—the discoloration; *hanti*—destroys; *dhātu-jam*—due to the taint of other metals; *evam*—in the same way; *ātma-gatau*—having entered the soul; *viñëu*—Lord Viñëu; *yoginām*—of the *yogés*; *açubha-āçayam*—the dirty mind.

TRANSLATION

Just as fire applied to gold removes any discoloration caused by traces of other metals, Lord Viñëu within the heart purifies the minds of the *yogés*.

PURPORT

Although one may practice the mystic *yoga* system, his actual spiritual advancement is due to the mercy of the Supreme Lord within the heart; it is not directly the result of his austerity and meditation. If one becomes foolishly proud in the name of *yoga*, his spiritual position becomes ridiculous.

TEXT 48

ivaâAtapa:‘aANAinar"AeDamaE†al-
talTaARiBaSaek(˜atad"AnajapyaE:
naAtyantazAuiÜM" laBatae'ntar"AtmaA
yaTaA ô\$id"sTae BagAvatyanantae

*vidyā-tapaù-präëa-nirodha-maitré-
térthābhiñëka-vrata-dāna-japyaiù
nātyanta-çuddhià labhate 'ntarātmā
yathā hādi-sthe bhagavatya anante*

WORD-FOR-WORD MEANINGS

vidyā—by worship of demigods; *tapaù*—austerities; *präëa-nirodha*—exercise of breath control; *maitré*—compassion; *tértha-abhiñëka*—bathing in holy places; *vrata*—strict vows; *dāna*—charity; *japyaiù*—and chanting of various

mantras; *na*—not; *atyanta*—complete; *çuddhim*—purification; *labhate*—can achieve; *antaù-ätmä*—the mind; *yathä*—as; *hâdi-sthe*—when He is present within the heart; *bhagavati*—the Personality of Godhead; *anante*—the unlimited Lord.

TRANSLATION

By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various *mantras*, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart.

TEXT 49

tasmaAts\$avaARtmanaA r"Ajana,
ô\$Id"sTaM ku(ç& ke(zAvama,
i•ayamaANAAe ÷vaih"tas\$a,
tataAe yaAis\$a par"AM gAitama,

tasmät sarvätmanä räjan
hâdi-sthaà kuru keçavam
mriyamäëo hy avahitas
tato yäsi paräà gatim

WORD-FOR-WORD MEANINGS

tasmät—therefore; *sarva-ätmanä*—with all endeavor; *räjan*—O King; *hâdi-satham*—within your heart; *kuru*—make; *keçavam*—Lord Keçava; *mriyamäëaù*—dying; *hi*—indeed; *avahitaù*—concentrated; *tataù*—then; *yäsi*—you will go; *paräà*—to the supreme; *gatim*—destination.

TRANSLATION

Therefore, O King, endeavor with all your might to fix the Supreme Lord

Keçava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.

PURPORT

Although the Supreme Lord is always in the heart of every living being, the words *hâdi-sthaà kuru keçavam* indicate that one should endeavor to realize the Lord's presence there and maintain this awareness at every moment. Parékñit Mahārāja is about to give up this world and is receiving final instructions from his spiritual master, Çukadeva Gosvāmé. In the context of the King's imminent departure, this verse has special significance.

TEXT 50

i•ayamaANAEr"iBaDyaeyaAe
BagAvaAna, par"maeir":
@AtmaBaAvaM nayatyaËy
s\$avaARtmaA s\$avaRs\$aM™aya:

*mriyamäëair abhidhyeyo
bhagavân paramaçvaraù
ätma-bhāvaà nayaty aì ga
sarvātmā sarva-saàçrayaù*

WORD-FOR-WORD MEANINGS

mriyamäëaiù—by those who are dying; *abhidhyeyau*—meditated upon; *bhagavân*—the Personality of Godhead; *parama-éçvaraù*—the Supreme Lord; *ätma-bhāvam*—their own true identity; *nayati*—leads them to; *aì ga*—my dear King; *sarva-ätmā*—the Supreme Soul; *sarva-saàçrayaù*—the shelter of all beings.

TRANSLATION

My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.

TEXT 51

k(laed"AeRSainaDae r"Aja^aa,
@ista ÷ek(Ae mah"Ana, gAuNA:
k(LtaRnaAde"va k{(SNA^{sya}
mau·(s\$AĒÿ: parM" ~ajaeta,

*kaler doña-nidhe rājan
asti hy eko mahān guḍaù
kīrtanād eva kâñḍasya
mukta-saì gaù paraḥ vrajet*

WORD-FOR-WORD MEANINGS

kaleù—of the age of Kali; *doña-nidheù*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaù*—one; *mahān*—very great; *guḍaù*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kâñḍasya*—of the holy name of Kâñḍa; *mukta-saì gaù*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

TRANSLATION

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kâñḍa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.

PURPORT

After mentioning the innumerable faults of this age of Kali, Çukadeva

Gosvāmé now mentions its one brilliant aspect. Just as one powerful king can kill innumerable thieves, one brilliant spiritual quality can destroy all the contamination of this age. It is impossible to overestimate the importance of chanting Hare Kāñëa, Hare Kāñëa, Kāñëa Kāñëa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, especially in this fallen age.

TEXT 52

k{(tae yaÜ"YaAyataAe ivaSNAuM
‡aetaAyaAM yajataAe maKaE:
ã"Apare" pair"cayaARyaAM
k(laAE taÜ"ir"k(LtaRnaAta,

*kâte yad dhyäyato viñëuà
tretäyää à yajato makhaiù
dväpare paricaryäyää à
kalau tad dhari-kértanät*

WORD-FOR-WORD MEANINGS

kâte—in the Satya-yuga; *yat*—which; *dhyäyatau*—from meditation; *viñëum*—on Lord Viñëu; *tretäyäm*—in the Tretä-yuga; *yajatau*—from worshipping; *makhaiù*—by performing sacrifices; *dväpare*—in the age of Dväpara; *paricaryäyäm*—by worshipping the lotus feet of Kāñëa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kértanät*—simply by chanting the Hare Kāñëa *mahä-mantra*.

TRANSLATION

Whatever result was obtained in Satya-yuga by meditating on Viñëu, in Tretä-yuga by performing sacrifices, and in Dväpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kāñëa *mahä-mantra*.

PURPORT

A similar verse is found in the *Viñëu Puräëa* (6.2.17), and also in the *Padma Puräëa* (*Uttara-khaëòa* 72.25) and the *Bâhan-nâradéya Puräëa* (38.97):

*dhyäyan kâte yajan yajî ais
tretäyâà dvâpare 'rcayan
yad äpnoti tad äpnoti
kalau saî kërtya keçavam*

"Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretä-yuga, and by the worship of Lord Kânëa's lotus feet in Dväpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keçava."

Çréla Jéva Gosvämé has further quoted from the *Brahma-vaivarta Puräëa* concerning the degraded condition of people in Kali-yuga:

*ataù kalau tapo-yoga-
vidyâ-yajî ädikäù kriyâù
sâi gâ bhavanti na kâtâù
kuçalair api dehibhiù*

"Thus in the age of Kali the practices of austerity, *yoga* meditation, Deity worship, sacrifice and so on, along with their various subsidiary functions, are not properly carried out, even by the most expert embodied souls".

Çréla Jéva Gosvämé has also cited the *Cäturmäsya-mähätmya* of the *Skanda Puräëa* concerning the necessity of chanting Hare Kânëa in this age:

*tathä caivottamaà loke
tapaù çré-hari-kértanam
kalau yuge viçeñëëa
viñëu-prétyai samäcaret*

"In this way the most perfect penance to be executed in this world is the

chanting of the name of Lord Çré Hari. Especially in the age of Kali, one can satisfy the Supreme Lord Viñëu by performing *saì kértana*."

In conclusion, massive propaganda should be made all over the world to induce people to chant the Hare Kâñëa *mantra*, by which human society can be rescued from the dangerous ocean of the age of Kali.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Third Chapter, of the Çrémad-Bhägavatam, entitled "The Bhümi-gêtä."

4. The Four Categories of Universal Annihilation

This chapter discusses the four kinds of annihilation (constant, occasional, material and final) and the chanting of the holy name of Lord Hari, which is the only means of stopping the cycle of material life.

One thousand cycles of four ages constitute one day of Brahmä, and each day of Brahmä, called a *kalpa*, contains within it the lifetimes of fourteen Manus. The duration of Brahmä's night is the same as that of his day. During his night Brahmä sleeps, and the three planetary systems meet destruction; this is the *naimittika*, or occasional, annihilation. When Brahmä's life span of one hundred years is finished, there occurs the *präkätika*, or total material, annihilation. At that time the seven elements of material nature, beginning with the *mahat*, and the entire universal egg composed of them are destroyed. When a person achieves knowledge of the Absolute, he understands factual reality. He perceives the entire created universe as separate from the Absolute and therefore unreal. That is called the *ätyantika*, or final, annihilation (liberation). At every moment time invisibly transforms the bodies of all created beings and all other manifestations of matter. This process of transformation causes the living

entity to undergo the constant annihilation of birth and death. Those possessed of subtle vision state that all creatures, including Brahmä himself, are always subject to generation and annihilation. Material life means subjugation to birth and death, or generation and annihilation. The only boat suitable for crossing the ocean of material existence, which is otherwise impossible to cross, is the boat of submissive hearing of the nectarean pastimes of the Supreme Personality of Godhead.

TEXT 1

™alzAuk(ovaAca
k(Alastae par"maANvaAid"r,"
iã"par"ADaARvaiDana{Rpa
k(iTataAe yaugAmaAnaM ca
Za{NAu k(lpalayaAvaipa

çré-çuka uvāca
kālas te paramāëv-ādir
dvi-parārdhāvadhir nāpa
kathito yuga-mānaà ca
çāëu kalpa-layāv api

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *kālaù*—time; *te*—to you; *parama-aëu*—(the smallest fraction of time measured in terms of) the indivisible atom; *ādiù*—beginning with; *dvi-para-ardha*—the two halves of Brahmä's total life span; *avadhiù*—culminating in; *nāpa*—O King Parékñit; *kathitaù*—has been described; *yuga-mānam*—the duration of the millennia; *ca*—and; *çāëu*—now hear; *kalpa*—Brahmā's day; *layau*—annihilation; *api*—also.

TRANSLATION

Çukadeva Gosvāmé said: My dear King, I have already described to you

the measurements of time, beginning from the smallest fraction measured by the movement of a single atom up to the total life span of Lord Brahmā. I have also discussed the measurement of the different millennia of universal history. Now hear about the time of Brahmā's day and the process of annihilation.

TEXT 2

catauyauRgAs\$ah"›aM tau
“aöNAAe id"namaucyatae
s\$a k(lpaAe yaṭa manavazA,
cataudR"zA ivazAAmpatae

*catur-yuga-sahasraà tu
brahmaëo dinam ucyate
sa kalpo yatra manavaç
caturdaça viçäm-pate*

WORD-FOR-WORD MEANINGS

catuù-yuga—four ages; *sahasram*—one thousand; *tu*—indeed; *brahmaëaù*—of Lord Brahmā; *dinam*—the day; *ucyate*—is said; *saù*—that; *kalpaù*—a *kalpa*; *yatra*—in which; *manavaù*—original progenitors of mankind; *caturdaça*—fourteen; *viçäm-pate*—O King.

TRANSLATION

One thousand cycles of four ages constitute a single day of Brahmā, known as a *kalpa*. In that period, O King, fourteen Manus come and go.

TEXT 3

tad"ntae ‘alayastaAvaAna,
“aAöl r"Aiṭaç&d"Aô\$taA
ṭayaAe laAek(A wmae taṭa

k(lpantae 'alayaAya ih"

*tad-ante pralayas tävān
brāhmé rātrir udāhātā
trayo lokā ime tatra
kalpante pralayāya hi*

WORD-FOR-WORD MEANINGS

tat-ante—after those (thousand cycles of ages); *pralayaù*—the annihilation; *tävān*—of the same duration; *brāhmé*—of Brahmā; *rātriù*—the nighttime; *udāhātā*—is described; *trayaù*—the three; *lokäù*—worlds; *ime*—these; *tatra*—at that time; *kalpante*—are prone; *pralayāya*—to annihilation; *hi*—indeed.

TRANSLATION

After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.

TEXT 4

WSa naEimaiÔak(: 'aAe·(:
'alayaAe yaṭa ivaìs\$ak,(
zAetae'nantaAs\$anaAe ivaìma,
@Atmas\$aAtk{(tya caAtmaBaU:

*eña naimittikaù proktaù
pralayo yatra viçva-sāk
çete 'nantāsano viçvam
ātmasāt-kātya cātma-bhüù*

WORD-FOR-WORD MEANINGS

eñaù—this; *naimittikaù*—occasional; *proktaù*—is said;

pralayaù—annihilation; *yatra*—in which; *viçva-sāk*—the creator of the universe, the Supreme Lord, Nārāyaëa; *çete*—lies down; *ananta-āsanaù*—upon the snake-bed of Ananta Çeña; *viçvam*—the universe; *ātma-sāt-kātya*—absorbing within Himself; *ca*—also; *ātma-bhüù*—Lord Brahmä.

TRANSLATION

This is called the *naimittika*, or occasional, annihilation, during which the original creator, Lord Nārāyaëa, lies down upon the bed of Ananta Çeña and absorbs the entire universe within Himself while Lord Brahmä sleeps.

TEXT 5

iã"par"ADaeR tvaita,(Antae
“aöNA: par"maeiï"na:
tad"A ‘ak{(taya: s\$aæa
k(lpantae ‘alayaAya vaE

dvi-parärdhe tv atikrānte
brahmaëaù parameññhinaù
tadā prakātayaù sapta
kalpante pralayāya vai

WORD-FOR-WORD MEANINGS

dvi-parärdhe—two *parärdhas*; *tu*-and; *atikrānte*—when they have become completed; *brahmaëaù*—of Lord Brahmä; *parame-sthinaù*—the most highly situated living entity; *tadā*—then; *prakātayaù*—the elements of nature; *sapta*—seven; *kalpante*—are subject; *pralayāya*—to destruction; *vai*—indeed.

TRANSLATION

When the two halves of the lifetime of Lord Brahmä, the most elevated

created being, are complete, the seven basic elements of creation are annihilated.

TEXT 6

WSa 'aAk{(itak(Ae r"Ajana,
'alayaAe yaṭa lalyatae
@Nx"k(AeSastau s\$al̥yAtaAe
ivaGaAq% opas\$aAid"tae

*eṇa prākātiko rājan
pralayo yatra léyate
aëòà-koṇas tu saì ghāto
vighāo upasādite*

WORD-FOR-WORD MEANINGS

eṇa—this; *prākātika*—of the elements of material nature; *rājan*—O King Parékñit; *pralaya*—the annihilation; *yatra*—in which; *léyate*—is dissolved; *aëòà-koṇa*—the egg of the universe; *tu*—and; *saì ghāo*—the amalgamation; *vighāte*—the cause of its disruption; *upasādite*—being encountered.

TRANSLATION

O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.

PURPORT

It is significant that Çukadeva Gosvāmé, the spiritual master of King Parékñit, is broadly discussing cosmic annihilation just before the death of his disciple. By attentively hearing the story of universal destruction, one can easily understand one's personal departure from this temporary world to

be an insignificant incident within the gigantic scope of the total material manifestation. By his deep and relevant discussions of the creation of God, Çukadeva Gosvämé, as an ideal spiritual master, is preparing his disciple for the moment of death.

TEXT 7

pajaRnya: zAtavaSaARiNA
BaUmaAE r"Aja^a vaSaRita
tad"A inar"^aae ÷nyaAenyaM
Ba^oyamaANAA: °auDaAidR"taA:
°ayaM yaAsyainta zAnakE(:
k(AlaenaAepaåu"taA: 'ajaA:

*parjanyaù çata-varñäëi
bhümau räjan na variñati
tadä niranne hy anyonyaà
bhakñyamäëäù kñudhãrditãù
kñayaà yäsyanti çanakaiù
kälenopadrutãù prajāù*

WORD-FOR-WORD MEANINGS

parjanyaù—the clouds; *çata-varñäëi*—for one hundred years; *bhümau*—upon the earth; *räjan*—my dear King; *na variñati*—will not give rain; *tadä*—then; *niranne*—with the coming of famine; *hi*—indeed; *anyonyam*—one another; *bhakñyamäëäù*—eating; *kñudhã*—by hunger; *arditãù*—distressed; *kñayam*—to destruction; *yäsyanti*—they go; *çanakaiù*—gradually; *kälena*—by the force of time; *upadrutãù*—confounded; *prajāù*—the people.

TRANSLATION

As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace

will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

TEXT 8

s\$aAmau"%oM" dE"ih"kM(BaAEmaM
r"s\$aM s\$aAMvataRk(Ae r"iva:
r"izmaiBa: ipabatae GaAerE":
s\$ava< naEva ivamauÂaita

*sāmudraà daihikaà bhaumaà
rasaà sâàvartako raviù
raçmibhiù pibate ghoraiù
sarvaà naiva vimui cati*

WORD-FOR-WORD MEANINGS

sāmudram—of the ocean; *daihikam*—of living bodies; *bhaumam*—of the earth; *rasam*—the juice; *sâàvartakaù*—annihilating; *raviù*—the sun; *raçmibhiù*—with its rays; *pibate*—drinks up; *ghoraiù*—which are terrible; *sarvam*—all; *na*—nothing; *eva*—even; *vimui cati*—gives.

TRANSLATION

The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.

TEXT 9

tata: s\$aMvataRk(Ae vai¶":
s\$aÆÿSaRNAmauKaAeitTata:
d"h"tyainalavaegAAetTa:
zAUnyaAna, BaUivavar"AnaTa

*tataù saàvartako vahniù
saì karṇaëa-mukhotthitaù
dahaty anila-vegotthaù
çünyän bhü-vivarän atha*

WORD-FOR-WORD MEANINGS

tataù—then; *saàvartakaù*—of destruction; *vahniù*—the fire; *saì karṇaëa*—of the Supreme Lord, Saì karṇaëa; *mukha*—from the mouth; *utthitaù*—arisen; *dahati*—burns; *anila-vega*—by the force of the wind; *utthaù*—raised; *çünyän*—empty; *bhü*—of the planets; *vivarän*—the crevices; *atha*—after that.

TRANSLATION

Next the great fire of annihilation will flare up from the mouth of Lord Saì karṇaëa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

TEXT 10

opayaRDa: s\$amantaA»a
izAKaAiBavaRi¶"s\$aUyaRyaAe:
d"÷maAnaM ivaBaAtyaNxM"
d"gDagAAemayaipaNx"vata,

*upary adhaù samantäc ca
çikhäbhir vahni-süryayoù
dahyamänaà vibhätý aëòaà
dagdha-gomaya-piëòa-vat*

WORD-FOR-WORD MEANINGS

upari—above; *adhaù*—and below; *samantät*—in all directions; *ca*—and; *çikhäbhiù*—with the flames; *vahni*—of the fire; *süryayoù*—and of the sun; *dahyamänam*—being burned; *vibhāti*—glows; *aëòam*—the egg of the

universe; *dagdha*—burned; *go-maya*—of cow dung; *piëða-vat*—like a ball.

TRANSLATION

Burned from all sides—from above by the blazing sun and from below by the fire of Lord Saì karīaëa—the universal sphere will glow like a burning ball of cow dung.

TEXT 11

tata: 'acaNx"pavanaAe
vaSaARNAAmalDakM(zAtama,
par": s\$aAMvataRk(Ae vaAita
DaU•aM KaM r"jas\$aAva{tama,

tataù pracaëða-pavano
varñäëäm adhikaè çatam
paraù säèvartako vâti
dhümraè khaè rajasävâtam

WORD-FOR-WORD MEANINGS

tataù—then; *pracaëða*—terrible; *pavanaù*—a wind; *varñäëäm*—of years;
adhikam—more than; *çatam*—one hundred; *paraù*—great;
sämvertakaù—causing annihilation; *vâti*—blows; *dhümram*—gray;
kham—the sky; *rajasä*—with dust; *ävâtam*—covered.

TRANSLATION

A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

TEXT 12

tataAe maeGaku(laAnyäËÿ

icaṭa vaNAARnyanaek(zA:
zAtaM vaSaARiNA vaSaRinta
nad"inta r"Bas\$asvanaE:

*tato megha-kulāny aī ga
citra varēāny anekaṣaṭ
ṣataà varñāēi varñanti
nadanti rabhasa-svanaiṭ*

WORD-FOR-WORD MEANINGS

tataṭ—then; *megha-kulāni*—the clouds; *aī ga*—my dear King;
citra-varēāni—of various colors; *anekaṣaṭ*—numerous; *ṣatam*—one
hundred; *varñāēi*—years; *varñanti*—they pour down rain; *nadanti*—they
thunder; *rabhasa-svanaiṭ*—with tremendous sounds.

TRANSLATION

**After that, O King, groups of multicolored clouds will gather, roaring
terribly with thunder, and will pour down floods of rain for one hundred
years.**

TEXT 13

tata Wk(Aed"kM(ivaīM
“aöANx"ivavar"Antar"ma,

*tata ekodakaà viṣvaà
brahmäëöa-vivaräntaram*

WORD-FOR-WORD MEANINGS

tataṭ—then; *eka-udakam*—a single body of water; *viṣvam*—the universe;
brahma-aëöa—of the egg of creation; *vivara-antaram*—within.

TRANSLATION

At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

TEXT 14

tad"A BaUmaegARnDagAuNAM
fas\$antyaApa od"plavae
fastagAnDaA tau pa{iTaval
'alayatvaAya k(lpatae

*tadā bhūmer gandha-guëaà
grasanty äpa uda-plave
grasta-gandhä tu pāthivē
pralayatväya kalpate*

WORD-FOR-WORD MEANINGS

tadā—then; *bhūmeu*—of the earth; *gandha-guëam*—the perceptible quality of fragrance; *grasanti*—takes away; *äpaü*—the water; *uda-plave*—during the flooding; *grasta-gandhä*—deprived of its fragrance; *tu*—and; *pāthivē*—the element earth; *pralayatväya kalpate*—becomes unmanifest.

TRANSLATION

As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

PURPORT

As clearly explained throughout *Çrémad-Bhāgavatam*, the first element, sky, possesses the unique quality of sound. As creation expands, the second element, air, comes into being, and it possesses sound and touch. The third

element, fire, possesses sound, touch and form, and the fourth element, water, possesses sound, touch, form and flavor. The earth possesses sound, touch, form, flavor and aroma. As each element loses its unique distinguishing quality, it naturally becomes indistinguishable from the more subtle elements and is thus effectively dissolved as a unique entity.

TEXTS 15-19

@paAM r"s\$amaTaAe taejas\$a,
taA lalyantae'Ta nalr"s\$aA:
fas\$atae taejas\$aAe è&paM
vaAyausta%o"ih"taM tad"A

lalyatae caAinalae taejaAe
vaAyaAe: KaM fas\$atae gAuNAma,
s\$a vaE ivazAita KaM r"AjaMs\$a,
tataê naBas\$aAe gAuNAma,

zAbdM" fas\$aita BaUtaAid"r,"
naBastamanau lalyatae
taEjas\$aêein%o"yaANyaËÿ
de"vaAna, vaEk(Air"k(Ae gAuNAE:

mah"Ana, fas\$atyah"ÆÿArM"
gAuNAA: s\$aÔvaAd"yaê tama,
fas\$atae'vyaAk{(taM r"Ajana,
gAuNAAna, k(Alaena caAeid"tama,

na tasya k(AlaAvayavaE:
pair"NAamaAd"yaAe gAuNAA:
@naAânantamavya·M(
inatyaM k(Ar"NAmavyayama,

*apā̀ rasam atho tejas
tā léyante 'tha nérasā̀
grasate tejaso rūpà*

väyus tad-rahitaà tadä

*léyate cänile tejo
väyoù khaà grasate guëam
sa vai viçati khaà räjaàs
tataç ca nabhaso guëam*

*çabdaà grasati bhütädir
nabhas tam anu léyate
taijasaç cendriyäëy aì ga
devän vaikäriko guëaiù*

*mahän grasaty ahaì käraà
guëäù sattvädayaç ca tam
grasate 'vyäkâtaà räjan
guëän kälëna coditam*

*na tasya kälävayavaiù
pariëämädayo guëäù
anädy anantam avyaktaà
nityaà käraëam avyayam*

WORD-FOR-WORD MEANINGS

apäm—of water; *rasam*—the taste; *atha*—then; *tejaù*—fire; *täù*—that water; *léyante*—dissolves; *atha*—after this; *nérasäù*—deprived of its quality of taste; *grasate*—takes away; *tejasäù*—of fire; *rüpam*—the form; *väyuù*—the air; *tat-rahitam*—deprived of that form; *tadä*—then; *léyate*—merges; *ca*—and; *anile*—in wind; *tejaù*—fire; *väyoù*—of the air; *kham*—the ether; *grasati*—takes away; *guëam*—the perceptible quality (touch); *saù*—that air; *vai*—indeed; *viçati*—enters; *kham*—the ether; *räjan*—O King Parékñit; *tataù*—thereupon; *ca*—and; *nabhasäù*—of the ether; *guëam*—the quality; *çabdam*—sound; *grasate*—takes away; *bhüta-ädiù*—the element of false ego in the mode of ignorance; *nabhaù*—the ether; *tam*—into that false ego; *anu*—subsequently; *léyate*—merges; *taijasaù*—false ego in the mode of passion; *ca*—and; *indriyäëi*—the senses; *aì ga*—my dear King; *devän*—the demigods; *vaikärikaù*—false ego in the mode of goodness; *guëaiù*—along

with the manifest functions (of false ego); *mahān*—the *mahat-tattva*; *grasati*—seizes; *ahaṁ kāram*—false ego; *guṇāḥ*—the basic modes of nature; *sattva-ādayaḥ*—goodness, passion and ignorance; *ca*—and; *tam*—that *mahat*; *grasate*—seizes; *avyākātam*—the unmanifest original form of nature; *rājan*—O King; *guṇān*—the three modes; *kālena*—by time; *coditam*—impelled; *na*—there are not; *tasya*—of that unmanifest nature; *kāla*—of time; *avayavaiḥ*—by the segments; *pariṇāma-ādayaḥ*—transformation and the other changes of visible matter (creation, growth and so on); *guṇāḥ*—such qualities; *anādi*—without beginning; *anantam*—without end; *avyaktam*—unmanifest; *nityam*—eternal; *kāraṇam*—the cause; *avyayam*—infallible.

TRANSLATION

The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total *mahat-tattva* seizes false ego along with its various functions, and that *mahat* is seized by the three basic modes of nature—goodness, passion and ignorance. My dear King Parāṇit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.

TEXTS 20-21

na yaṭa vaAcaAe na manaAe na s\$aÔvaM
tamaAe r"jaAe vaA mah"d"Ad"yaAe'mal
na 'aANAbauÜ"lin%"yade"vataA vaA

na s\$ai^aavaezA: Kalau laAek(k(lpa:

na sva«ajaAfa^a ca tats\$auSauæaM
na KaM jalaM BaUr"inalaAe'içar"kR(:
s\$ams\$auæavacC^\$nyavad""atafya<
tanmaUlaBaUtaM pad"maAmanainta

*na yatra väco na mano na sattvaà
tamo rajo vä mahad-ädayo 'më
na präëa-buddhëndriya-devatä vä
na sanniveçau khalu loka-kalpaù*

*na svapna-jägran na ca tat suñuptaà
na khaà jalaà bhür anilo 'gnir arkaù
saàsupta-vac chünya-vad apratarkyaà
tan müla-bhütaà padam ämananti*

WORD-FOR-WORD MEANINGS

na—not; *yatra*—wherein; *väcaù*—speech; *na*—not; *manaù*—the mind; *na*—not; *sattvam*—the mode of goodness; *tamaù*—the mode of ignorance; *rajaù*—the mode of passion; *vä*—or; *mahat*—the *mahat-tattva*; *ädayaù*—and so on; *amë*—these elements; *na*—not; *präëa*—the vital air; *buddhi*—intelligence; *indriya*—the senses; *devatäù*—and the controlling demigods; *vä*—or; *na*—not; *sanniveçau*—the particular construction; *khalu*—indeed; *loka-kalpaù*—of the arrangement of the planetary systems; *na*—not; *svapna*—sleep; *jägrat*—waking condition; *na*—not; *ca*—and; *tat*—that; *suñuptam*—deep sleep; *na*—not; *kham*—ether; *jalam*—water; *bhüù*—earth; *anilaù*—air; *agniù*—fire; *arkaù*—the sun; *saàsupta-vat*—like one who is fast asleep; *çünya-vat*—like a void; *apratarkyam*—inaccessible to logic; *tat*—that *pradhäna*; *müla-bhütam*—serving as the basis; *padam*—the substance; *ämananti*—great authorities say.

TRANSLATION

In the unmanifest stage of material nature, called *pradhäna*, there is no

expression of words, no mind and no manifestation of the subtle elements beginning from the *mahat*, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness—sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since *pradhāna* is the original substance, it is the actual basis of material creation.

TEXT 22

laya: 'aAk{(itak(Ae ÷eSa
pauç&SaAvya·(yaAeyaRd"A
zA·(ya: s\$am'alalyantae
ivavazAA: k(Alaivaâu"taA:

*layaù prākātiko hy eña
puruñävyaktayor yadä
çaktayaù sampraléyante
vivaçäù käla-vidrutäù*

WORD-FOR-WORD MEANINGS

layaù—the annihilation; *prākātikaù*—of the material elements; *hi*—indeed; *eñaù*—this; *puruña*—of the Supreme Lord; *avyaktayoù*—and of His material nature in its unmanifest form; *yadä*—when; *çaktayaù*—the energies; *sampraléyante*—merge totally; *vivaçäù*—helpless; *käla*—by time; *vidrutäù*—disarrayed.

TRANSLATION

This is the annihilation called *prākātika*, during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge

together totally.

TEXT 23

bauÜ"lin%"yaATaRè&paeNA
ÁaAnaM BaAita tad"A™ayama,
ä{"zyatvaAvyaitare"k(AByaAma,
@Aântavad"vastau yata,

*buddhëndriyārtha-rūpeëa
jī ānaà bhāti tad-āçrayam
dāçyatvāvyatirekābhyām
ādy-antavad avastu yat*

WORD-FOR-WORD MEANINGS

buddhi—of intelligence; *indriya*—the senses; *artha*—and the objects of perception; *rūpeëa*—in the form; *jī ānam*—the Absolute Truth; *bhāti*—manifests; *tad*—of these elements; *āçrayam*—the basis; *dāçyatva*—because of being perceived; *avyatirekābhyām*—and because of being nondifferent from its own cause; *ādi-anta-vat*—which has a beginning and an end; *avastu*—is insubstantial; *yat*—whatever.

TRANSLATION

It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

PURPORT

The word *dāçyatva* indicates that all subtle and gross material manifestations are made visible by the potency of the Supreme Lord and

again become invisible, or unmanifest, at the time of annihilation. They are therefore in essence not separate from the source of their expansion and withdrawal.

TEXT 24

d"lpaê^oauê è&paM ca
jyaAeitaSaAe na pa{TagBavaeta,
WvaM Dal: KaAina maAṭaAê
na syaur"nyatamaAä{"taAta,

*dépaç cakñuṣ ca rūpaḥ ca
jyotiño na pāthag bhavet
evaḥ dhēu khāni mātṛāṣ ca
na syur anyatamād ātāt*

WORD-FOR-WORD MEANINGS

dépaṭ—a lamp; *cakñuṭ*—a perceiving eye; *ca*—and; *rūpaṃ*—a perceived form; *ca*—and; *jyotiñāṭ*—from the original element fire; *na*—not; *pāthag*—distinct; *bhavet*—are; *evam*—in the same way; *dhēu*—intelligence; *khāni*—the senses; *mātṛāṭ*—the perceptions; *ca*—and; *na syuṭ*—they are not; *anyatamāt*—which is itself completely distinct; *ātāt*—from the reality.

TRANSLATION

A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

TEXT 25

bauÜe"jaARgAr"NAM sva«a:

s\$auSauiæair"ita caAecyatae
maAyaAmaAḥaimadM" r"Ajana,
naAnaAtvaM 'atyagAAtmaina

*buddher jāgaraëaà svapnaù
suñuptir iti cocyate
māyā-mātram idaà rājan
nānātvāà pratyag-ātmani*

WORD-FOR-WORD MEANINGS

buddheù—of intelligence; *jāgaraëam*—waking consciousness; *svapnaù*—sleep; *suñuptiù*—deep sleep; *iti*—thus; *ca*—and; *ucyate*—are called; *māyā-mātram*—merely illusion; *ida*—this; *rājan*—O King; *nānātvam*—the duality; *pratyag-ātmani*—experienced by the pure soul.

TRANSLATION

The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

PURPORT

Pure Kāñëa consciousness exists beyond the various stages of material awareness. Just as darkness vanishes in the presence of light, so illusory material intelligence, which is experienced as normal perception, dreaming and deep sleep, completely vanishes in the brilliant presence of pure Kāñëa consciousness, the constitutional condition of every living entity.

TEXT 26

yaTaA jalaDar"A vyaAei°a
Bavainta na Bavainta ca
"aöNAldM" taTaA ivaima,

@vayavyaud"yaApyayaAta,

*yathā jala-dharā vyomni
bhavanti na bhavanti ca
brahmaëdaà tathā viçvam
avayavy udayāpyayāt*

WORD-FOR-WORD MEANINGS

yathā—just as; *jala-dharā*—the clouds; *vyomni*—in the sky; *bhavanti*—are; *na bhavanti*—are not; *ca*—and; *brahmaëi*—within the Absolute Truth; *idam*—this; *tathā*—similarly; *viçvam*—universe; *avayavi*—having parts; *udaya*—because of generation; *apyayāt*—and dissolution.

TRANSLATION

Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.

TEXT 27

s\$atyaM ÷vayava: 'aAe·(:
s\$avaARvayaivanaAimah"
ivanaATaeRna 'atalyaer"na,
paq%syaevaAËÿ tantava:

*satyaà hy avayavaù proktaù
sarvāvayavinām iha
vinārthena pratéyeran
paūasyevāi ga tantavaù*

WORD-FOR-WORD MEANINGS

satyam—real; *hi*—because; *avayavaù*—the ingredient cause; *proktaù*—is

said to be; *sarva-avayavinām*—of all constituted entities; *iha*—in this created world; *vinā*—apart from; *arthena*—their manifest product; *pratéyeran*—they can be perceived; *pañāsyā*—of a cloth; *iva*—as; *aī ga*—my dear King; *tantavaū*—the threads.

TRANSLATION

My dear King, it is stated [in the *Vedānta-sūtra*] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

TEXT 28

yats\$aAmaAnyai vazAeSaAByaAma,
opalaByaeta s\$a "ama:
@nyaAenyaApaA™ayaAts\$avaRma,
@Aântavad"vastau yata,

*yat sāmānya-viçēñābhyām
upalabhyeta sa bhramaū
anyonyāpāçrayāt sarvam
ādy-antavad avastu yat*

WORD-FOR-WORD MEANINGS

yat—whatever; *sāmānya*—in terms of general cause; *viçēñābhyām*—and specific product; *upalabhyeta*—is experienced; *saū*—that; *bhramaū*—is illusion; *anyonya*—mutual; *apāçrayāt*—because of dependence; *sarvam*—everything; *ādi-anta-vat*—subject to beginning and end; *avastu*—unreal; *yat*—which.

TRANSLATION

Anything experienced in terms of general cause and specific effect must be

an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.

PURPORT

The nature of a material cause cannot be perceived without perception of the effect. For example, the burning nature of fire cannot be perceived without observing the effect of fire, such as a burning object or ashes. Similarly, the saturating quality of water cannot be understood without observing the effect, a saturated cloth or paper. The organizational power of a man cannot be understood without observing the effect of his dynamic work, namely a solid institution. In this way, not only do effects depend upon their causes, but the perception of the cause also depends upon observation of the effect. Thus both are defined relatively and have a beginning and an end. The conclusion is that all such material causes and effects are essentially temporary and relative, and consequently illusory.

The Supreme Personality of Godhead, although the cause of all causes, has no beginning or end. Therefore He is neither material nor illusory. Lord Kāñëa's opulences and potencies are absolute reality, beyond the interdependence of material cause and effect.

TEXT 29

ivak(Ar": KyaAyamaAnaAe'ipa
'atyagAAtmaAnamantar"A
na inaè&pyaAe'styaNAur"ipa
syaA»aei»ats\$ama @Atmavata,

*vikāraù khyāyamāno 'pi
pratyag-ātmānam antarā
na nirūpyo 'sty aëur api
syāc cec cit-sama ātma-vat*

WORD-FOR-WORD MEANINGS

vikāraù—the transformation of created existence; *khyāyamānaù*—appearing; *api*—although; *pratyak-ātmānam*—the Supreme Soul; *antarā*—without; *na*—not; *nirūpyaù*—conceivable; *asti*—is; *aëuù*—a single atom; *api*—even; *syāt*—it is so; *cet*—if; *cit-samaù*—equally spirit; *ātma-vat*—remaining as it is, without change.

TRANSLATION

Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit—eternal, unchanging existence.

PURPORT

A mirage of water appearing in the desert is actually a manifestation of light; the false appearance of water is a specific transformation of light. That which falsely appears as independent material nature is similarly a transformation of the Supreme Personality of Godhead. Material nature is the external potency of the Lord.

TEXT 30

na ih" s\$atyasya naAnaAtvama,
@ivaã"Ana, yaid" manyatae
naAnaAtvaM iC\$%"yaAeyaRã"ja,
jyaAeitaSaAevaARtayaAeir"va

*na hi satyasya nānātvam
avidvān yadi manyate
nānātvaà chidrayor yadvaj
jyotiñor vātayor iva*

WORD-FOR-WORD MEANINGS

na—there is no; *hi*—indeed; *satyasya*—of the Absolute Truth; *nānātvam*—duality; *avidvān*—a person not in true knowledge; *yadi*—if; *manyate*—he thinks; *nānātvam*—the duality; *chidrayoṁ*—of the two skies; *yadvat*—just as; *jyotiṁ*—of the two celestial lights; *vātayoṁ*—of the two winds; *iva*—as.

TRANSLATION

There is no material duality in the Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.

TEXT 31

yaTaA ih"r"NyaM baò"DaA s\$amalyatae
na{iBa: i,(yaAiBavyaRvah"Ar"vatmaRs\$au
WvaM vacaAeiBaBaRgAvaAnaDaAe°ajaAe
vyaAKyaAyatae laAEik(k(vaEid"kE(jaR\$naE:

yathā hiraëyaà bahudhā saméyate
nābhiù kriyābhir vyavahāra-vartmasu
evaà vacobhir bhagavān adhokñajo
vyākhyāyate laukika-vaidikair janaiù

WORD-FOR-WORD MEANINGS

yathā—just as; *hiraëyam*—gold; *bahudhā*—in many forms; *saméyate*—appears; *nābhiù*—to men; *kriyābhiù*—in terms of different functions; *vyavahāra-vartmasu*—in ordinary usage; *evam*—similarly; *vacobhiù*—in varying terms; *bhagavān*—the Personality of Godhead; *adhokñajau*—the transcendental Lord, who is inconceivable to material senses; *vyākhyāyate*—is described; *laukika*—mundane; *vaidikaiù*—and Vedic; *janaiù*—by men.

TRANSLATION

According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.

PURPORT

All those who are not pure devotees of the Supreme Lord are basically trying to exploit the Lord and His energies. According to their strategy of exploitation, they conceive of and describe the Absolute Truth in various ways. In *Bhagavad-gétä* and *Çrémad-Bhägavatam* the Absolute Truth presents Himself as He actually is for the benefit of sincere people who do not foolishly try to conceptually manipulate the Supreme Godhead.

TEXT 32

yaTaA GanaAe'kR('aBavaAe'kR(d"izARtaAe
÷k(A<zABaUtasya ca ca^oauSastama:
WvaM tvahM" "aögAuNAstad"li^oataAe
"aöAMzAk(syaAtmana @AtmabanDana:

*yathä ghano 'rka-prabhavo 'rka-darçito
hy arkäàça-bhütasya ca cakñuñas tamaù
evaà tv ahaà brahma-guëas tad-ékñito
brahmäàçakasyätmana ätma-bandhanaù*

WORD-FOR-WORD MEANINGS

yathä—as; *ghanaù*—a cloud; *arka*—of the sun; *prabhavaù*—the product; *arka*—by the sun; *darçitaù*—made visible; *hi*—indeed; *arka*—of the sun; *aàça-bhütasya*—which is the partial expansion; *ca*—and; *cakñuñaù*—of the eye; *tamaù*—darkness; *evam*—in the same way; *tu*—indeed; *aham*—false

ego; *brahma-guëaù*—a quality of the Absolute Truth; *tat-ékñitaù*—visible through the agency of that Absolute Truth; *brahma-aàçakasya*—of the partial expansion of the Absolute Truth; *ātmanaù*—of the *jēva* soul; *ātma-bandhanaù*—serving to obstruct perception of the Supreme Soul.

TRANSLATION

Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.

TEXT 33

GanaAe yad"AkR('aBavaAe ivad"lyaRtae
ca^oau: svaè&paM r"ivamal^oatae tad"A
yad"A ÷h"ÆÿAr" opaAiDar"AtmanaAe
ijaÁaAs\$ayaA nazyaita ta÷Rnausmare"ta,

*ghano yadārka-prabhavo vidéryate
cakñuù svarüpaà ravim ékñate tadä
yadä hy ahaì kàra upādhir ātmano
jijī āsayä naçyati tarhy anusmaret*

WORD-FOR-WORD MEANINGS

ghanaù—the cloud; *yadä*—when; *arka-prabhavaù*—the product of the sun; *vidéryate*—is torn apart; *cakñuù*—the eye; *svarüpa*—in its real form; *ravim*—the sun; *ékñate*—sees; *tadä*—then; *yadä*—when; *hi*—indeed also; *ahaì kàraù*—false ego; *upādhiù*—the superficial covering; *ātmanaù*—of the spirit soul; *jijī āsayä*—by spiritual inquiry; *naçyati*—is destroyed; *tarhi*—at that time; *anusmaret*—one gains his proper remembrance.

TRANSLATION

When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.

PURPORT

Just as the sun can burn away the clouds that prevent one from seeing it, the Supreme Lord (and He alone) can remove the false ego that prevents one from seeing Him. There are some creatures, however, like owls, who are averse to seeing the sun. In the same way, those who are not interested in spiritual knowledge will never receive the privilege of seeing God.

TEXT 34

yadE"vamaetaena ivavaek(he"itanaA
maAyaAmayaAh"Æÿr"NAAtmabanDanama,
iC\$ÔvaAcyautaAtmaAnauBavaAe'vaitai"tae
tamaAò"r"Atyaintak(maËÿ s\$amplavama,

*yadaivam etena viveka-hetinä
mäyä-mayähaì karaëätma-bandhanam
chittväcyutätmänubhavo 'vatiñöhate
tam ähur ätyantikam aì ga samplavam*

WORD-FOR-WORD MEANINGS

yadä—when; *evam*—in this way; *etena*—by this; *viveka*—of discrimination; *hetinä*—sword; *mäyä-maya*—illusory; *ahaì karaëa*—false ego; *ätma*—of the soul; *bandhanam*—the cause of bondage; *chittvä*—cutting off; *acyuta*—of the infallible; *ätma*—Supreme Soul; *anubhavaù*—realization; *avatiñöhate*—develops firmly; *tam*—that; *ähuù*—they call;

ätyantikam—ultimate; *aṁ ga*—my dear King; *samplavam*—annihilation.

TRANSLATION

My dear Parékñit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the *ätyantika*, or ultimate, annihilation of material existence.

TEXT 35

inatyad"A s\$avaRBaUtaAnaAM
"aöAd"lnaAM par"ntapa
otpaiÔa'alayaAvaeke(
s\$aU°maÁaA: s\$am'aca°atae

nityadä sarva-bhütänäà
brahmädénäà parantapa
utpatti-pralayäv eke
sükñma-jì äù sampracakñate

WORD-FOR-WORD MEANINGS

nityadä—constantly; *sarva-bhütänäm*—of all created beings; *brahma-ädénäm*—beginning with Lord Brahmä; *param-tapa*—O subduer of the enemies; *utpatti*—creation; *pralayau*—and annihilation; *eke*—some; *sükñma-jì äù*—expert knowers of subtle things; *sampracakñate*—declare.

TRANSLATION

Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmä, constantly undergo.

TEXT 36

k(AlaṽaAetaAejavaenaAzAu
ioe"yamaANAsya inatyad"A
pair"NAAimanaAM @vasTaAstaA
janma'alayahe"tava:

kāla-sroto-javenāṇu
hriyamāēasya nityadā
pariēāmināṇa avasthās tā
janma-pralaya-hetavaṇu

WORD-FOR-WORD MEANINGS

kāla—of time; *srotaṇu*—of the mighty current; *javena*—by the force;
āṇu—rapidly; *hriyamāēasya*—of that which is being taken away;
nityadā—constantly; *pariēāminām*—of things subject to transformation;
avasthāṇu—the various conditions; *tāṇu*—they; *janma*—of birth;
pralaya—and annihilation; *hetavaṇu*—the causes.

TRANSLATION

All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.

TEXT 37

@naAântavataAnaena
k(Alaenaeir"maUitaRnaA
@vasTaA naEva ä{"zyantae
ivayaita jyaAeitaSaAM wva

anādy-antavatānena
kāleneçvara-mūrtinā
avasthā naiva dāṇyante

viyati jyotiñāà iva

WORD-FOR-WORD MEANINGS

anādi-anta-vatā—without beginning or end; *anena*—by this; *kālena*—time; *ēçvara*—of the Supreme Personality of Godhead; *mūrtinā*—the representation; *avasthāu*—the different stages; *na*—not; *eva*—indeed; *dāçyante*—are seen; *viyati*—in outer space; *jyotiñām*—of the moving planets; *iva*—just as.

TRANSLATION

These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.

PURPORT

Although everyone knows that the sun is constantly moving in the sky, one cannot normally see the sun moving. Similarly, no one can directly perceive his hair or nails growing, although with the passing of time we perceive the fact of growth. Time, the potency of the Lord, is very subtle and powerful and is an insurmountable barrier to fools who are trying to exploit the material creation.

TEXT 38

inatyaAe naEimaiÔak(êEva
taTaA 'aAk{(itak(Ae laya:
@Atyaintak(ê k(iTata:
k(Alasya gAitar"lă{"zAl

*nityo naimittikaç caiva
tathä prākātiko layau*

*ätyantikaç ca kathitaù
kälasya gätir édâçé*

WORD-FOR-WORD MEANINGS

nityaù—continuous; *naimittikaù*—occasional; *ca*—and; *eva*—indeed; *tathä*—also; *präkâtikaù*—natural; *layaù*—annihilation; *ätyantikaù*—final; *ca*—and; *kathitaù*—are described; *kälasya*—of time; *gatiù*—the progress; *édâçé*—like this.

TRANSLATION

In this way the progress of time is described in terms of the four kinds of annihilation—continuous, occasional, elemental and final.

TEXT 39

WtaA: ku(ç&™aeĩ" jagAiã"DaAtaur,"
naAr"AyaNAsyaAiKalas\$aÔvaDaA°a:
lallaAk(TaAstae k(iTataA: s\$amaAs\$ata:
k(Ats\$nyaeRna naAjaAe'pyaiBaDaAtaumalZA:

*etäù kuru-çreñöha jagad-vidhätur
näräyaëasyäkhila-sattva-dhämnaù
lélä-kathäs te kathitäù samäsataù
kärtsnyena näjo 'py abhidhätum éçaù*

WORD-FOR-WORD MEANINGS

etäù—these; *kuru-çreñöha*—O best of the Kurus; *jagat-vidhätuù*—of the creator of the universe; *näräyaëasya*—of Lord Näräyaëa; *akhila-sattva-dhämnaù*—the reservoir of all existences; *lélä-kathäù*—the pastime narrations; *te*—to you; *kathitäù*—have been related; *samäsataù*—in summary; *kärtsnyena*—entirely; *na*—not; *ajaù*—unborn Brahmä; *api*—even; *abhidhätum*—to enumerate; *éçaù*—is capable.

TRANSLATION

O best of the Kurus, I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the ultimate reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.

TEXT 40

s\$āMs\$aAr"i\$s\$anDaumaitaäu"star"mauiÔatalSaAeRr,"
naAnyā: plavaAe BagAvata: pauç&SaAeÔamasya
lallaAk(TaAr"s\$aīnaSaevaNAmantare"NA
pauMs\$aAe Bavaeiā"ivaDaäu":Kad"vaAidR"tasya

*saàsāra-sindhum ati-dustaram uttitérñor
nānyaù plavo bhagavataù puruñottamasya
lélā-kathā-rasa-niñevaëam antareëa
puàso bhaved vividha-duùkha-davārditasya*

WORD-FOR-WORD MEANINGS

saàsāra—of material existence; *sindhum*—the ocean; *ati-dustaram*—impossible to cross; *uttitérñor*—for one who desires to cross; *na*—there is not; *anyaù*—any other; *plavaù*—boat; *bhagavataù*—of the Personality of Godhead; *puruña-uttamasya*—the Supreme Lord; *lélā-kathā*—of the narrations of the pastimes; *rasa*—to the transcendental taste; *niñevaëam*—the rendering of service; *antareëa*—apart from; *puàsaù*—for a person; *bhaved*—there can be; *vividha*—various; *duùkha*—of material miseries; *dava*—by the fire; *arditasya*—who is distressed.

TRANSLATION

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste

for the narrations of the Supreme Personality of Godhead's pastimes.

PURPORT

Although it is not possible to completely describe the pastimes of the Lord, even a partial appreciation can save one from the unbearable miseries of material existence. The fever of material existence can be removed only by the medicine of the holy name and pastimes of the Supreme Lord, which are perfectly narrated in *Çrémad-Bhāgavatam*.

TEXT 41

paur"ANAs\$aMih"taAmaetaAma,
[%iSanaARr"AyaNA Ae'vyaya:
naAr"d"Aya paur"A 'aAh"
k{(SNAãE"paAyanaAya s\$a:

*purāëa-saàhitām etām
āñīr nārāyaëo 'vyayaù
nāradāya purā prāha
kāñëa-dvaipāyanāya saù*

WORD-FOR-WORD MEANINGS

purāëa—of all the *Purāëas*; *saàhitām*—the essential compendium; *etām*—this; *āñiù*—the great sage; *nārāyaëaù*—Lord Nara-Nārāyaëa; *avyayaù*—the infallible; *nāradāya*—to Nārada Muni; *purā*—previously; *prāha*—spoke; *kāñëa-dvaipāyanāya*—to Kāñëa Dvaipāyana Vedavyāsa; *saù*—he, Nārada.

TRANSLATION

Long ago this essential anthology of all the *Purāëas* was spoken by the infallible Lord Nara-Nārāyaëa Āñi to Nārada, who then repeated it to Kāñëa Dvaipāyana Vedavyāsa.

TEXT 42

s\$a vaE ma÷M mah"Ar"Aja
BagAvaAna, baAd"r"AyaNA:
wmaAM BaAgAvatal%M 'alta:
s\$aMih"taAM vaed"s\$aimmataAma,

*sa vai mahyaà mahā-rāja
bhagavān bādarāyaëaù
imāà bhāgavatéà prētaù
saàhitāà veda-sammitām*

WORD-FOR-WORD MEANINGS

saù—he; *vai*—indeed; *mahyam*—to me, Çukadeva Gosvāmé; *mahārāja*—O King Parékñit; *bhagavān*—the powerful incarnation of the Supreme Lord; *bādarāyaëaù*—Çréla Vyāsadeva; *imām*—this; *bhāgavatém*—*Bhāgavata* scripture; *prētaù*—being satisfied; *saàhitām*—the anthology; *veda-sammitām*—equal in status to the four *Vedas*.

TRANSLATION

My dear Mahārāja Parékñit, that great personality Çréla Vyāsadeva taught me this same scripture, *Çrémad-Bhāgavatam*, which is equal in stature to the four *Vedas*.

TEXT 43

wmaAM va^oyatyas\$aAE s\$aUta
[%iSaByaAe naEimaSaAlayae
d"IGaRs\$aṭae ku(ç&™aeĩ"
s\$ampa{í": zAAEnak(Aid"iBa:

imāà vakīyaty asau sūta

*āñibhyo naimiñālaye
dérgha-satre kuru-çreñña
sampāññaù çaunakādibhiù*

WORD-FOR-WORD MEANINGS

imam—this; *vakñyati*—will speak; *asau*—present before us; *sūtaù*—Sūta Gosvāmé; *āñibhyaù*—to the sages; *naimiña-ālaye*—in the forest of Naimiña; *dérgha-satre*—at the lengthy sacrificial performance; *kuru-çreñña*—O best of the Kurus; *sampāññaù*—questioned; *çaunaka-ādibhiù*—by the assembly led by Çaunaka.

TRANSLATION

O best of the Kurus, the same Sūta Gosvāmé who is sitting before us will speak this *Bhāgavatam* to the sages assembled in the great sacrifice at Naimiñāraëya. This he will do when questioned by the members of the assembly, headed by Çaunaka.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Fourth Chapter, of the Çrémad-Bhāgavatam, entitled "The Four Categories of Universal Annihilation."

4. Çukadeva Gosvāmé's Final Instructions to Mahārāja Parékñit

This chapter explains how King Parékñit's fear of death from the snakebird Takñaka was averted by Çukadeva Gosvāmé's brief instructions on the Absolute Truth.

Having in the last chapter described the four processes of annihilation that act in this material world, Çréla Çukadeva Gosvämé now reminds Parékñit Mahārāja how he had previously, in the Third Canto, discussed the measurement of time and of the various millennia of universal history. During a single day of Lord Brahmā, constituting one thousand cycles of four ages, fourteen different Manus rule and die. Thus death is unavoidable for every embodied being, but the soul itself never dies, being entirely distinct from the material body. Çré Çukadeva Gosvämé then states that in *Çrémad-Bhāgavatam* he has repeatedly chanted the glories of the Supreme Soul, Lord Çré Hari, from whose satisfaction Brahmā takes birth and from whose anger Rudra is born. The idea "I will die" is simply the mentality of animals, because the soul does not undergo the bodily phases of previous nonexistence, birth, existence and death. When the body's subtle mental covering is destroyed by transcendental knowledge, the soul within the body again exhibits his original identity. Just as the temporal existence of a lamp comes about by the combination of oil, the vessel, the wick and the fire, the material body comes about by the amalgamation of the three modes of nature. The material body appears at birth and displays life for some time. Finally, the combination of material modes dissolves, and the body undergoes death, a phenomenon similar to the extinguishing of a lamp. Çukadeva addresses the king, saying, "You should fix yourself in meditation upon Lord Väsudeva, and thus the bite of the snake-bird will not affect you."

TEXT 1

™alzAuk(ovaAca
 @ḥaAnauvaNyaRtae'Bal°NAM
 ivaìAtmaA BagAvaAna, h"ir":
 yasya 'as\$aAd"jaAe "aöA
 ç&%o": ,(AeDas\$amauà"va:

çré-çuka uvāca
 atrānuvarēyate 'bhékñēaà
 viçvātmā bhagavān hariù

*yasya prasāda-jo brahmā
rudraù krodha-samudbhavaù*

WORD-FOR-WORD MEANINGS

çré-çukaù uvāca—Çré Çukadeva Gosvāmé said; *atra*—in this *Çrémad-Bhāgavatam*; *anuvareyate*—is elaborately described; *abhékñēam*—repeatedly; *viçva-ātmā*—the soul of the entire universe; *bhagavān*—the Supreme Personality of Godhead; *hariù*—Lord Hari; *yasya*—of whom; *prasāda*—from the satisfaction; *jaù*—born; *brahmā*—Lord Brahmā; *rudraù*—Lord Çiva; *krodha*—from the anger; *samudbhavaù*—whose birth.

TRANSLATION

Çukadeva Gosvāmé said: This Çrémad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be—the Personality of Godhead, Hari—from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura has given a very elaborate summary of *Çrémad-Bhāgavatam* in his commentary on this verse. The essence of the great *ācārya*'s statement is that unconditional loving surrender to the Supreme Lord, Kñēa, as described by Çukadeva Gosvāmé, is the highest perfection of life. The exclusive purpose of *Çrémad-Bhāgavatam* is to convince the conditioned soul to execute such surrender to the Lord and go back home, back to Godhead.

TEXT 2

tvaM tau r"Ajanmair"Syaeita
pazAubaiÜ"imamaAM jaih"
na jaAta: 'aAgABaUtaAe'â

de"ha"vaÔvaM na naÉÿYais\$a

*tvaà tu rājan mariṇyeti
paçu-buddhim imāà jahi
na jātaù prāg abhūto 'dya
deha-vat tvaà na naī kṇyasi*

WORD-FOR-WORD MEANINGS

tvam—you; *tu*—but; *rājan*—O King; *mariṇye*—I am about to die; *iti*—thus thinking; *paçu-buddhim*—animalistic mentality; *imām*—this; *jahi*—give up; *na*—not; *jātaù*—born; *prāk*—previously; *abhūtaù*—nonexistent; *adya*—today; *deha-vat*—like the body; *tvam*—you; *na naī kṇyasi*—will not be destroyed.

TRANSLATION

O King, give up the animalistic mentality of thinking, "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.

PURPORT

At the end of the First Canto (1.19.15) King Parékṇit stated:

*taà mopajātaà pratiyantu viprā
gaī gā ca devé dhāta-cittam éçe
dvijopasāññaù kuhakas takṇako vā
daçatv alaà gāyata viñëu-gāthāù*

"O *brāhmaëas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the *brāhmaëa* created—bite me at once. I only desire that you all continue singing the deeds of Lord Viñëu."

Even before hearing *Çrémad-Bhāgavatam*, King Parékṇit was a

mahā-bhāgavata, a great and pure devotee of Lord Kāñëa. There was actually no animalistic fear of death within the King, but for our sake Çukadeva Gosvāmë is speaking very strongly to his disciple, just as Lord Kāñëa speaks strongly to Arjuna in *Bhagavad-gëtä*.

TEXT 3

na BaivaSyais\$a BaUtvaA tvaM
pauṭapaAEṭaAid"è&pavaAna,
baljaAÇÿr"vaÚe"h"Ade"r,"
vyaitair"·(Ae yaTaAnala:

*na bhaviṇyasi bhūtvā tvaà
putra-pauṭrādi-rūpavān
bējāi kura-vad dehāder
vyatirikto yathānalaù*

WORD-FOR-WORD MEANINGS

na bhaviṇyasi—you will not come into being; *bhūtvā*—becoming; *tvam*—you; *putra*—of children; *pauṭra*—grandchildren; *ādi*—and so on; *rūpa-vān*—assuming the forms; *bēja*—the seed; *aì kura*—and the sprout; *vat*—like; *deha-ādeù*—from the material body and its paraphernalia; *vyatiriktaù*—distinct; *yathā*—as; *analaù*—the fire (from the wood).

TRANSLATION

You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

PURPORT

Sometimes one dreams of being reborn as the son of one's son, in the

hope of perpetually remaining in the same material family. As stated in the *çruti-mantra*, *pitā putreëa pitāmān yoni-yonau*: "A father has a father in his son, because he may take birth as his own grandson." The purpose of *Çrémad-Bhāgavatam* is spiritual liberation and not the foolish prolonging of the illusion of bodily identification. That is clearly stated in this verse.

TEXT 4

sva«ae yaTaA izAr"zCe\$dM"
paÂatvaAâAtmana: svayama,
yasmaAtpazyaita de"h"sya
tata @AtmaA ÷jaAe'mar":

*svapne yathā çiraç-chedaà
pai catvādy ātmanaù svayam
yasmāt paçyati dehasya
tata ātmā hy ajo 'maraù*

WORD-FOR-WORD MEANINGS

svapne—in a dream; *yathā*—as; *çiraù*—of one's head; *chedam*—the cutting off; *pai catva-ādi*—the condition of being composed of the five material elements, and other material conditions; *ātmanaù*—one's own; *svayam*—oneself; *yasmāt*—because; *paçyati*—one sees; *dehasya*—of the body; *tataù*—therefore; *ātmā*—the soul; *hi*—certainly; *ajaù*—unborn; *amaraù*—immortal.

TRANSLATION

In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.

TEXT 5

Gaqe% iBa^aae Gaq%Ak(AzA
@Ak(AzA: syaA^âTaA paur"A
WvaM de"he" ma{tae jalvaAe
“aö s\$ampaâtae pauna:

*ghaöe bhinne ghaöäkäça
äkäçaù syäd yathä purä
evaà dehe mâte jévo
brahma sampadyate punaù*

WORD-FOR-WORD MEANINGS

ghaöe—a pot; *bhinne*—when it is broken; *ghäöa-äkäçaù*—the sky within the pot; *äkäçaù*—sky; *syät*—remains; *yathä*—as; *purä*—previously; *evam*—similarly; *dehe*—the body; *mâte*—when it is given up, in the liberated condition; *jévaù*—the individual soul; *brahma*—his spiritual status; *sampadyate*—attains; *punaù*—once again.

TRANSLATION

When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.

TEXT 6

mana: s\$a{jaita vaE de"h"Ana,
gAuNAAna, k(maARiNA caAtmana:
tanmana: s\$a{jatae maAyaA
tataAe jalvasya s\$aMs\$a{ita:

*manaù sâjati vai dehän
guëän karmäëi cätmanaù
tan manaù sâjate mäyâ*

tato jévasya saàsàtiù

WORD-FOR-WORD MEANINGS

manaù—the mind; *sàjati*—produces; *vai*—indeed; *dehän*—the material bodies; *guëän*—the qualities; *karmäëi*—the activities; *ca*—and; *ätmanaù*—of the soul; *tat*—that; *manaù*—mind; *sàjate*—produces; *mäyā*—the illusory potency of the Supreme Lord; *tataù*—thus; *jévasya*—of the individual living being; *saàsàtiù*—the material existence.

TRANSLATION

The material bodies, qualities and activities of the spirit soul are created by the material mind. That mind is itself created by the illusory potency of the Supreme Lord, and thus the soul assumes material existence.

TEXT 7

µaeh"AiDai"AnavatyaRiça-
s\$aMyaAegAAe yaAvad"lyatae
taAvaÚ"lpasya d"lpatvama,
WvaM de"h"k{(taAe Bava:
r"ja:s\$aÔvatamaAeva{ÔyaA
jaAyatae'Ta ivanazyaita

*snehādhiñöhāna-varty-agni-
saàyogo yāvad éyate
tāvad dépasya dépatvam
evaà deha-kāto bhavaù
rajaù-sattva-tamo-vāṭṭyā
jäyate 'tha vinaçyati*

WORD-FOR-WORD MEANINGS

sneha—of the oil; *adhiñöhāna*—the vessel; *varti*—the wick; *agni*—and the fire; *saàyogaù*—the combination; *yāvat*—to which extent; *éyate*—is seen;

tävat—to that extent; *dēpasya*—of the lamp; *dēpatvam*—the status of functioning as a lamp; *evam*—similarly; *deha-kātaù*—due to the material body; *bhavaù*—material existence; *rajaù-sattva-tamaù*—of the modes of passion, goodness and ignorance; *vāṭṭyā*—by the action; *jāyate*—arises; *atha*—and; *vinaṣyati*—is destroyed.

TRANSLATION

A lamp functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, material life, based on the soul's identification with the body, is developed and destroyed by the workings of material goodness, passion and ignorance, which are the constituent elements of the body.

TEXT 8

na taṣaAtmaA svayaMjyaAeitar,"
yaAe vya·(Avya·(yaAe: par":
@Ak(AzA wva caADaAr"Ae
'auvaAe'nantaAepamastata:

na tatrātmā svayaṁ-jyotir
yo vyaktāvyaktayoḥ paraḥ
ākāśa iva cādhāro
dhruvo 'nantopamas tataḥ

WORD-FOR-WORD MEANINGS

na—not; *tatra*—there; *ātmā*—the soul; *svayam-jyotiḥ*—self-luminous; *yaḥ*—who; *vyakta-avyaktayoḥ*—from the manifest and the unmanifest (the gross and subtle bodies); *paraḥ*—different; *ākāśaḥ*—the sky; *iva*—as; *ca*—and; *ādhāraḥ*—the basis; *dhruvaḥ*—fixed; *ananta*—without end; *upamaḥ*—or comparison; *tataḥ*—thus.

TRANSLATION

The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging background of material transformation. Therefore the soul is endless and without material comparison.

TEXT 9

WvamaAtmaAnamaAtmasTama,
@AtmanaEvaAma{zA 'aBaAe
bauÜ"YaAnaumaAnagAiBaRNyaA
vaAs\$aude"vaAnauicantayaA

*evam ātmānam ātma-stham
ātmanaivāmāṇa prabho
buddhyānumāna-garbhiṇya
vāsudevānucintayā*

WORD-FOR-WORD MEANINGS

evam—in this way; *ātmānam*—your true self; *ātma-stham*—situated within the bodily covering; *ātmanā*—with your mind; *eva*—indeed; *āmāṇa*—consider carefully; *prabho*—O master of the self (King Parīkṣit); *buddhyā*—with intelligence; *anumāna-garbhiṇya*—conceived by logic; *vāsudeva-anucintayā*—with meditation upon Lord Vāsudeva.

TRANSLATION

My dear King, by constantly meditating upon the Supreme Lord, Vāsudeva, and by applying clear and logical intelligence, you should carefully consider your true self and how it is situated within the material body.

TEXT 10

caAeid"taAe iva'avaAfyana

na tvaAM Da^oyaita ta^oak(:
ma{tyavaAe naAepaDa^oyainta
ma{tyaUnaAM ma{tyaumalir"ma,

*codito vipra-väkyena
na tväà dhakñiyati takñakaù
mâtyavo nopadhakñiyanti
mâtyünäà mâtyum éçvaram*

WORD-FOR-WORD MEANINGS

coditaù—sent; *vipra-väkyena*—by the words of the *brähmaëa*; *na*—not; *tväm*—you; *dhakñiyati*—will burn; *takñakaù*—the snake-bird Takñaka; *mâtyavaù*—the agents of death personified; *na upadhakñiyanti*—cannot burn; *mâtyünäm*—of these causes of death; *mâtyum*—the very death; *éçvaram*—the master of the self.

TRANSLATION

The snake-bird Takñaka, sent by the curse of the *brähmaëa*, will not burn your true self. The agents of death will never burn such a master of the self as you, for you have already conquered all dangers on your path back to Godhead.

PURPORT

Real death is the covering of one's eternal Kāñëa consciousness. For the soul, material illusion is just like death, but Parékñit Mahäräja had already destroyed all those dangers that threaten one's spiritual life, such as lust, envy and fear. Çukadeva Gosvämé here congratulates the great saintly king, who, as a pure devotee of Lord Kāñëa homeward bound to the spiritual sky, was far beyond the reach of death.

TEXTS 11-12

@hM" "aö parM" DaAma
"aöAhM" par"maM pad"ma,
WvaM s\$amal^oya caAtmaAnama,
@AtmanyaADaAya inaSk(lae

d"zAntaM ta^oakM(paAde"
laeilah"AnaM ivaSaAnanaE:
na %^o"^oyais\$a zAr"lrM" ca
ivaìM ca pa{TagAAatmana:

*ahaà brahma paraà dhāma
brahmāhaà paramaà padam
evaà samékñya cātmānam
ātmany ādhāya niñkale
daçantaà takñakaà päde
lelihānaà viñānanaiù
na drakñyasi çaréraà ca
viçvaà ca pāthag ātmanaù*

WORD-FOR-WORD MEANINGS

aham—I; *brahma*—the Absolute Truth; *param*—supreme; *dhāma*—the abode; *brahma*—the Absolute Truth; *aham*—I; *paramam*—the supreme; *padam*—destination; *evam*—thus; *samékñya*—considering; *ca*—and; *ātmānam*—yourself; *ātmani*—in the Supreme Self; *ādhāya*—placing; *niñkale*—which is free from material designation; *daçantam*—biting; *takñakam*—Takñaka; *päde*—upon your foot; *lelihānam*—the snake, licking his lips; *viñā-ānanaiù*—with his mouth full of poison; *na drakñyasi*—you will not even notice; *çaréram*—your body; *ca*—and; *viçvam*—the entire material world; *ca*—and; *pāthag*—separate; *ātmanaù*—from the self.

TRANSLATION

You should consider, "I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is

nondifferent from me." Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takñaaka when he approaches with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them.

TEXT 13

WtaÔae k(iTataM taAta
yad"AtmaA pa{í"vaA^aa{pa
h"re"ivaRiAtmanaêeí"AM
ikM(BaUya: TMaAetauimacC\$is\$a

etat te kathitaà t̥ata
yad ātmā p̥āñāvān n̥apa
harer viçvātmanaç ceññāà
kià bhūyaù çrotum icchasi

WORD-FOR-WORD MEANINGS

etat—this; *te*—to you; *kathitam*—narrated; *t̥ata*—my dear Parékñit; *yat*—which; *ātmā*—you; *p̥āñāvān*—inquired; *n̥apa*—O King; *hareù*—of the Supreme Personality of Godhead; *viçva-ātmanaù*—of the Soul of the universe; *ceññām*—the pastimes; *kim*—what; *bhūyaù*—further; *çrotum*—to hear; *icchasi*—do you wish.

TRANSLATION

Beloved King Parékñit, I have narrated to you the topics you originally inquired about—the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?

PURPORT

In his commentary on this text, Çréla Jéva Gosvāmé has elaborately

demonstrated, by citing many *Bhāgavatam* verses, the exalted devotional position of King Parékñit, who was fully determined to fix his mind upon Lord Kāñëa and go back home, back to Godhead.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Fifth Chapter, of the Çrémad-Bhāgavatam, entitled "Çukadeva Gosvāmë's Final Instructions to Mahārāja Parékñit."

6. Mahārāja Parékñit Passes Away

This chapter describes Mahārāja Parékñit's attainment of liberation, Mahārāja Janamejaya's performance of sacrifice for killing all snakes, the origin of the *Vedas*, and Çréla Vedavyāsa's dividing of the Vedic literature.

After hearing the words of Çré Çukadeva, Mahārāja Parékñit stated that by having listened to the *Bhāgavatam*, which is the compendium of the *Purāëas* and which is full of the nectarean pastimes of the Supreme Personality of Godhead, Lord Uttamaùçloka, Parékñit had attained the transcendental position of fearlessness and oneness with the Supreme. His ignorance had been dispelled, and by the mercy of Çré Çukadeva he had gained sight of the supremely auspicious personal form of God, namely the Personality of Godhead, Çré Hari. As a result, he had cast aside all fear of death. Çré Parékñit Mahārāja then begged Çukadeva Gosvāmë to permit him to fix his heart upon the lotus feet of Lord Hari and give up his life. Granting this permission, Çré Çukadeva rose and departed. Subsequently Mahārāja Parékñit, free of all doubts, sat down in yogic posture and merged himself in meditation upon the Supersoul. Then the snake-bird Takñaka, arriving in the disguise of a *brāhmaëa*, bit him, and the body of the saintly king immediately burned to ashes.

Janamejaya, the son of Parékñit, became very angry when he received news of his father's death, and he began a sacrificial performance for the purpose of destroying all the snakes. Even though Takñaka received protection from Indra, he nevertheless became attracted by the *mantras* and was about to fall into the fire. Seeing this, Bâhaspati, the son of Aṁ girā Āñi, came and advised Mahārāja Janamejaya that Takñaka could not be killed because he had drunk the nectar of the demigods. Furthermore, Bâhaspati said that all living entities must enjoy the fruits of their past activities. Therefore the king should give up this sacrifice. Janamejaya was thus convinced by the words of Bâhaspati and stopped his sacrifice.

Thereafter Sūta Gosvāmé, in response to questions from Çré Çaunaka, described the divisions of the *Vedas*. From the heart of the topmost demigod, Brahmā, came the subtle transcendental vibration, and from this subtle sound vibration arose the syllable *oṁ*, greatly potent and self-luminous. Using this *oṁkāra*, Lord Brahmā created the original *Vedas* and taught them to his sons, Maréci and others, who were all saintly leaders of the *brāhmaëa* community. This body of Vedic knowledge was handed down through the disciplic succession of spiritual masters until the end of Dvāpara-yuga, when Lord Vyāsadeva divided it into four parts and instructed various schools of sages in these four *saṁhitās*. When the sage Yāji avalkya was rejected by his spiritual master, he had to give up all the Vedic *mantras* he had received from him. To obtain new *mantras* of the *Yajur Veda*, Yāji avalkya worshiped the Supreme Lord in the form of the sun-god. Çré Sūryadeva subsequently fulfilled his prayer.

TEXT 1

s\$Uta ovaAca

Wtai^aazAmya mauinanaAiBaih"taM par"li^oaä,"
 vyaAs\$aAtmajaena inaiKalaAtmaä{"zAA s\$amaena
 tatpaAd"maUlamaupas\${tya nataena maU@aAR
 baÜ"AÃailastaimad"maAh" s\$a ivaSNAur"Ata:

sūta uvāca

*etan niçamyā muninābhihitaḥ parēkñit
vyāsātmajena nikhilātma-dāṣa samena
tat-pāda-mūlam upasātya natena mürdhnā
baddhāi jalis tam idam āha sa viñēurātau*

WORD-FOR-WORD MEANINGS

sūtau uvāca—Sūta Gosvāmē said; *etat*—this; *niçamyā*—hearing; *muninā*—by the sage (Çukadeva); *abhihitam*—narrated; *parēkñit*—Mahārāja Parēkñit; *vyāsa-ātma-jena*—by the son of Vyāsadeva; *nikhila*—of all living beings; *ātma*—the Supreme Lord; *dāṣa*—who sees; *samena*—who is perfectly equipoised; *tat*—of him (Çukadeva); *pāda-mūlam*—to the lotus feet; *upasātya*—going up; *natena*—bowed down; *mürdhnā*—with his head; *baddha-ai jaliu*—his arms folded in supplication; *tam*—to him; *idam*—this; *āha*—said; *sa*—he; *viñēu-rātau*—Parēkñit, who while still in the womb had been protected by Lord Kāñēa Himself.

TRANSLATION

Sūta Gosvāmē said: After hearing all that was narrated to him by the self-realized and equipoised Çukadeva, the son of Vyāsadeva, Mahārāja Parēkñit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viñēu, folded his hands in supplication and spoke as follows.

PURPORT

According to Çréla Viçvanātha Cakravartē Ōhākura, some of the sages present while Çukadeva was instructing King Parēkñit were impersonalist philosophers. Thus the word *samena* indicates that in the previous chapter Çukadeva Gosvāmē had spoken the philosophy of self-realization in a way pleasing to such intellectual *yogīs*.

TEXT 2

r"AjaAevaAca
is\$aÜ"Ae'smyanaugA{h"ltaAe'isma
BavataA k(ç&NAAtmanaA
™aAivataAe ya»a mae s\$aA°aAä,"
@naAid"inaDanaAe h"ir":

rājavāca
siddho 'smy anugāhēto 'smi
bhavatā karuëätmanā
çrāvito yac ca me sākṣāt
anādi-nidhano hariù

WORD-FOR-WORD MEANINGS

rājā uvāca—King Parékñit said; *siddhaù*—fully successful; *asmi*—I am; *anugāhētaù*—shown great mercy; *asmi*—I am; *bhavatā*—by your good self; *karuëä-ätmanā*—who are full of mercy; *çrāvitaù*—has been described aurally; *yat*—because; *ca*—and; *me*—to me; *sākṣāt*—directly; *anādi*—who has no beginning; *nidhanaù*—or end; *hariù*—the Supreme Personality of Godhead.

TRANSLATION

Mahārāja Parékñit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.

TEXT 3

naAtyaàu"tamahM" manyae
mah"taAmacyautaAtmanaAma,
@ÁaeSau taApataæaeSau
BaUtaeSau yad"naufah":

nāty-adbhutam ahaà manye

*mahatām acyutātmanām
aji eñu tãpa-tapteñu
bhüteñu yad anugrahaù*

WORD-FOR-WORD MEANINGS

na—not; *ati-adbhutam*—very surprising; *aham*—I; *manye*—think; *mahatām*—for the great souls; *acyuta-ātmanām*—whose minds are always absorbed in Lord Kāñëa; *aji eñu*—upon the ignorant; *tãpa*—by the distresses of material life; *tapteñu*—tormented; *bhüteñu*—upon the conditioned souls; *yat*—which; *anugrahaù*—mercy.

TRANSLATION

I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

TEXT 4

paur"ANAs\$aMih"taAmaetaAma,
@™aAESma BavataAe vayama,
yasyaAM KalaUÔama:ëAek(Ae
BagAvaAnanavaNyaRtae

*puräëa-saàhitām etām
açrauñma bhavato vayam
yasyäà khalüttamaù-çloko
bhagavān anuvarëyate*

WORD-FOR-WORD MEANINGS

puräëa-saàhitām—essential summary of all the *Puräëas*; *etām*—this; *açrauñma*—have heard; *bhavataù*—from you; *vayam*—we; *yasyām*—in which; *khalu*—indeed; *uttamaù-çlokaù*—who is always described in choice

poetry; *bhagavān*—the Personality of Godhead; *anuvareyate*—is fittingly described.

TRANSLATION

I have heard from you this *Çrémad-Bhāgavatam*, which is the perfect summary of all the *Purāēas* and which perfectly describes the Supreme Lord, Uttamaùçloka.

TEXT 5

BagAvaMsta°ak(Aid"ByaAe
ma{tyauByaAe na ibaBaemyah"ma,
'aivaí"Ae "aö inavaARNama,
@BayaM d"izARtaM tvayaA

*bhagavaàs takñakädibhyo
mātyubhyo na bibhemy aham
praviñño brahma nirvāëam
abhayaà darçitaà tvayä*

WORD-FOR-WORD MEANINGS

bhagavan—my lord; *takñaka*—from the snake-bird Takñaka; *ädibhyaù*—or other living entities; *mātyubhyaù*—from repeated deaths; *na bibhemi*—do not fear; *aham*—I; *praviññaù*—having entered; *brahma*—the Absolute Truth; *nirvāëam*—exclusive of everything material; *abhayam*—fearlessness; *darçitam*—shown; *tvayä*—by you.

TRANSLATION

My lord, I now have no fear of Takñaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.

TEXT 6

@naujaAnalih" maAM "aöna,
vaAcaM yacC\$AmyaDaAe°ajae
mau·(k(AmaAzAyaM caeta:
'avaezya ivas\$a{jaAmyas\$aUna,

*anujānéhi mää brahman
väcaà yacchāmy adhokñaje
mukta-kāmāçayaà cetaù
praveçya visājämy asün*

WORD-FOR-WORD MEANINGS

anujānéhi—please give your permission; *mām*—to me; *brahman*—O great *brähmaëa*; *vācam*—my speech (and all other sensory functions); *yacchāmi*—I shall place; *adhokñaje*—within the Supreme Personality of Godhead; *mukta*—having given up; *kāma-açayam*—all lusty desires; *cetaù*—my mind; *praveçya*—absorbing; *visājämi*—I shall give up; *asün*—my life air.

TRANSLATION

O *brähmaëa*, please give me permission to resign my speech and the functions of all my senses unto Lord Adhokñaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.

PURPORT

Çukadeva Gosvämé asked King Parékñit, "What more do you wish to hear?" Now the King replies that he has perfectly understood the message of *Çrémad-Bhāgavatam* and that he is ready, without further discussion, to go back home, back to Godhead.

TEXT 7

@ÁaAnaM ca inar"staM mae
ÁaAnaivaÁaAnainaĩ"yaA
BavataA d"izARtaM °aemaM
parM" BagAvata: pad"ma,

*aji ānaà ca nirastaà me
ji āna-viji āna-niñohayā
bhavatā darçitaà kñemaà
paraà bhagavataù padam*

WORD-FOR-WORD MEANINGS

aji ānam—ignorance; *ca*—also; *nirastam*—eradicated; *me*—my; *ji āna*—in knowledge of the Supreme Lord; *viji āna*—and direct realization of His opulence and sweetness; *niñohayā*—by becoming fixed; *bhavatā*—by you; *darçitam*—has been shown; *kñemam*—all-auspicious; *param*—supreme; *bhagavataù*—of the Lord; *padam*—the Personality.

TRANSLATION

You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.

TEXT 8

s\$aUta ovaAca
wtiau·(stamanauÁaApya
BagAvaAna, baAd"r"AyaiNA:
jagAAma iBa°auiBa: s\$aAkM(
nar"de"vaena paUijata:

*sūta uvāca
ity uktas tam anujī āpya
bhagavān bādarāyaēiù
jagāma bhikīubhiù sākaà*

nara-devena pūjitaù

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Çré Sūta Gosvāmé said; *iti*—thus; *uktaù*—spoken to; *tam*—him; *anujī āpya*—giving permission; *bhagavān*—the powerful saint; *bādarāyaëiù*—Çukadeva, the son of Bādarāyaëa Vedavyāsa; *jagāma*—went away; *bhikñubhiù*—the renounced sages; *sākam*—along with; *nara-devena*—by the King; *pūjitaù*—worshiped.

TRANSLATION

Sūta Gosvāmé said: Thus requested, the saintly son of Çréla Vyāsadeva gave his permission to King Parékñit. Then, after being worshiped by the King and all the sages present, Çukadeva departed from that place.

TEXTS 9-10

par"li°ad"ipa r"AjaiSaRr,"
@AtmanyaAtmaAnamaAtmanaA
s\$amaADaAya parM" d"DyaAva,
@s\$pand"As\$auyaRTaA taç&:

‘aAfkU(lae baihR"SyaAs\$alnaAe
gAËÿAkU(la od"x.~mauKa:
“aöBaUtaAe mah"AyaAegAl
ina:s\$aËÿizC\$ªas\$aMzAya:

parékñid api rājarñir
ätmany ätmānam ätmanä
samādhāya paraà dadhyāv
aspandāsura yathā taruù

prak-küle barhiṇy āsēno
gaḷ gā-kūla udaì -mukhaù
brahma-bhūto mahā-yogè

niüsaì gaç chinna-saàçayaù

WORD-FOR-WORD MEANINGS

parékñit—Mahäräja Parékñit; *api*—furthermore; *räja-âñiù*—the great saintly King; *ätmani*—within his own spiritual identity; *ätmänam*—his mind; *ätmanä*—by his intelligence; *samädhäya*—placing; *param*—upon the Supreme; *dadhyau*—he meditated; *aspanda*—motionless; *asuù*—his living air; *yathä*—just as; *taruù*—a tree; *prä-k-küle*—with the tips of its stalks facing east; *barhiñi*—upon *darbha* grass; *äsénaù*—sitting; *gaì gä-küle*—on the bank of the Gaì gä; *udak-mukhaù*—facing north; *brahma-bhütaù*—in perfect realization of his true identity; *mahä-yogé*—the exalted mystic; *niüsaì gaù*—free of all material attachment; *chinna*—broken off; *saàçayaù*—all doubts.

TRANSLATION

Mahäräja Parékñit then sat down on the bank of the Ganges, upon a seat made of *darbha* grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of *yoga*, he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.

TEXT 11

ta°ak(: 'aih"taAe iva'aA:
,u(Üe"na iã"jas\$aUnaunaA
h"ntauk(AmaAe na{paM gAcC\$na,
d"d"zAR paiTa k(zyapama,

takñakaù prahito vipräù
kruddhena dvija-sünunä
hantu-kämo nãpaà gacchan

dadarça pathi kaçyapam

WORD-FOR-WORD MEANINGS

takñakaù—the snake-bird Takñaka; *prahitaù*—sent; *viprāù*—O learned *brāhmaëas*; *kruddhena*—who had been angered; *dvija*—of the sage Çaméka; *sünunä*—by the son; *hantu-kāmaù*—desirous of killing; *nāpam*—the King; *gacchan*—while going; *dadarça*—he saw; *pathi*—upon the road; *kaçyapam*—Kaçyapa Muni.

TRANSLATION

O learned *brāhmaëas*, the snake-bird Takñaka, who had been sent by the angry son of a *brāhmaëa*, was going toward the King to kill him when he saw Kaçyapa Muni on the path.

TEXT 12

taM tapaRiyatvaA %o"ivaNAEr,"
inavatyaR ivaSah"Air"NAmā,
iã"jaè&pa'aitacC\$ªa:
k(Amaè&paAe'd"zAªa{pama,

taè tarpayitvä draviëair
nivartya viña-häriëam
dvija-rüpa-praticchannaù
kāma-rüpo 'daçan nāpam

WORD-FOR-WORD MEANINGS

tam—him (Kaçyapa); *tarpayitvä*—gratifying; *draviëaiù*—with valuable offerings; *nivartya*—stopping; *viña-häriëam*—an expert in counteracting poison; *dvija-rüpa*—in the form of a *brāhmaëa*; *praticchannaù*—disguising himself; *kāma-rüpaù*—Takñaka, who could assume any form he wished; *adaçat*—bit; *nāpam*—King Parékñit.

TRANSLATION

Takṇaka flattered Kaçyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parékṇit. Then the snakebird, who could assume any form he wished, disguised himself as a *brāhmaëa*, approached the King and bit him.

PURPORT

Kaçyapa could counteract the poison of Takṇaka and demonstrated this power by bringing a palm tree back to life after Takṇaka had burned it to ashes by biting it with his fangs. According to the arrangement of destiny, Kaçyapa was diverted by Takṇaka, and the inevitable took place.

TEXT 13

“aöBaUtasya r"AjaSaeRr,"
de"h"Ae'ih"gAr"laAiçanaA
baBaUva Basmass\$ats\$aâ:
pazyataAM s\$avaR\$de"ih"naAma,

brahma-bhütasya räjarñer
deho 'hi-garalägninä
babhüva bhasmasät sadyaù
paçyatäà sarva-dehinäm

WORD-FOR-WORD MEANINGS

brahma-bhütasya—of the fully self-realized; *räja-ãñeù*—the saint among kings; *dehaù*—the body; *ahi*—of the snake; *garala*—from the poison; *agninä*—by the fire; *babhüva*—turned; *bhasma-sät*—to ashes; *sadyaù*—immediately; *paçyatäm*—while they were watching; *sarva-dehinäm*—all embodied living beings.

TRANSLATION

While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.

TEXT 14

h"Ah"Ak(Ar"Ae mah"AnaAs\$alä,"
Bauiva Kae id"°au s\$avaRta:
ivaismataA ÷Bavana, s\$avaeR
de"vaAs\$aur"nar"Ad"ya:

*hähä-kāro mahān āśēd
bhuvi khe dikñu sarvataù
vismitā hy abhavan sarve
devāsura-narādayaù*

WORD-FOR-WORD MEANINGS

hähä-kāraù—a cry of lamentation; *mahān*—great; *āśēt*—there was; *bhuvi*—on the earth; *khe*—in the sky; *dikñu*—in the directions; *sarvataù*—all about; *vismitāù*—amazed; *hi*—indeed; *abhavan*—they became; *sarve*—all; *deva*—the demigods; *asura*—demons; *nara*—human beings; *ādayaù*—and other creatures.

TRANSLATION

There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings and other creatures were astonished.

TEXT 15

de"vaäu"näu"BayaAe naeäu"r,"
gAnDavaARps\$ar"s\$aAe jagAu:
vava{Sau: pauSpavaSaARiNA
ivabauDaA: s\$aADauvaAid"na:

*deva- Dundubhaya nedur
gandharvāpsaraso jaguù
vavāñuù puñpa-varñäëi
vibudhäu sādhu-vādinaù*

WORD-FOR-WORD MEANINGS

deva—of the demigods; *dundubhayaù*—the kettledrums; *neduù*—resounded;
gandharva-apsarasaù—the Gandharvas and Apsaräs; *jaguù*—sang;
vavāñuù—they showered down; *puñpa-varñäëi*—rains of flowers;
vibudhäu—the demigods; *sādhu-vādinaù*—speaking praise.

TRANSLATION

Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsaräs sang. The demigods showered flowers and spoke words of praise.

PURPORT

Although lamenting at first, all learned persons, including the demigods, soon realized that a great soul had gone back home, back to Godhead. This was certainly a cause for celebration.

TEXT 16

janmaejaya: svaipatarM"
™autvaA ta°ak(Bai°atama,
yaTaAjauh"Ava s\$an,u(Ü"Ae
naAgAAana, s\$aṭae s\$ah" iã"jaE:

*janmejayaù sva-pitaraà
çrutvä takñaka-bhakñitam
yathäjuhäva sankruddho
nägän satre saha dvijaiù*

WORD-FOR-WORD MEANINGS

janmejayaù—King Janamejaya, the son of Parékñit; *sva-pitaram*—his own father; *çrutvä*—hearing; *takñaka*—by Takñaka, the snake-bird; *bhakñitam*—bitten; *yathä*—properly; *äjuhäva*—offered as oblations; *saì kruddhaù*—extremely angry; *nägän*—the snakes; *satre*—in a great sacrifice; *saha*—along with; *dvijaiù*—*brähmaëas*.

TRANSLATION

Hearing that his father had been fatally bitten by the snakebird, Mahäräja Janamejaya became extremely angry and had *brähmaëas* perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.

TEXT 17

s\$apaRs\$aṭae s\$aimaÜ"AçaAE
d"÷maAnaAnmah"Aer"gAAna,
ä{"îe"n%M" Bayas\$aMivaças\$a,
ta⁰ak(: zAr"NAM yayaAE

*sarpa-satre samiddhāgnau
dahyamānān mahoragān
dāñōvendraà bhaya-saàvignas
takñakaù çaraëaà yayau*

WORD-FOR-WORD MEANINGS

sarpa-satre—in the snake sacrifice; *samiddha*—blazing; *agnau*—in the fire; *dahyamānān*—being burned; *mahā-uragān*—the great serpents;

dāñvā—seeing; *indram*—to Indra; *bhaya*—with fear; *saāvignau*—very disturbed; *takñakaù*—Takñaka; *çaraëam*—for shelter; *yayau*—went.

TRANSLATION

When Takñaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.

TEXT 18

@pazyamsta°akM(taṭa
r"AjaA paAr"li°ataAe iā"jaAna,
ovaAca ta°ak(: k(smaAna,
na d"÷etaAer"gAADama:

apaçyaàs takñakaà tatra
rājā pärékñito dvijān
uvāca takñakaù kasmān
na dahyetoragādhamau

WORD-FOR-WORD MEANINGS

apaçyan—not seeing; *takñakam*—Takñaka; *tatra*—there; *rājā*—the King; *pärékñitaù*—Janamejaya; *dvijān*—to the *brähmaëas*; *uvāca*—said; *takñakaù*—Takñaka; *kasmāt*—why; *na dahyeta*—has not been burned; *uraga*—of all the serpents; *adhamaù*—the lowest.

TRANSLATION

When King Janamejaya did not see Takñaka entering his sacrificial fire, he said to the brähmaëas: Why is not Takñaka, the lowest of all serpents, burning in this fire?

TEXT 19

taM gAAepaAyaita r"Ajaen%"
zA,(; zAr"NAMAgaAtama,
taena s\$amstaimBata: s\$apaRs\$a,
tasmaA³aAçaAE patatyas\$aAE

*taà gopäyati räjendra
çakraù çaraëam ägatam
tena saàstambhitaù sarpas
tasmän nägnau pataty asau*

WORD-FOR-WORD MEANINGS

tam—him (Takñaka); *gopäyati*—is hiding; *räja-indra*—O best of kings;
çakraù—Lord Indra; *çaraëam*—for shelter; *ägatam*—who has approached;
tena—by that Indra; *saàstambhitaù*—kept; *sarpaù*—the snake;
tasmät—thus; *na*—not; *agnau*—into the fire; *patati*—does fall; *asau*—he.

TRANSLATION

The brähmaëas replied: O best of kings, the snake Takñaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.

TEXT 20

paAr"li°ata wita T^MautvaA
'aAh"itvaRja od"Ar"Dal:
s\$ahen%"sta°ak(Ae iva'aA
naAçaAE ik(imaita paAtyatae

*päreknñita iti çrutvä
prähartvija udära-dhéu
sahendras takñako viprä
nägnau kim iti pätyate*

WORD-FOR-WORD MEANINGS

pārékñitaù—King Janamejaya; *iti*—these words; *çrutvä*—hearing; *prāha*—replied; *ātvijaù*—to the priests; *udāra*—broad; *dhēù*—whose intelligence; *saha*—along with; *indraù*—Indra; *takñakaù*—Takñaka; *vipräù*—O *brähmaëas*; *na*—not; *agnau*—into the fire; *kim*—why; *iti*—indeed; *pätyate*—is made to fall.

TRANSLATION

The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear *brähmaëas*, why not make Takñaka fall into the fire, along with his protector, Indra?

TEXT 21

tacC_ \$tvaAjauò"vauivaR'aA:
s\$ahē"n%oM" ta°akM(maKae
ta°ak(AzAu patasvaeh"
s\$ahē"n%oe"NA maç&tvataA

tac chrutväjuhuvur vipräù
sahendraà takñakaà makhe
takñakäçu patasveha
sahendreëa marutvatä

WORD-FOR-WORD MEANINGS

tat—that; *çrutvä*—hearing; *ājuhuvuù*—they performed the ritual of offering oblation; *vipräù*—the *brähmaëa* priests; *saha*—along with; *indram*—King Indra; *takñakam*—the snake-bird Takñaka; *makhe*—into the sacrificial fire; *takñaka*—O Takñaka; *äçu*—quickly; *patasva*—you should fall; *iha*—here; *saha indreëa*—together with Indra; *marut-vatä*—who is accompanied by all the demigods.

TRANSLATION

Hearing this, the priests then chanted this *mantra* for offering Takṇaka together with Indra as an oblation into the sacrificial fire: O Takṇaka, fall immediately into this fire, together with Indra and his entire host of demigods!

TEXT 22

wita “aöAeid"taA°aepaE:
sTaAnaAid"n%": ‘acaAilata:
baBaUva s\$am”aAntamaita:
s\$aivamaAna: s\$aata°ak(:

iti brahmoditākṇepaiù
sthānād indraù pracālitaù
babhüva sambhrānta-matiù
sa-vimānaù sa-takṇakaù

WORD-FOR-WORD MEANINGS

iti—thus; *brahma*—by the *brāhmaëas*; *udita*—spoken; *ākṇepaiù*—by the insulting words; *sthānāt*—from his place; *indraù*—Lord Indra; *pracālitaù*—thrown; *babhüva*—became; *sambhrānta*—disturbed; *matiù*—in his mind; *sa-vimānaù*—along with his heavenly airplane; *sa-takṇakaù*—along with Takṇaka.

TRANSLATION

When Lord Indra, along with his airplane and Takṇaka, was suddenly thrown from his position by these insulting words of the *brāhmaëas*, he became very disturbed.

TEXT 23

taM patantaM ivamaAnaena
s\$ah"ta°ak(mambar"Ata,
ivalaAefyaAiËÿr"s\$a: 'aAh"
r"AjaAnaM taM ba{h"s\$paita:

*taà patantaà vimānena
saha-takṇakam ambarāt
vilokyāi girasaù prāha
rājānaà taà bāhaspatiù*

WORD-FOR-WORD MEANINGS

tam—him; *patantam*—falling; *vimānena*—in his airplane;
saha-takṇakam—with Takṇaka; *ambarāt*—from the sky; *vilokya*—observing;
āi girasaù—the son of Aì girā; *prāha*—spoke; *rājānam*—to the King
(Janamejaya); *tam*—to him; *bāhaspatiù*—Bāhaspati.

TRANSLATION

Bāhaspati, the son of Aì girā Muni, seeing Indra falling from the sky in his airplane along with Takṇaka, approached King Janamejaya and spoke to him as follows.

TEXT 24

naESa tvayaA manauSyaen%"
vaDamahR"ita s\$apaRr"Aq%.
@naena paltamama{tama,
@Ta vaA @jar"Amar":

*naiṇa tvayā manuṇyendra
vadhā arhati sarpa-rāḥ
anena pētā amātā
atha vā ajarāmarau*

WORD-FOR-WORD MEANINGS

na—not; *eñau*—this snake-bird; *tvayä*—by you; *manuñya-indra*—O great ruler of men; *vadham*—murder; *arhati*—deserves; *sarpa-räü*—the king of snakes; *anena*—by him; *pétam*—has been drunk; *amâtam*—the nectar of the demigods; *atha*—therefore; *vai*—certainly; *ajara*—free from the effects of old age; *amaraü*—virtually immortal.

TRANSLATION

O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.

TEXT 25

jalivataM mar"NAM jantaAer,"
gAita: svaenaEva k(maRNAA
r"AjaMstataAe'nyaAe naAstyasya
'ad"AtaA s\$auKaäu":KayaAe:

jévitaà maraëaà jantor
gatiù svenaiva karmaëä
räjaàs tato 'nyo nästy asya
pradätä sukha-duùkhayò

WORD-FOR-WORD MEANINGS

jévitam—the living; *maräëam*—the dying; *jantou*—of a living being; *gatiù*—the destination in his next life; *svena*—by his own; *eva*—only; *karmaëä*—work; *räjan*—O King; *tataü*—than that; *anyaü*—another; *na asti*—there is not; *asya*—for him; *pradätä*—bestower; *sukha-duùkhayò*—of happiness and distress.

TRANSLATION

The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.

PURPORT

Although King Parékñit apparently died by the bite of Takñaka, it was Lord Kāñëa Himself who brought the King back to the kingdom of God. Bāhaspati wanted young King Janamejaya to see things from the spiritual point of view.

TEXT 26

s\$apaRcaAEr"Aiçaiivaâuà"Ya:
°auÔa{ã"YaADyaAid"iBana{Rpa
paÂatvama{cC\$tae jantaur,"
BauËÿ @Ar"bDak(maR tata,

sarpa-caurägñi-vidyudbhyaù
kñut-tåd-vyädhy-ädibhir nāpa
pai catvam ācchate jantur
bhuì kta ārabdha-karma tat

WORD-FOR-WORD MEANINGS

sarpa—from snakes; *caura*—thieves; *agni*—fire; *vidyudbhyaù*—and lightning; *kñut*—from hunger; *tåd*—thirst; *vyädhi*—disease; *ädibhiù*—and other agents; *nāpa*—O King; *pai catvam*—death; *ācchate*—obtains; *jantuù*—the conditioned living entity; *bhuì kta*—he enjoys; *ārabdha*—already created by his past work; *karma*—the fruitive reaction; *tat*—that.

TRANSLATION

When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.

PURPORT

According to Çréla Viçvanätha Cakravarté Öhäkura, King Parékñit obviously was not suffering the reaction of past *karma*. As a great devotee he was personally brought back home, back to Godhead, by the Lord.

TEXT 27

tasmaAts\$at\$aimadM" r"Ajana,
s\$aMsTalyaetaAiBacaAir"k(ma,
s\$apaAR @naAgAs\$aAe d"gDaA
janaEidR"iM" ih" Baujyatae

*tasmät satram idaà räjan
saàsthéyetaäbhicärikam
sarpä anägaso dagdhä
janair diñöaà hi bhujiyate*

WORD-FOR-WORD MEANINGS

tasmät—therefore; *satram*—sacrifice; *idam*—this; *räjan*—O King; *saàsthéyeta*—should be stopped; *äbhicärikam*—done with intent to harm; *sarpä*—the serpents; *anägasu*—innocent; *dagdhä*—burned; *janaiu*—by persons; *diñöam*—fate; *hi*—indeed; *bhujiyate*—is suffered.

TRANSLATION

Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes

have already been burned to death. Indeed, all persons must suffer the unforeseen consequences of their past activities.

PURPORT

Bāhaspati here admits that although the snakes appeared to be innocent, by the Lord's arrangement they were also being punished for previous vicious activities.

TEXT 28

s\$aUta ovaAca
wtyau-(: s\$a taTaetyaAh"
mah"SaeRmaARnayana, vaca:
s\$apaRs\$aṭaAäu"par"ta:
paUjayaAmaAs\$a vaAfpaitama,

sūta uvāca
ity uktaū sa tathety āha
maharñer mānayan vacaū
sarpa-satrād uparataū
pūjayām āsa vāk-patim

WORD-FOR-WORD MEANINGS

sūtaū uvāca—Sūta Gosvāmé said; *iti*—thus; *uktaū*—addressed; *saū*—he (Janamejaya); *tathā iti*—so be it; *āha*—he said; *mahā-āñeū*—of the great sage; *mānayan*—honoring; *vacaū*—the words; *sarpa-satrāt*—from the snake sacrifice; *uparataū*—ceasing; *pūjayām āsa*—he worshiped; *vāk-patim*—Bāhaspati, the master of eloquence.

TRANSLATION

Sūta Gosvāmé continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from

performing the snake sacrifice and worshiped Bâhaspati, the most eloquent of sages.

TEXT 29

s\$aESaA ivaSNAAemaRh"AmaAyaA-
baADyayaAla°aNAA yayaA
mau÷ntyasyaEvaAtmaBaUtaA
BaUtaeSau gAuNAva{iÔaiBa:

*saiñā viñëor mahā-māyā-
bādhyayālakñāëä yayā
muhyanty asyaivātma-bhūtā
bhūteñu guëa-vāttibhiù*

WORD-FOR-WORD MEANINGS

sā eñā—this very; *viñëou*—of the Supreme Lord, Viñëu; *mahā-māyā*—the illusory material energy; *abādhyayā*—by her who cannot be checked; *alakñāëä*—indiscernible; *yayā*—by whom; *muhyanti*—become bewildered; *asya*—of the Lord; *eva*—indeed; *ātma-bhūtāu*—the part-and-parcel spirit souls; *bhūteñu*—within their material bodies; *guëa*—of the modes of nature; *vāttibhiù*—by the functions.

TRANSLATION

This is indeed the Supreme Lord Viñëu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through the influence of this illusory energy they are bewildered by their identification with various material bodies.

PURPORT

The illusory energy of Lord Viñëu is so powerful that even the illustrious son of King Parékñit was temporarily misdirected. Because he was a devotee

of Lord Kâñëa, however, his bewilderment was quickly rectified. On the other hand, an ordinary, materialistic person without the special protection of the Lord plummets to the depths of material ignorance. Factually, materialistic persons are not interested in the protection of Lord Viñëu. Therefore their complete ruination is inevitable.

TEXTS 30-31

na yaṭa d"mBalyaBayaA ivar"AijataA
maAyaAtmavaAde"s\$ak{(d"AtmavaAid"iBa:
na yaiã"vaAd"Ae ivaivaDastad"A™ayaAe
manaê s\$aÆÿlpaivak(lpava{iÔa yata,

na yaṭa s\$aḥjyaM s\$aḥjataAeBayaAe: parM"
™aeyaê jalvaiñiBar"invatastvah"ma,
tade"taäu"ts\$aAid"tabaADyabaADakM(
inaiSaDya caAemal=na, ivar"maeta tanmauina:

*na yatra dambhéty abhayä viräjitä
mäyätma-väde 'sakâd ätma-vädibhiù
na yad vivädo vividhas tad-äçrayo
manaç ca saì kalpa-vikalpa-vätti yat*

*na yatra sâjyaà sâjatobhayoü paraà
çreyaç ca jévas tribhir anvitas tv aham
tad etad utsädita-bädhya-bädhakaà
niñidhya cormén virameta tan muniù*

WORD-FOR-WORD MEANINGS

na—not; *yatra*—in which; *dambhé*—he is a hypocrite; *iti*—thinking thus; *abhayä*—fearless; *viräjitä*—visible; *mäyä*—the illusory energy; *ätma-väde*—when spiritual inquiry is being conducted; *asakât*—constantly; *ätma-vädibhiù*—by those who describe spiritual science; *na*—not; *yat*—in which; *vivädaù*—materialistic argument; *vividhaù*—taking many different forms; *tat-äçrayaù*—founded upon that illusory energy; *manaù*—the mind;

ca—and; *saṁ kalpa*—decision; *vikalpa*—and doubt; *vātti*—whose functions; *yat*—in which; *na*—not; *yatra*—in which; *sājyam*—the created products of the material world; *sājatā*—along with their causes; *ubhayaṁ*—by both; *param*—achieved; *ṛeyaṁ*—the benefits; *ca*—and; *jēvaṁ*—the living entity; *tribhiḥ*—with the three (modes of nature); *anvitaṁ*—joined; *tu*—indeed; *aham*—(conditioned by) false ego; *tat etat*—that indeed; *utsāḍita*—excluding; *bādhya*—the obstructed (conditioned living beings); *bādhakam*—and the obstructing (modes of material nature); *nīṇidhya*—warding off; *ca*—and; *ūrmān*—the waves (of false ego and so on); *virameta*—should take special pleasure; *tat*—in that; *muniḥ*—a sage.

TRANSLATION

But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.

PURPORT

The illusory energy of the Lord, *Māyā*, can freely exert her influence over those who are hypocritical, deceitful and disobedient to the laws of God. Since the Personality of Godhead is free of all material qualities, *Māyā* herself becomes fearful in His presence. As stated by Lord Brahmā (*vilajjamānaya yasya sthātum ékṇā-pate 'muyā*): "Māyā herself is ashamed to stand face to face with the Supreme Lord."

In the supreme spiritual reality, useless academic wrangling is completely absent. As stated in *Çrémad-Bhāgavatam* (6.4.31),

*yac-chaktayo vadatāà vādināà vai
vivāda-saàvāda-bhuvo bhavanti
kurvanti caiñāà mahur ātma-mohaà
tasmai namo 'nanta-guëäya bhümne*

"Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him."

TEXT 32

*parM" padM" vaESNAvamaAmanainta taä,"
ya^aaeita naetaltyataäu"its\$as\$a{^oava:
ivas\$a{jya d"AEr"Atmyamananyas\$aAEô\$d"A
ô\$d"AepagAu÷Avais\$ataM s\$amaAih"taE:*

*paraà padaà vaiñëavam ämananti tad
yan neti netéty atad-utsisâkñavaù
visâjya daurätmyam ananya-sauhâdä
hâdopaguhyävasitaà samāhitaiù*

WORD-FOR-WORD MEANINGS

param—the supreme; *padam*—situation; *vaiñëavam*—of Lord Viñëu; *ämananti*—they designate; *tat*—that; *yat*—which; *na iti na iti*—"not this, not this"; *iti*—thus analyzing; *atat*—everything extraneous; *utsisâkñavaù*—those who are desirous of giving up; *visâjya*—rejecting; *daurätmyam*—petty materialism; *ananya*—placing nowhere else;

sauhådäù—their affection; *hådä*—within their hearts; *upaguhya*—embracing Him; *avasitam*—who is captured; *samāhitaiù*—by those who meditate upon Him in trance.

TRANSLATION

Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viñëu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest truth in fixed meditation.

PURPORT

The words *yan neti netéty atad-utsisâkñavaù* indicate the process of negative discrimination, by which one engaged in the search for essential and absolute truth systematically rejects all that is superfluous, superficial and relative. Throughout the world people have gradually rejected the ultimate validity of political, social and even religious truths, but because they lack Kâñëa consciousness they remain bewildered and cynical. However, as clearly stated here, *paraà padaà vaiñëavam ämananti tat*. Those who actually desire perfect knowledge must not only reject the nonessential but must also ultimately understand the essential spiritual reality called *paraà padaà vaiñëavam*: the supreme destination, the abode of Lord Viñëu. *Padam* indicates both the status and the abode of the Supreme Personality of Godhead, which can be understood only by those who give up petty materialism and adopt the position of *ananya-sauhådam*, exclusive love for the Lord. Such exclusive love is not narrow-minded or sectarian, because all living entities, being within the Lord, are automatically served when one directly serves the supreme entity. This process of rendering the highest service to the Lord and to all living entities constitutes the science of Kâñëa consciousness, which is taught throughout *Çrémad-Bhågavatam*.

TEXT 33

ta Wtad"iDagAcC\$inta
ivaSNAAeyaRtpar"maM pad"ma,
@hM" mamaeita d"AEjaRnyaM
na yaeSaAM de"h"gAeh"jama,

*ta etad adhigacchanti
viñëor yat paramaà padam
ahaà mameti daurjanyaà
na yeñää deha-geha-jam*

WORD-FOR-WORD MEANINGS

te—they; *etat*—this; *adhigacchanti*—come to know; *viñëou*—of Lord Viñëu; *yat*—which; *paramam*—the supreme; *padam*—personal situation; *aham*—I; *mama*—my; *iti*—thus; *daurjanyam*—the depravity; *na*—is not; *yeñäm*—for whom; *deha*—the body; *geha*—and home; *jam*—based upon.

TRANSLATION

Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viñëu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

TEXT 34

@itavaAd"AMistaita^oaeta
naAvamanyaeta k(Âana
na caemaM de"h"maAiTMatya
vaErM" ku(val=ta ke(naicata,

*ativädääs titikñeta
nävamanyeta kai'cana
na cemaà deham āçritya
vairaà kurvéta kenacit*

WORD-FOR-WORD MEANINGS

ati-vādān—insulting words; *titikñeta*—one should tolerate; *na*—never; *avamanyeta*—one should disrespect; *kaīcana*—anyone; *na ca*—nor; *imam*—this; *deham*—material body; *āçritya*—identifying with; *vairam*—enmity; *kurvéta*—one should have; *kenacit*—with anyone.

TRANSLATION

One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

TEXT 35

namaAe BagAvatae tasmaE
k{(SNAayaAku(NQ&maeDas\$ae
yatpaAd"Ambauç&h"DyaAnaAta,
s\$aMih"taAmaDyagAAimamaAma,

namo bhagavate tasmai
kāñēāyākuēōha-medhase
yat-pādāmburuha-dhyānāt
saàhitām adhyagām imām

WORD-FOR-WORD MEANINGS

namaù—obeisances; *bhagavate*—to the Supreme Personality of Godhead; *tasmai*—to Him; *kāñēāya*—Lord Çré Kāñēa; *akuēōha-medhase*—whose power is never impeded; *yat*—whose; *pāda-ambu-ruha*—upon the lotus feet; *dhyānāt*—by meditation; *saàhitām*—the scripture; *adhyagām*—I have assimilated; *imām*—this.

TRANSLATION

I offer my obeisances to the Supreme Personality of Godhead, the invincible Lord Çré Kâñëa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.

TEXT 36

™alZAAEnak(ovaAca
paElaAid"iBavyaARs\$aiZASyaEr,"
vaed"AcaAyaE=maRh"AtmaiBa:
vaed"Aê k(iTataA vyastaA
Wtats\$AEmyaAiBaDaeih" na:

*çré-çaunaka uvāca
pailādibhir vyāsa-çīṇyair
vedācāryair mahātmabhiù
vedāç ca kathitā vyastā
etat saumyābhidhehi naù*

WORD-FOR-WORD MEANINGS

çré-çaunakaù uvāca—Çré Çaunaka Āñi said; *paila-ādibhiù*—by Paila and others; *vyāsa-çīṇyaiù*—the disciples of Çréla Vyāsadeva; *veda-ācāryaiù*—the standard authorities of the *Vedas*; *mahā-ātmabhiù*—whose intelligence was very great; *vedäù*—the *Vedas*; *ca*—and; *kathitäù*—spoken; *vyastäù*—divided; *etat*—this; *saumya*—O gentle Sùta; *abhidhehi*—please narrate; *naù*—to us.

TRANSLATION

Çaunaka Āñi said: O gentle Sùta, please narrate to us how Paila and the other greatly intelligent disciples of Çréla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the *Vedas*.

TEXT 37

s\$Uta ovaAca
s\$amaAih"taAtmanaAe "aöna,
"aöNA: par"maeiï"na:
ô\$âAk(AzAAAd"BaUªaAd"Ae
va{iÔar"AeDaAiã"BaAvyatae

süta uvāca
samāhitātmano brahman
brahmaëaù parameññhinaù
hādy ākāçād abhün nādo
vātti-rodhād vibhāvyate

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *samāhita-ātmanaù*—whose mind was perfectly fixed; *brahman*—O *brāhmaëa* (Çaunaka); *brahmaëaù*—of Lord Brahmä; *parame-sthinaù*—the most elevated of living beings; *hādi*—within the heart; *ākāçāt*—from out of the sky; *abhüt*—arose; *nādaù*—the transcendental subtle sound; *vātti-rodhāt*—by stopping the functioning (of the ears); *vibhāvyate*—is perceived.

TRANSLATION

Süta Gosvāmé said: O brāhmaëa, first the subtle vibration of transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmä, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.

PURPORT

Because *Çrémad-Bhāgavatam* is the supreme Vedic literature, the sages headed by Çaunaka desired to trace out its source.

TEXT 38

yaäu"paAs\$anayaA "aöna,

yaAeigAnaAe malamaAtmana:
%o"vyai,(yaAk(Ar"k(AKyaM
DaUtvaA yaAntyapaunaBaRvama,

*yad-upāsanayā brahman
yogino malam ātmanaù
dravya-kriyā-kāraḥkṛyā
dhūtvā yānti apunar-bhavam*

WORD-FOR-WORD MEANINGS

yat—of which (subtle form of the *Vedas*); *upāsanayā*—by the worship;
brahman—O *brāhmaëa*; *yoginaù*—mystic sages; *malam*—the
contamination; *ātmanaù*—of the heart; *dravya*—substance; *kriyā*—activity;
kāraḥ—and performer; *ākṛyā*—designated as such; *dhūtvā*—cleansing
away; *yānti*—they achieve; *apunar-bhavam*—freedom from rebirth.

TRANSLATION

By worship of this subtle form of the *Vedas*, O *brāhmaëa*, mystic sages
cleanse their hearts of all contamination caused by impurity of substance,
activity and doer, and thus they attain freedom from repeated birth and
death.

TEXT 39

tataAe'BaUitṭava{d"Ae"Mk(Ar"Ae
yaAe'vya·('aBava: svar"Aq%.
yaÔaiéaËMÿ BagAvataAe
“aöNA: par"maAtmana:

*tato 'bhūt tri-vād oàkāro
yo 'vyakta-prabhavaù sva-rāo
yat tal liè gaè bhagavato
brahmaëaù paramātmanaù*

WORD-FOR-WORD MEANINGS

tataù—from that; *abhüt*—came into being; *tri-vât*—threefold; *oàkâraù*—the syllable *oà*; *yaù*—which; *avyakta*—not apparent; *prabhavaù*—its influence; *sva-râö*—self-manifesting; *yat*—which; *tat*—that; *liì gam*—the representation; *bhagavataù*—of the Supreme Personality of Godhead; *brahmaëaù*—of the Absolute Truth in His impersonal aspect; *parama-âtmanaù*—and of the Supersoul.

TRANSLATION

From that transcendental subtle vibration arose the *oàkâra* composed of three sounds. The *oàkâra* has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases—the Supreme Personality, the Supreme Soul and the supreme impersonal truth.

TEXTS 40-41

Za{NAAeita ya wmaM s\$P(AeqM%
s\$auæa™aAe‡ae ca zAUnyaä{"k,(
yaena vaAgvyajyatae yasya
vyai-(r"Ak(AzA @Atmana:

svaDaA°aAe "aAöNA: s\$aA°aAä,"
vaAcak(: par"maAtmana:
s\$a s\$avaRman‡aAepainaSaä,"
vaed"baljaM s\$anaAtanama,

çâëoti ya imaà sphoöaà
supta-çrotre ca çünya-dâk
yena vâg vyajyate yasya
vyaktir âkâça âtmanaù

sva-dhämno brähmaëaù säkñäd

*vācakaù paramātmanaù
sa sarva-mantropaniñad
veda-béjaà sanātanam*

WORD-FOR-WORD MEANINGS

çāëoti—hears; *yaù*—who; *imam*—this; *sphoōam*—unmanifest and eternal subtle sound; *supta-çrotre*—when the sense of hearing is asleep; *ca*—and; *çünya-dāk*—devoid of material sight and other sensory functions; *yena*—by which; *vāk*—the expanse of Vedic sound; *vyajyate*—is elaborated; *yasya*—of which; *vyaktiù*—the manifestation; *ākāçe*—in the sky (of the heart); *ātmanaù*—from the soul; *sva-dhāmnaù*—who is His own origin; *brahmaëaù*—of the Absolute Truth; *sākñāt*—directly; *vācakaù*—the designating term; *parama-ātmanaù*—of the Supersoul; *saù*—that; *sarva*—of all; *mantra*—Vedic hymns; *upaniñat*—the secret; *veda*—of the Vedas; *béjam*—the seed; *sanātanam*—eternal.

TRANSLATION

This *oākāra*, ultimately nonmaterial and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from *oākāra*, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.

PURPORT

The senses of a sleeping person do not function until he has awakened. Therefore, when a sleeping person is awakened by a noise, one may ask, "Who heard the noise?" The words *supta-çrotre* in this verse indicate that the Supreme Lord within the heart hears the sound and awakens the sleeping living entities. The Lord's sensory activities always function on a superior level. Ultimately, all sounds vibrate within the sky, and in the internal region of the heart there is a type of sky meant for the vibration of

Vedic sounds. The seed, or source, of all Vedic sounds is the *oākāra*. This is confirmed by the Vedic statement *oà ity etad brahmaëo nediñōham nāma*. The full elaboration of the Vedic seed sound is *Çrémad-Bhāgavatam*, the greatest Vedic literature.

TEXT 42

tasya ÷As\$aMñyaAe vaNAAR
@k(Ar"AâA Ba{gAUã"h"
DaAyaRntae yaEñyaAe BaAvaA
gAuNAnaAmaATaRva{Ôaya:

tasya hy äsaàs trayo varëä
a-kärädyä bhâgüdvaha
dhäryante yais trayo bhävä
guëa-nämārtha-vāttayaù

WORD-FOR-WORD MEANINGS

tasya—of that *oākāra*; *hi*—indeed; *äsan*—came into being; *trayaù*—three; *varëäù*—sounds of the alphabet; *a-kära-ädyäù*—beginning with the letter *a*; *bhâgu-udvaha*—O most eminent of the descendants of Bhâgu; *dhäryante*—are sustained; *yaiù*—by which three sounds; *trayaù*—the threefold; *bhäväù*—states of existence; *guëa*—the qualities of nature; *nāma*—names; *artha*—goals; *vāttayaù*—and states of consciousness.

TRANSLATION

***Oākāra* exhibited the three original sounds of the alphabet—*A*, *U* and *M*. These three, O most eminent descendant of Bhâgu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the *Āg*, *Yajur* and *Sāma Vedas*, the goals known as the Bhūr, Bhuvar and Svar planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.**

TEXT 43

tataAe'°ar"s\$amaA°aAyama,
@s\$afjaà"gAvaAnaja:
@ntasTaAeSmasvar"s\$pazAR-
œ"svad"lGaARid"la°aNama,

*tato 'kñāra-samāmnāyam
asājad bhagavān ajaù
antasthoīma-svara-sparça-
hrasva-dérghādi-lakñāëam*

WORD-FOR-WORD MEANINGS

tataù—from that *oàkāra*; *akñāra*—of the different sounds; *samāmnāyam*—the total collection; *asājat*—created; *bhagavān*—the powerful demigod; *ajaù*—unborn Brahmā; *anta-stha*—as the semivowels; *uīma*—sibilants; *svara*—vowels; *sparça*—and consonant stops; *hrasva-dérgha*—in short and long forms; *ādi*—and so on; *lakñāëam*—characterized.

TRANSLATION

From that *oàkāra* Lord Brahmā created all the sounds of the alphabet—the vowels, consonants, semivowels, sibilants and others—distinguished by such features as long and short measure.

TEXT 44

taenaAs\$aAE cataur"Ae vaed"AMzA,
catauiBaRvaRd"naEivaRBau:
s\$avyaAô\$itak(Ana, s\$aAe"Mk(Ar"AMzA,
caAtauh"AeR†aivava°ayaA

*tenāsau caturo vedāàç
caturbhir vadanair vibhuù*

*sa-vyähâtikän soàkäräàç
cätur-hotra-vivakñayä*

WORD-FOR-WORD MEANINGS

tena—with that body of sounds; *asau*—he; *caturaù*—the four; *vedän*—*Vedas*; *caturbhiù*—from his four; *adanaiù*—faces; *vibhuù*—the all-powerful; *sa-vyähâtikän*—along with the *vyähâtis* (the invocations of the names of the seven planetary systems: *bhüù*, *bhuvaù*, *svaù*, *mahaù*, *janaù*, *tapaù* and *satya*); *sa-oàkärän*—along with the seed, *oà*; *cätuù-hotra*—the four aspects of ritual sacrifice performed by the priests of each of the four *Vedas*; *vivakñayä*—with the desire of describing.

TRANSLATION

All-powerful Brahmä made use of this collection of sounds to produce from his four faces the four *Vedas*, which appeared together with the sacred *oàkära* and the seven *vyähâti* invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four *Vedas*.

TEXT 45

pauṭaAnaDyaApayaÔaAMstau
“aöSal=na, “aök(Aeivad"Ana,
tae tau DamaAeRpade"í"Ar":
svapauṭaeBya: s\$amaAid"zAna,

*putrân adhyäpayat täàs tu
brahmarñén brahma-kovidän
te tu dharmopadeñöäraù
sva-putrebhyaù samädiçan*

WORD-FOR-WORD MEANINGS

putrân—to his sons; *adhyäpayat*—he taught; *tän*—those *Vedas*; *tu*—and;

brahma-ānēn—to the great sages among the *brāhmaēas*; *brahma*—in the art of Vedic recitation; *kovidān*—who were very expert; *te*—they; *tu*—moreover; *dharma*—in religious rituals; *upadeññāraù*—instructors; *sva-putrebhyaù*—to their own sons; *samādiṇan*—imparted.

TRANSLATION

Brahmā taught these *Vedas* to his sons, who were great sages among the *brāhmaēas* and experts in the art of Vedic recitation. They in turn took the role of *ācāryas* and imparted the *Vedas* to their own sons.

TEXT 46

tae par"mpar"yaA 'aAæaAs\$a,
taÔaicC\$SyaEDa{Rta~ataE:
catauyauRgAeSvaTa vyastaA
ã"Apar"Ad"AE mah"iSaRiBa:

te paramparayā prāptās
tat-tat-chiñyair dhāta-vrataiù
catur-yugeñv atha vyastā
dvāparāḍau maharñibhiù

WORD-FOR-WORD MEANINGS

te—these *Vedas*; *paramparayā*—by continuous disciplic succession; *prāptāù*—received; *tat-tat*—of each succeeding generation; *ññyaiù*—by the disciples; *dhāta-vrataiù*—who were firm in their vows; *catuù-yugeñu*—throughout the four ages; *atha*—then; *vyastāù*—were divided; *dvāpara-āḍau*—at the end of the Dvāpara millennium; *mahā-ññibhiù*—by great authorities.

TRANSLATION

In this way, throughout the cycles of four ages, generation after

generation of disciples—all firmly fixed in their spiritual vows—have received these *Vedas* by disciplic succession. At the end of each Dvāpara-yuga the *Vedas* are edited into separate divisions by eminent sages.

TEXT 47

°aINAAyauSa: °aINAs\$aÔvaAna,
äu"maeRDaAna, val°ya k(Alata:
vaed"Ana, "aöSaRyaAe vyasyana,
ô\$id"sTaAcyautacaAeid"taA:

kñéäyauñau kñéä-sattvān
durmedhān vékñya kālataù
vedān brahmañāyau vyasyan
hādi-sthācyuta-coditāu

WORD-FOR-WORD MEANINGS

kñéä-äyauñau—their life span diminished; *kñéä-sattvān*—their strength diminished; *durmedhān*—of less intelligence; *vékñya*—observing; *kālataù*—by the effect of time; *vedān*—the *Vedas*; *brahma-ñāyau*—the chief sages; *vyasyan*—divided up; *hādi-stha*—sitting within their hearts; *acyuta*—by the infallible Personality of Godhead; *coditāu*—inspired.

TRANSLATION

Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the *Vedas*.

TEXTS 48-49

@isma^aapyantare" "aöna,
BagAvaAnlaAek(BaAvana:

“aöezAAâElaAeRk(paAlaEr,"
yaAicataAe DamaRgAuæayae

par"AzAr"Ats\$atyavatyaAma,
@MzAAMzAk(layaA ivaBau:
@vataINAAeR mah"ABaAgA
vaedM" ca,e(catauivaRDama,

*asminn apy antare brahman
bhagavän loka-bhävanaù
brahmeçädyair loka-pälair
yácito dharma-guptaye
parāçarāt satyavatyaṁ
aàçäàça-kalayä vibhuù
avatéreö mahä-bhāga
vedaà cakre catur-vidham*

WORD-FOR-WORD MEANINGS

asmin—in this; *api*—also; *antare*—rule of Manu; *brahman*—O *brähmaëa* (Çaunaka); *bhagavän*—the Supreme Personality of Godhead; *loka*—of the universe; *bhävanaù*—the protector; *brahma*—by Brahmä; *éça*—Çiva; *ädyaiù*—and the others; *loka-pälaiù*—the rulers of the various planets; *yácitaiù*—requested; *dharma-guptaye*—for the protection of the principles of religion; *parāçarāt*—by Parāçara Muni; *satyavatyaṁ*—in the womb of Satyavaté; *aàça*—of His plenary expansion (Saï karñaëa); *aàça*—of the expansion (Viñëu); *kalayä*—as the partial expansion; *vibhuù*—the Lord; *avatéreäiù*—descended; *mahä-bhāga*—O most fortunate one; *vedam*—the *Veda*; *cakre*—he made; *catuù-vidham*—in four parts.

TRANSLATION

O *brähmaëa*, in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmä and Çiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O

most fortunate Çaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavaté as the son of Parāçara. In this form, named Kāñëa Dvaipāyana Vyāsa, he divided the one Veda into four.

TEXT 50

[%gATavaRyajau:s\$aA°aAM
r"AzAlç&ä,"Da{tya vagARzA:
cata>a: s\$aMih"taAê,e(
manṭaEmaRiNAgANAA wva

*âg-atharva-yajuù-sāmnâà
râçér uddhâtya vargaçaù
catasraù saàhitâç cakre
mantrair maëi-gaëä iva*

WORD-FOR-WORD MEANINGS

âk-atharva-yajuù-sāmnām—of the *Âg, Atharva, Yajur* and *Sāma Vedas*;
râçér—the accumulation (of *mantras*); *uddhâtya*—separating out;
vargaçaù—in specific categories; *catasraù*—four; *saàhitâù*—collections;
cakre—he made; *mantraiù*—with the *mantras*; *maëi-gaëäù*—gems;
iva—just as.

TRANSLATION

Çréla Vyāsadeva separated the *mantras* of the *Âg, Atharva, Yajur* and *Sāma Vedas* into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.

PURPORT

When Lord Brahmā first spoke the four *Vedas* with his four mouths, the *mantras* were mixed together like an unsorted collection of various types of

jewels. Çréla Vyāsadeva sorted the Vedic *mantras* into four divisions (*saàhitäs*), which thus became the recognizable *Āg*, *Atharva*, *Yajur* and *Sāma Vedas*.

TEXT 51

taAs\$aAM s\$a cataur": izASyaAna,
opaAó"ya mah"Amaita:
WkE(k(AM s\$aMih"taAM "aöªa,
WkE(k(smaE d"d"AE ivaBau:

täsäà sa caturaù çĩñyān
upāhüya mahā-matiù
ekaikāà saàhitāà brahmann
ekaikasmai dadau vibhuù

WORD-FOR-WORD MEANINGS

täsām—of those four collections; *saù*—he; *caturaù*—four; *çĩñyān*—disciples; *upāhüya*—calling near; *mahā-matiù*—the powerfully intelligent sage; *eka-ekām*—one by one; *saàhitām*—a collection; *brahman*—O *brāhmaëa*; *eka-ekasmai*—to each of them; *dadau*—he gave; *vibhuù*—the powerful Vyāsadeva.

TRANSLATION

The most powerful and intelligent Vyāsadeva called four of his disciples, O *brāhmaëa*, and entrusted to each of them one of these four *saàhitäs*.

TEXTS 52-53

paElaAya s\$aMih"taAmaAâAM
baüü"caAKyaAM ovaAca h"
vaEzAmpaAyanas\$aMÁaAya

inagAd"AKyaM yajaugARNama,

s\$aA°aAM jaEimanayae 'aAh"
taTaA C\$nd"AegAs\$aMih"taAma,
@TavaARiËÿr"s\$aI%M naAma
svaizASyaAya s\$aumantavae

*pailāya saàhitām ādyāà
bahvācākhyāà uvāca ha
vaiçampāyana-saàji āya
nigadākhyāà yajur-gaëam*

*sāmnāà jaiminaye prāha
tathā chandoga-saàhitām
atharvāi girasēà nāma
sva-çiñyāya sumantave*

WORD-FOR-WORD MEANINGS

pailāya—to Paila; *saàhitām*—the collection; *ādyām*—first (of the *Āg Veda*); *bahu-āca-ākhyam*—called *Bahvāca*; *uvāca*—he spoke; *ha*—indeed; *vaiçampāyana-saàji āya*—to the sage named Vaiçampāyana; *nigada-ākhyam*—known as *Nigada*; *yajuù-gaëam*—the collection of *Yajur* mantras; *sāmnām*—the mantras of the *Sāma Veda*; *jaiminaye*—to Jaimini; *prāha*—he spoke; *tathā*—and; *chandoga-saàhitām*—the *saàhitā* named *Chandoga*; *atharva-aì girasém*—the *Veda* ascribed to the sages Atharva and Aì girā; *nāma*—indeed; *sva-çiñyāya*—to his disciple; *sumantave*—Sumantu.

TRANSLATION

Çréla Vyāsadeva taught the first *saàhitā*, the *Āg Veda*, to Paila and gave this collection the name *Bahvāca*. To the sage Vaiçampāyana he spoke the collection of *Yajur* mantras named *Nigada*. He taught the *Sāma Veda* mantras, designated as the *Chandoga-saàhitā*, to Jaimini, and he spoke the *Atharva Veda* to his dear disciple Sumantu.

TEXTS 54-56

paEla: svas\$aMih"taAmaUcae
wn%o""'aimatayae mauina:
baASk(laAya ca s\$aAe'pyaAh"
izASyaeBya: s\$aMih"taAM svak(Ama,

catauDaAR vyasya baAeDyaAya
yaAÁavalfyaAya BaAgARva
par"AzAr"AyaAiçaimaṭa
wn%o""'aimaitar"AtmavaAna,

@DyaApayats\$aMih"taAM svaAM
maANx"^ke(yama{iSaM k(ivama,
tasya izASyaAe de"vaimaṭa:
s\$aAEBayaARid"Bya OicavaAna,

*pailaù sva-saàhitām üce
indrapramitaye muniù
bāṅkalāya ca so 'py āha
çīṇyebhyaù saàhitāà svakām*

*caturdhā vyasya bodhyāya
yāji' avalkyāya bhārgava
parāçarāyāgnimitra
indrapramitir ātmavān*

*adhyāpayat saàhitāà svāà
māëòükeyam āñià kavim
tasya çīṇyo devamitraù
saubhary-ādibhya ücivān*

WORD-FOR-WORD MEANINGS

pailaù—Paila; *sva-saàhitām*—his own collection; *üce*—spoke;
indrapramitaye—to Indrapramiti; *muniù*—the sage; *bāṅkalāya*—to Bāṅkala;

ca-and; saù—he (Bāṅkala); api—moreover; āha—spoke; çīṇyebhyaù—to his disciples; saàhitām—the collection; svakām—his own; caturdhā—in four parts; vyasya—dividing; bodhyāya—to Bodhya; yāji avalkyāya—to Yāji avalkya; bhārgava—O descendant of Bhāgu (Çaunaka); parāçarāya—to Parāçara; agnimitre—to Agnimitra; indrapramitiù—Indrapramiti; ātma-vān—the self-controlled; adhyāpayat—taught; saàhitām—the collection; svām—his; määëöükeyam—to Määëöükeya; āṇim—the sage; kavim—scholarly; tasya—of him (Määëöükeya); çīṇyaù—the disciple; devamitraù—Devamitra; saubhari-ādibhyaù—to Saubhari and others; ücivān—spoke.

TRANSLATION

After dividing his *saàhitā* into two parts, the wise Paila spoke it to Indrapramiti and Bāṅkala. Bāṅkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yāji avalkya, Parāçara and Agnimitra. Indrapramiti, the self-controlled sage, taught his *saàhitā* to the learned mystic Määëöükeya, whose disciple Devamitra later passed down the divisions of the *Āg Veda* to Saubhari and others.

PURPORT

According to Çréla Çrédhara Svāmé, Määëöükeya was the son of Indrapramiti, from whom he received Vedic knowledge.

TEXT 57

zAAk(lyastats\$auta: svaAM tau
paÂaDaA vyasya s\$aMih"taAma,
vaAtsyamauÕ"lazAAIalya-
gAAeKalyaizAizAre"SvaDaAta,

çākalyas tat-sutaù svāà tu
pai cadhā vyasya saàhitām
vātsya-mudgala-çäléya-

gokhalya-çiçireñv adhät

WORD-FOR-WORD MEANINGS

çäkalyaù—Çäkalya; *tat-sutaù*—the son of Mäëöükeya; *sväm*—his own; *tu*—and; *pa'icadhä*—in five parts; *vyasya*—dividing; *saàhitäm*—the collection; *vätsya-mudgala-çäléya*—to Vätsya, Mudgala and Çäléya; *gokhalya-çiçireñu*—and to Gokhalya and Çiçira; *adhät*—gave.

TRANSLATION

The son of Mäëöükeya, named Çäkalya, divided his own collection into five, entrusting one subdivision each to Vätsya, Mudgala, Çäléya, Gokhalya and Çiçira.

TEXT 58

jaAtaUk(NyaRê taicC\$Sya:
s\$aînaç&·(AM svas\$aMih"taAma,
balaAk(paElajaAbaAla-
ivar"jaeByaAe d"d"AE mauina:

jätükarëyaç ca tac-chiñyaù
sa-niruktäà sva-saàhitäm
baläka-paila-jäbäla-
virajebhyo dadau muniù

WORD-FOR-WORD MEANINGS

jätükarëyaù—Jätükarëya; *ca*—and; *tat-chiñyaù*—the disciple of Çäkalya; *sa-niruktäm*—along with a glossary explaining obscure terms; *sva-saàhitäm*—the collection he received; *baläka-paila-jäbäla-virajebhyaù*—to Baläka, Paila, Jäbäla and Viraja; *dadau*—passed down; *muniù*—the sage.

TRANSLATION

The sage Jätükarëya was also a disciple of Çäkalya, and after dividing the *saàhitä* he received from Çäkalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples—Baläka, the second Paila, Jäbäla and Viraja.

TEXT 59

baASk(ila: 'aitazAAKaAByaAe
vaAlaiKalyaAKyas\$aMih"taAma,
ca,e(vaAlaAyainaBaRjya:
k(AzAAr"êEva taAM d"Dau:

*bäñkaliù prati-çäkhäbhyo
välakhilyäkhyā-saàhitām
cakre vālāyanir bhajyaù
kāçāraç caiva tāà dadhuù*

WORD-FOR-WORD MEANINGS

bäñkaliù—Bäñkali, the son of Bäñkala; *prati-çäkhäbhyau*—from all the different branches; *välakhilya-äkhyā*—entitled *Välakhilya*; *saàhitām*—the collection; *cakre*—he made; *vālāyaniù*—Välāyani; *bhajyaù*—Bhajya; *kāçārau*—Kāçāra; *ca*—and; *eva*—indeed; *tām*—that; *dadhuù*—they accepted.

TRANSLATION

Bäñkali assembled the *Välakhilya-saàhitä*, a collection from all the branches of the *Āg Veda*. This collection was received by Vālāyani, Bhajya and Kāçāra.

PURPORT

According to Çréla Çrédhara Svämé, Völäyani, Bhajya and Käçära belonged to the Daitya community.

TEXT 60

baüü"caA: s\$aMih"taA ÷etaA
WiBa"aRöiSaRiBaDa{RtaA:
™autvaEtacC\$nd"s\$aAM vyaAs\$aM
s\$avaRpaApaE: 'amaucyatae

*bahvâcâu saàhitä hy etä
ebhir brahmarñibhir dhâtâu
çrutvaitac-chandasäà vyäsaà
sarva-päpaiù pramucyate*

WORD-FOR-WORD MEANINGS

bahu-âcâu—of the *Âg Veda*; *saàhitâu*—the collections; *hi*—indeed; *etâu*—these; *ebhiù*—by these; *brahma-âñibhiù*—saintly *brähmaëas*; *dhâtâu*—maintained through disciplic succession; *çrutvä*—hearing; *etat*—their; *chandasäm*—of the sacred verses; *vyäsam*—the process of division; *sarva-päpaiù*—from all sins; *pramucyate*—one becomes delivered.

TRANSLATION

Thus these various *saàhitäs* of the *Âg Veda* were maintained through disciplic succession by these saintly *brähmaëas*. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

TEXT 61

vaEzAmpaA yanaizASyaA vaE
car"k(ADvayaRvaAe'Bavana,
ya»aeç&"aRöh"tyaAMh":

°apaNAM svagAur"Ae~aRtama,

*vaiçampāyana-çiṇyā vai
carakādhvaryavo 'bhavan
yac cerur brahma-hatyā`aḥaṇ
kṇapaëa`a sva-guror vratam*

WORD-FOR-WORD MEANINGS

vaiçampāyana-çiṇyā—the disciples of Vaiçampāyana; *vai*—indeed; *caraka*—named the Carakas; *adhvaryavaṇ*—authorities of the *Atharva Veda*; *abhavan*—became; *yat*—because; *ceruṇ*—they executed; *brahma-hatyā*—due to the killing of a *brāhmaëa*; *a`aḥaṇ*—of the sin; *kṇapaëam*—the expiration; *sva-guroṇ*—for their own *guru*; *vratam*—the vow.

TRANSLATION

The disciples of Vaiçampāyana became authorities in the *Atharva Veda*. They were known as the Carakas because they executed strict vows to free their *guru* from his sin of killing a *brāhmaëa*.

TEXT 62

yaAÁavalfyâ taicC\$Sya
@Ah"Ah"Ae BagAvana, ik(yata,
cair"taenaAlpas\$aAr"ANAAM
cair"Syae'hM" s\$auäü"êr"ma,

*yäji' avalkyaç ca tac-chiṇya
ähäho bhagavan kiyat
caritenälpa-säräëä`a
cariṇye 'ha`a su-duçcaram*

WORD-FOR-WORD MEANINGS

yäji avalkyaù—Yäji avalkya; *ca*—and; *tat-çiñyaù*—the disciple of Vaiçampäyana; *äha*—said; *aho*—just see; *bhagavan*—O master; *kiyat*—how much value; *caritena*—with the endeavor; *alpa-säräëäm*—of these weak fellows; *cariñye*—shall execute; *aham*—I; *su-duçcaram*—that which is very difficult to perform.

TRANSLATION

Once Yäji avalkya, one of the disciples of Vaiçampäyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

TEXT 63

wtyau·(Ae gAuç&r"pyaAh"
ku(ipataAe yaA÷laM tvayaA
iva'aAvamanṭaA izASyaeNA
mad"DaltaM tyajaAiiita

ity ukto gurur apy äha
kupito yähy alaà tvayä
viprävamanträ çiñyeëa
mad-adhétaà tyajāçv iti

WORD-FOR-WORD MEANINGS

iti—thus; *uktaù*—addressed; *guruù*—his spiritual master; *api*—indeed; *äha*—said; *kupitaù*—angry; *yähi*—go away; *alam*—enough; *tvayä*—with you; *vipra-avamanträ*—the insulter of *brähmaëas*; *çiñyeëa*—such a disciple; *mat-adhétam*—what has been taught by me; *tyaja*—give up; *äçu*—immediately; *iti*—thus.

TRANSLATION

Addressed thus, the spiritual master Vaiçampäyana became angry and

said: Go away from here! Enough of you, O disciple who insults brähmaëas! Furthermore, you must immediately give back everything I have taught you.

PURPORT

Çré Vaiçampäyana was angry because one of his disciples, Yäji avalkya, was insulting the other disciples, who were, after all, qualified *brähmaëas*. Just as a father is disturbed when one son mistreats the father's other children, the spiritual master is very displeased if a proud disciple insults or mistreats the *guru*'s other disciples.

TEXTS 64-65

de"var"Atas\$auta: s\$aAe'ipa
C\$idR"tvaA yajauSaAM gANama,
tataAe gAtaAe'Ta maunayaAe
d"ä{"zAustaAna, yajaugARNAAAna,

yajaUMiSa itaiÔar"A BaUtvaA
taéaAelaupatayaAd"äu":
taEiÔar"lyaA wita yajau:-
zAAKaA @As\$ana, s\$aupaezAlaA:

*devaräta-sutaù so 'pi
charditvä yajuñää gaëam
tato gato 'tha munayo
dadâçus tñ yajur-gaëän*

*yajüàñi tittirä bhütvä
tal-lolupatayädaduù
taittiréyā iti yajuù-
çākhā āsan su-peçalāù*

WORD-FOR-WORD MEANINGS

devaräta-sutaù—the son of Devaräta (Yäji avalkya); *saù*—he; *api*—indeed;

charditvā—vomiting; *yajunām*—of the *Yajur Veda*; *gaëam*—the collected *mantras*; *tataù*—from there; *gataù*—having gone; *atha*—then; *munayaù*—the sages; *dadâçuù*—saw; *tân*—those; *yajuù-gaëän*—*yajur-mantras*; *yajüàsi*—these *yajurs*; *tittiräù*—partridges; *bhütvā*—becoming; *tat*—for those *mantras*; *lolupatayā*—with greedy desire; *ädaduù*—picked them up; *taittiréyāù*—known as *Taittiréya*; *iti*—thus; *yajuù-çâkhäù*—branches of the *Yajur Veda*; *äsan*—came into being; *su-peçaläù*—most beautiful.

TRANSLATION

Yäji avalkya, the son of **Devaräta**, then vomited the *mantras* of the *Yajur Veda* and went away from there. The assembled disciples, looking greedily upon these *yajur* hymns, assumed the form of partridges and picked them all up. These divisions of the *Yajur Veda* therefore became known as the most beautiful *Taittiréya-saàhitā*, the hymns collected by partridges [*tittiräù*].

PURPORT

According to Çréla Çrédhara Svämé, it is improper for a *brähmaëa* to collect what has been vomited, and so the powerful *brähmaëa* disciples of Vaiçampäyana assumed the form of *tittiras*, partridges, and collected the valuable *mantras*.

TEXT 66

yaAÁaavalfyastataAe “aöMzA,
C\$nd"AMsyaiDa gAvaeSayana,
gAur"Aer"ivaâmaAnaAina
s\$aUpatasTae'kR(malir"ma,

*yäji avalkya*s tato *brahma*âç
*chandä*âsy *adhi gaveñayan*
guror avidyamänäni
*süpata*s the 'rkam éçvaram

WORD-FOR-WORD MEANINGS

yāji avalkya—Yāji avalkya; *tata*—thereafter; *brahman*—O *brāhmaëa*; *chandā̀si*—mantras; *adhi*—additional; *gaveñayan*—seeking out; *guro*—to his spiritual master; *avidyamānāni*—not known; *su-upatasthe*—he carefully worshiped; *arkam*—the sun; *éçvaram*—the powerful controller.

TRANSLATION

My dear *brāhmaëa* Çaunaka, Yāji avalkya then desired to find out new *yajur-mantras* unknown to even his spiritual master. With this in mind he offered attentive worship to the powerful lord of the sun.

TEXT 67

™alyaAÁavalfya ovaAca
V namaAe BagAvatae @Aid"tyaAyaAiKalajagAtaAmaAtmasvaè&paeNA
k(Ala-
svaè&paeNA catauivaRDaBaUtainak(AyaAnaAM
“aöAid"stambapayaRntaAnaAmantaôR\$d"yaeSau baih"r"ipa caAk(AzA
wvaAepaAiDanaAvyavaDalyamaAnaAe BavaAnaek(
Wva
°aNAlavainamaeSaAvayavaAepaicatas\$aMvats\$ar"gANAenaApaAmaAd
"Ana-
ivas\$agAARByaAimamaAM laAek(yaAḥaAmanauvah"ita //

çré-yāji avalkya uvāca
oà namo bhagavate ādityāyākhila-jagatām ātma-svarūpeëa kāla-
svarūpeëa catur-vidha-bhūta-nikāyānā̀ brahmādi-stamba-paryantānām
antar-hādayeñu bahir api cākāça ivopādhināvyavadhéyamāno bhavān eka
eva kñāëa-lava-nimeñāvayavopacita-sàvatsara-gaëenāpām ādāna-
visargābhyām imā̀ loka-yātrām anuvahati.

WORD-FOR-WORD MEANINGS

çré-yäji'avalikyaù uväca—Çré Yäji'avalikya said; *oà namaù*—I offer my respectful obeisances; *bhagavate*—to the Personality of Godhead; *ädityäya*—appearing as the sun-god; *akhila-jagatäm*—of all the planetary systems; *ätma-svarüpeëa*—in the form of the Supersoul; *käla-svarüpeëa*—in the form of time; *catuù-vidha*—of four kinds; *bhüta-nikäyänäm-of all the living beings*; *brahma-ädi*—beginning from Lord Brahmä; *stamba-paryantänäm*—and extending down to the blades of grass; *antaù-hådayeñu*—within the recesses of their hearts; *bahiù*—externally; *api*—also; *ca*—and; *äkäçaù iva*—in the same way as the sky; *upädhinä*—by material designations; *avyavadhéyamänaù*—not being covered; *bhavän*—yourself; *ekaù*—alone; *eva*—indeed; *kñäëa-lava-nimeña*—the *kñäëa*, *lava* and *nimeña* (the smallest fractions of time); *avayava*—by these fragments; *upacita*—collected together; *saàvatsara-gaëena*—by the years; *apäm*—of the water; *ädäna*—by taking away; *visargäbhyäm*—and giving; *imäm*—this; *loka*—of the universe; *yäträm*—the maintenance; *anuvahati*—carries out.

TRANSLATION

Çré Yäji'avalikya said: I offer my respectful obeisances to the Supreme Personality of Godhead appearing as the sun. You are present as the controller of the four kinds of living entities, beginning from Brahmä and extending down to the blades of grass. Just as the sky is present both inside and outside every living being, you exist both within the hearts of all as the Supersoul and externally in the form of time. Just as the sky cannot be covered by the clouds present within it, you are never covered by any false material designation. By the flow of years, which are made up of the tiny fragments of time called *kñäëas*, *lavas* and *nimeñas*, you alone maintain this world, drying up the waters and giving them back as rain.

PURPORT

This prayer is not offered to the sun-god as an independent or autonomous entity but rather to the Supreme Personality of Godhead,

represented by His powerful expansion the solar deity.

TEXT 68

yaäu" h" vaAva ivabauDaSaRBa s\$aiavatar"d"stapatyanaus\$avanamah"r,"
@h"r"A°aAyaivaiDanaAepaitaï"maAnaAnaAmaiKalaäu"ir"tava{ijana-
baljaAvaBajaRna BagAvata: s\$amaiBaDalmai" tapana maNx"lama,

*yad u ha väva vibudhariñabha savitar adas tapaty anusavanam ahar
ahar ämnäya-vidhinopatiññhamänänäm akhila-durita-vājina-
béjavabharjana bhagavatau samabhidhémahi tapana maëòalam.*

WORD-FOR-WORD MEANINGS

yat—which; *u ha väva*—indeed; *vibudha-ññabha*—O chief of the demigods; *savitaù*—O lord of the sun; *adaù*—that; *tapati*—is glowing; *anusavanam*—at each of the junctures of the day (sunrise, noon and sunset); *ahaù* *ahaù*—each day; *ämnäya-vidhinä*—by the Vedic path, as passed down through disciplic succession; *upatiññhamänänäm*—of those who are engaged in offering prayer; *akhila-durita*—all sinful activities; *vājina*—the consequent suffering; *béja*—and the original seed of such; *avabharjana*—O you who burn; *bhagavataù*—of the mighty controller; *samabhidhémahi*—I meditate with full attention; *tapana*—O glowing one; *maëòalam*—upon the sphere.

TRANSLATION

O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic succession, you burn away all sinful activities, all consequent suffering and even the original seed of desire.

TEXT 69

ya wh" vaAva isTar"car"inak(r"ANAAM inajainake(tanaAnaAM
manawin%"yaAs\$au-
gANAAananaAtmana: svayamaAtmaAntayaARmal 'acaAed"yaita //

ya iha väva sthira-cara-nikaräëäà nija-niketanänäà mana-indriyäsugaëän anätmanaù svayam ätmäntar-yämé pracodayati.

WORD-FOR-WORD MEANINGS

yaù—who; *iha*—in this world; *väva*—indeed; *sthira-cara-nikaräëäm*—of all the nonmoving and moving living beings; *nija-niketanänäm*—who depend on your shelter; *manaù-indriya-asugaëän*—the mind, senses and vital air; *anätmanaù*—which are nonliving matter; *svayam*—yourself; *ätma*—in their hearts; *antaù-yämé*—the indwelling lord; *pracodayati*—inspires to activity.

TRANSLATION

You are personally present as the indwelling lord in the hearts of all moving and nonmoving beings, who depend completely on your shelter. Indeed, you animate their material minds, senses and vital airs to act.

TEXT 70

ya WvaemaM laAek(maitak(r"Alavad"naAnDak(Ar"s\$AMÁaAjagAr"fah"-
igAilataM ma{tak(imava ivacaetanamavalaAefyaAnauk(mpayaA
par"mak(Aç&iNAk(wR°ayaEvaAetTaApyaAh"r"h"r"naus\$avanaM
™aeyais\$ svaDamaARKyaAtmaAva-
sTanae 'avataRyaita //

ya evemaà lokam ati-karäla-vadanändhakära-saèjì äjagara-grahagilitaà matakam iva vicetanam avalokyänukampayä parama-käruëika êkñayaivotthäpyähar ahar anusavanaà çreyasi sva-dharmäkhyätmäva-sthane pravartayati.

WORD-FOR-WORD MEANINGS

yaù—who; *eva*—alone; *imam*—this; *lokam*—world; *ati-karāla*—very fearful; *vadana*—the mouth of which; *andhakāra-saàjīa*—known as darkness; *ajagara*—by the python; *graha*—seized; *gilitam*—and swallowed; *mātakam*—dead; *iva*—as if; *vicetanam*—unconscious; *avalokya*—by glancing; *anukampayā*—mercifully; *parama-kāruëikaù*—supremely magnanimous; *ekāyā*—by casting his glance; *eva*—indeed; *utthāpya*—raising them up; *ahaù ahaù*—day after day; *anu-savanam*—at the three sacred junctures of the day; *çreyasi*—in the ultimate benefit; *sva-dharma-ākhyā*—known as the soul's proper duty; *ātma-avasthāne*—in the inclination toward spiritual life; *pravartayati*—engages.

TRANSLATION

The world has been seized and swallowed by the python of darkness in its horrible mouth and has become unconscious, as if dead. But mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus you are most magnanimous. At the three sacred junctures of each day, you engage the pious in the path of ultimate good, inducing them to perform religious duties that situate them in their spiritual position.

PURPORT

According to Vedic culture, the three higher classes of society (the intellectual, political and mercantile sections) are formally connected with the spiritual master by initiation and receive the Gāyatrī *mantra*. This purifying *mantra* is chanted three times daily—at sunrise, noon and sunset. Auspicious moments for the performance of spiritual duties are calculated according to the sun's path in the sky, and this systematic scheduling of spiritual duties is here attributed to the sun as the representative of God.

TEXT 71

@vainapaitair"vaAs\$aADaUnaAM Bayamaud"lr"ya^aaq%ita pair"ta
@AzAApaAlaEs\$a,
taṭa taṭa k(malak(AezAAñailaiBaç&paô\$taAhR"NA: //

*avani-patir iväsādhünāà bhayam udérayann aōati parita āçā-pālais
tatra tatra kamala-koçāi jalibhir upahâtārhaëaù.*

WORD-FOR-WORD MEANINGS

avani-patiù—a king; *iva*—as; *asādhünām*—of the unholy; *bhayam*—fear;
udérayan—creating; *aōati*—travels about; *paritaù*—all around; *āçā-pālaiù*—by
the controlling deities of the directions; *tatra tatra*—here and there;
kamala-koça—holding lotus flowers; *ai jalibhiù*—with folded palms;
upahâta—offered; *arhaëaù*—honorable presentations.

TRANSLATION

**Just like an earthly king, you travel about everywhere spreading fear
among the unholy as the powerful deities of the directions offer you in their
folded palms lotus flowers and other respectful presentations.**

TEXT 72

@Ta h" BagAvaMstava car"NAnailanayaugAlaM
iṭaBauvanagAuç&iBar"iBavaind"tamah"mayaAtayaAmayajauSk(Ama
opas\$ar"Amalita //

*atha ha bhagavaàs tava caraëa-nalina-yugalaà tri-bhuvana-gurubhir
abhivanditam aham ayāta-yāma-yajuñ-kāma upasarāméti.*

WORD-FOR-WORD MEANINGS

atha—thus; *ha*—indeed; *bhagavan*—O lord; *tava*—your;
caraëa-nalina-yugalam—two lotus feet; *tri-bhuvana*—of the three worlds;
gurubhiù—by the spiritual masters; *abhivanditam*—honored; *aham*—I;
ayāta-yāma—unknown to anyone else; *yajuù-kāmaù*—desiring to have the

yajur-mantras; upasarämi-am approaching with worship; iti—thus.

TRANSLATION

Therefore, my lord, I am prayerfully approaching your lotus feet, which are honored by the spiritual masters of the three worlds, because I hope to receive from you *mantras* of the *Yajur Veda* unknown to anyone else.

TEXT 73

s\$aUta ovaAca
WvaM stauta: s\$a BagAvaAna,
vaAijaè&paDar"Ae r"iva:
yajaUMSyayaAtayaAmaAina
maunayae'd"At'as\$aAid"ta:

süta uvāca
evaà stutaù sa bhagavān
vāji-rūpa-dharo raviù
yajüàñi ayāta-yāmāni
munaye 'dāt prasāditaù

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *evam*—in this way; *stutaù*—offered glorification; *saù*—he; *bhagavān*—the powerful demigod; *vāji-rūpa*—the form of a horse; *dharaù*—assuming; *raviù*—the sun-god; *yajüàñi*—*yajur-mantras*; *ayāta-yāmāni*—never learned by any other mortal; *munaye*—to the sage; *adāt*—presented; *prasāditaù*—being satisfied.

TRANSLATION

Süta Gosvāmé said: Satisfied by such glorification, the powerful sun-god assumed the form of a horse and presented to the sage Yāji avalkya *yajur-mantras* previously unknown in human society.

TEXT 74

yajauBaRr"k(r"AecC\$AKaA
d"zA paÂa zAtaEivaRBau:
jagA{"ò"vaARjas\$anyastaA:
k(ANvamaADyaind"naAd"ya:

*yajurbhir akaroc chākhā
daça paṛ ca çatair vibhuṁ
jagāhur vājasanyas tāu
kāëva-mādhyandinādayau*

WORD-FOR-WORD MEANINGS

yajurbhiṁ—with the *yajur-mantras*; *akarot*-he made; *çākhāu*—branches;
daça—ten; *paṛ ca*—plus five; *çataiṁ*—with the hundreds; *vibhuṁ*—the
powerful; *jagāhuṁ*—they accepted; *vāja-sanyaṁ*—produced from the hairs of
the horse's mane and thus known as *Vājasaneyé*; *tāu*-them;
kāëva-mādhyandina-ādayau—the disciples of Kāëva and Mādhyandina, and
other *āṇīs*.

TRANSLATION

From these countless hundreds of *mantras* of the *Yajur Veda*, the
powerful sage compiled fifteen new branches of Vedic literature. These
became known as the *Vājasaneyi-saṁhitā* because they were produced from
the hairs of the horse's mane, and they were accepted in disciplic succession
by the followers of Kāëva, Mādhyandina and other *āṇīs*.

TEXT 75

jaEimanae: s\$amagAsyaAs\$alta,
s\$aumantaustanayaAe mauina:
s\$autvaAMstau tats\$autastaAByaAma,

WkE(k(AM 'aAh" s\$aMih"taAma,

*jaimineu sama-gasyaset
sumantus tanayo muniu
sutvaas tu tat-sutas tabhyam
ekaika praha saahitam*

WORD-FOR-WORD MEANINGS

jaimineu—of Jaimini; *sama-gasya*—the singer of the *Säma Veda*; *aset*—there was; *sumantu*—Sumantu; *tanaya*—the son; *muni*—the sage (Jaimini); *sutvan*—Sutvan; *tu*—and; *tat-suta*—the son of Sumantu; *tabhyam*—to each of them; *eka-ekam*—one of each of the two parts; *praha*—he spoke; *saahitam*—collection.

TRANSLATION

Jaimini Åñi, the authority of the *Säma Veda*, had a son named Sumantu, and the son of Sumantu was Sutvan. The sage Jaimini spoke to each of them a different part of the *Säma-veda-saahita*.

TEXTS 76-77

s\$auk(maAR caAipa taicC\$Sya:
s\$aAmavaed"tar"AemaRh"Ana,
s\$ah"as\$aMih"taABaedM"
ca,e(s\$aA°aAM tataAe iã"ja

ih"r"NyanaABa: k(AEzAlya:
paAESyaiÃaê s\$auk(maRNA:
izASyaAE jagA{h"tauêAny
@AvantyaAe "aöivaÔama:

*sukarmä cäpi tac-chiñya
säma-veda-taror mahän
sahasra-saahita-bheda*

cakre sāmṇāṇ tato dvija

*hiraëyanābhaù kauçalyaù
pauṇyaì jìç ca sukarmaëaù
çīṇyau jagāhatuç cānya
āvantyo brahma-vittamaù*

WORD-FOR-WORD MEANINGS

sukarmā—Sukarmā; *ca*—and; *api*—indeed; *tat-çīṇyaù*—the disciple of Jaimini; *sāma-veda-taroù*—of the tree of the *Sāma Veda*; *mahān*—the great thinker; *sahasra-saṇhitā*—of one thousand collections; *bhedam*—a division; *cakre*—he made; *sāmṇām*—of the *sāma-mantras*; *tataù*—and then; *dvija*—O *brāhmaëa* (Çaunaka); *hiraëyanābhaù kauçalyaù*—Hiraëyanābha, the son of Kuçala; *pauṇyaì jì*—Pauṇyaì ji; *ca*—and; *sukarmaëaù*—of Sukarmā; *çīṇyau*—the two disciples; *jagāhatuù*—took; *ca*—and; *anyaù*—another; *āvantyaù*—Āvantya; *brahma-vit-tamaù*—most perfectly realized in knowledge of the Absolute Truth.

TRANSLATION

Sukarmā, another disciple of Jaimini, was a great scholar. He divided the mighty tree of the Sāma Veda into one thousand saṇhitās. Then, O brāhmaëa, three disciples of Sukarmā—Hiraëyanābha, the son of Kuçala; Pauṇyaì ji; and Āvantya, who was very advanced in spiritual realization—took charge of the sāma-mantras.

TEXT 78

od"lcyaA: s\$AAmagAA: izASyaA
@As\$ana, paÂazAtaAina vaE
paAESyaHjyaAvantyayaAeêAipa
taAMê 'aAcyaAna, 'aca°atae

*udécyäù sāma-gäù çīṇyā
āsan pai ca-çatāni vai*

*pauṇyai jy-āvantyaayoḥ cāpi
tāḥ ca prācyān pracakṇate*

WORD-FOR-WORD MEANINGS

udēcyāu—belonging to the north; *sāma-gāu*—the singer of the *Sāma Veda*; *ṇyāu*—the disciples; *āsan*—there were; *pañca-ṣatāni*—five hundred; *vai*—indeed; *pauṇyai ji-āvantyaayoḥ*—of Pauṇyai ji and Āvantya; *ca*—and; *api*—indeed; *tān*—they; *ca*—also; *prācyān*—easterners; *pracakṇate*—are called.

TRANSLATION

The five hundred disciples of Pauṇyai ji and Āvantya became known as the northern singers of the *Sāma Veda*, and in later times some of them also became known as eastern singers.

TEXT 79

laAEgAAi^oamaARĒyila: ku(lyā:
ku(zAl^d": ku(i^oare"va ca
paAESyāiĀais\$āSyaA jagA{"ò":
s\$āMih"taAstae zAtaM zAtama,

*laugākṇīr māi galiu kulyau
kuṣṇādaḥ kukṇīr eva ca
pauṇyai ji-siṇyā jagāhuḥ
saḥhitāḥ te ṣatam ṣatam*

WORD-FOR-WORD MEANINGS

laugākṇīu māi galiu kulyau—Laugākṇī, Māi gali and Kulya; *kuṣṇādaḥ kukṇīu*—Kuṣṇāda and Kukṇī; *eva*—indeed; *ca*—also; *pauṇyai ji-ṇyāu*—disciples of Pauṇyai ji; *jagāhuḥ*—they took; *saḥhitāu*—collections; *te*—they; *ṣatam ṣatam*—each one hundred.

TRANSLATION

Five other disciples of Pauñyaï ji, namely Laugākñi, Māi gali, Kulya, Kuçéda and Kukñi, each received one hundred *saàhitäs*.

TEXT 80

k{(taAe ih"r"NyanaABasya
catauiva<zAita s\$aMih"taA:
izASya Ocae svaizASyaeBya:
zAeSaA @Avantya @AtmavaAna,

*kâto hiraëyanäbhasya
catur-viàçati saàhitäù
çîñya üce sva-çîñyebhyaù
çeñä ävantya ätmavän*

WORD-FOR-WORD MEANINGS

kâtaù—Kâta; *hiraëyanäbhasya*—of Hiraëyanäbha;
catuù-viàçati—twenty-four; *saàhitäù*—collections; *çîñyaù*—the disciple;
üce—spoke; *sva-çîñyebhyaù*—to his own disciples; *çeñäù*—the remaining
(collections); *ävantyaù*—Ävantya; *ätma-vän*—the self-controlled.

TRANSLATION

Kâta, the disciple of Hiraëyanäbha, spoke twenty four *saàhitäs* to his own disciples, and the remaining collections were passed down by the self-realized sage Ävantya.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Sixth Chapter, of the
Çrémad-Bhägavatam, entitled "Mahäräja Parékñit Passes Away."*

7. The Purāëic Literatures

In this chapter Çré Sūta Gosvāmé describes the expansion of the branches of the *Atharva Veda*, enumerates the compilers of the *Purāëas* and explains the characteristics of a *Purāëa*. He then lists the eighteen major *Purāëas* and finishes his account by stating that any person who hears about these matters from someone in a proper disciplic succession will acquire spiritual potency.

TEXT 1

s\$Uta ovaAca
@TavaRivats\$aumantauê
izASyamaDyaApayatsvak(Ama,
s\$AMih"taAM s\$aAe'ipa paTyaAya
vaed"d"zAARya caAe·(vaAna,

sūta uvāca
atharva-vit sumantuḥ ca
çīṇyam adhyāpayat svakām
saḥhitāṁ so 'pi pathyāya
vedadarçāya cuktavān

WORD-FOR-WORD MEANINGS

sūtaḥ uvāca—Sūta Gosvāmé said; *atharva-vit*—the expert knower of the *Atharva Veda*; *sumantuḥ*—Sumantu; *ca*—and; *çīṇyam*—to his disciple; *adhyāpayat*—instructed; *svakām*—his own; *saḥhitām*—collection; *saḥ*—he, the disciple of Sumantu; *api*—also; *pathyāya*—to Pathya; *vedadarçāya*—to Vedadarça; *ca*—and; *uktavān*—spoke.

TRANSLATION

Süta Gosvämé said: Sumantu Āñi, the authority on the *Atharva Veda*, taught his *saàhitā* to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarça.

PURPORT

As confirmed in the *Viñëu Puräëa*:

*atharva-vedaà sa muniù
sumantur amita-dyutiù
çïñyam adhyāpayām äsa
kabandhaà so 'pi ca dvidhä
kātvä tu vedadarçäya
tathä pathyāya dattavän*

"That sage Sumantu, whose brilliance was immeasurable, taught the *Atharva Veda* to his disciple Kabandha. Kabandha in turn divided it into two parts and passed them down to Vedadarça and Pathya."

TEXT 2

zAAEflaAyaina“aRöbailar,"
maAed"AeSa: ipappalaAyaina:
vaed"d"zARsya izASyaAstae
paTyaizASyaAnaTaAe Za{NAu
ku(maud": zAunak(Ae “aöna,
jaAjailaêApyaTavaRivata,

*çaukläyanir brahmabalir
modoñaù pippaläyaniù
vedadarçasya çïñyäs te
pathya-çïñyän atho çäëu
kumudaù çunako brahman*

WORD-FOR-WORD MEANINGS

çaukläyaniù brahmabaliù—Çaukläyani and Brahmabali; *modoñaù pippaläyaniù*—Modoña and Pippaläyani; *vedadarçasya*—of Vedadarça; *çiñyäu*—the disciples; *te*—they; *pathya-çiñyän*—the disciples of Pathya; *atho*—furthermore; *çäëu*—please hear; *kumudaù çunakaù*—Kumuda and Çunaka; *brahman*—O *brähmaëa*, Çaunaka; *jäjaliù*—Jäjali; *ca*—and; *api*—also; *atharva-vit*—full in knowledge of the *Atharva Veda*.

TRANSLATION

Çaukläyani, Brahmabali, Modoña and Pippaläyani were disciples of Vedadarça. Hear from me also the names of the disciples of Pathya. My dear *brähmaëa*, they are Kumuda, Çunaka and Jäjali, all of whom knew the *Atharva Veda* very well.

PURPORT

According to Çréla Çrédhara Svämé, Vedadarça divided his edition of the *Atharva Veda* into four parts and instructed them to his four disciples. Pathya divided his edition into three parts and instructed it to the three disciples mentioned here.

TEXT 3

ba"au: izASyaAe'TaAingAr"s\$a:
s\$aEnDavaAyana Wva ca
@DalyaetaAM s\$aMih"tae ãe"
s\$aAvaNAARâAstaTaApare"

babhruù çiñyo 'thängirasaù
saindhaväyana eva ca
adhéyetäà saàhite dve

sāvarēadyās tathāpare

WORD-FOR-WORD MEANINGS

babhruu—Babhru; *çin̐yaù*—the disciple; *atha*—then; *aì girasaù*—of Çunaka (also known as Aì girä); *saindhaväyanaù*—Saindhaväyana; *eva*—indeed; *ca*—also; *adhéyetäm*—they learned; *saàhite*—collections; *dve*—two; *sāvarēa*—Sāvarēa; *ädyäù*—headed by; *tathä*—similarly; *apare*—other disciples.

TRANSLATION

Babhru and Saindhaväyana, disciples of Çunaka, studied the two divisions of their spiritual master's compilation of the *Atharva Veda*. Saindhaväyana's disciple Sāvarēa and disciples of other great sages also studied this edition of the *Atharva Veda*.

TEXT 4

na^oaṣṭak(lpa: zAAintaê
k(zyapaAiËÿr"s\$AAd"ya:
Wtae @ATavaRNAAcAyaAR:
Za{NAu paAEr"AiNAk(Anmaunae

nakñatralpaù çantiç ca
kaçyapài girasādayaù
ete ātharvaēācāryäù
çâëu pauräëikān mune

WORD-FOR-WORD MEANINGS

nakñatralpaù—Nakñatralpa; *çantiù*—Çantikarpa; *ca*—also; *kaçyapa-äì girasa-ādayaù*—Kaçyapa, Äì girasa and others; *ete*—these; *ātharvaēā-ācāryäù*—spiritual masters of the *Atharva Veda*; *çâëu*—now hear; *pauräëikān*—the authorities of the *Purāēas*; *mune*—O sage, Çaunaka.

TRANSLATION

Nakñatrakalpa, Çäntikalpa, Kaçyapa, Äi girasa and others were also among the *äcäryas* of the *Atharva Veda*. Now, O sage, listen as I name the authorities on Puräëic literature.

TEXT 5

‡ayyaAç&iNA: k(zyapaê
s\$aAvaiNARr"k{(ta~ana:
vaEzAmpaAyanah"Ar"ltaAE
SaÒE" paAEr"AiNAk(A wmae

*trayyärüëiù kaçyapaç ca
sävarëir akâtavranaù
vaiçampäyana-härétau
ñao vai pauräëikä ime*

WORD-FOR-WORD MEANINGS

trayyärüëiù kaçyapaù ca—Trayyärüëi and Kaçyapa; *sävarëiù
akâtavranaù*—Sävarëi and Akâtavrana;
vaiçampäyana-härétau—Vaiçampäyana and Häréta; *ñao*—six; *vai*—indeed;
pauräëikäù—spiritual masters of the *Puräëas*; *ime*—these.

TRANSLATION

Trayyärüëi, Kaçyapa, Sävarëi, Akâtavrana, Vaiçampäyana and Häréta are the six masters of the *Puräëas*.

TEXT 6

@Dalyanta vyaAs\$aizASyaAta,
s\$aMih"taAM maitpataumauRKaAta,
WkE(k(Amah"maetaeSaAM

izASya: s\$avaAR: s\$amaDyagAAma,

*adhéyanta vyāsa-çīñyāt
saàhitā mat-pitur mukhāt
ekaikām aham eteñā
çīñyaù sarvāù samadhyagām*

WORD-FOR-WORD MEANINGS

adhéyanta—they have learned; *vyāsa-çīñyāt*—from the disciple of Vyāsadeva (Romahārṇāeā); *saàhitām*—the collection of the *Purāeas*; *mat-pituù*—of my father; *mukhāt*—from the mouth; *eka-ekām*—each learning one portion; *aham*—I; *eteñām*—of these; *çīñyaù*—the disciple; *sarvāù*—all the collections; *samadhyagām*—I have thoroughly learned.

TRANSLATION

Each of them studied one of the six anthologies of the *Purāeas* from my father, Romahārṇāeā, who was a disciple of Çréla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Puranic wisdom.

TEXT 7

k(zyapaAe'hM" ca s\$AvaNAI=
r"AmaizASyaAe'k{(ta~ana:
@Dalmaih" vyaAs\$ aizASyaAca,
catvaAr"Ae maUlas\$aMih"taA:

*kaçyapo 'ha à ca sävarēē
rāma-çīñyo 'kātavranau
adhémahi vyāsa-çīñyāc
catvāro mūla-saàhitāù*

WORD-FOR-WORD MEANINGS

kaçyapaù—Kaçyapa; *aham*—I; *ca*—and; *sävarëiù*—Sävarëi; *räma-çin̄yaù*—a disciple of Rāma; *akātavraëaù*—namely Akātavranaù; *adhémahi*—we have assimilated; *vyäsa-çin̄yät*—from the disciple of Vyäsa (Romaharṇāëa); *catvāraù*—four; *mūla-saàhitäù*—basic collections.

TRANSLATION

Romaharṇāëa, a disciple of Vedavyäsa, divided the *Puräëas* into four basic compilations. The sage Kaçyapa and I, along with Sävarëi and Akātavranaù, a disciple of Rāma, learned these four divisions.

TEXT 8

paur"ANAla°aNAM “aöna,
“aöiSaRiBainaRè&ipatama,
Za{NAuSva bauiÜ"maAi™atya
vaed"zAAñAnaus\$Ar"ta:

puräëa-lakṇāëaà brahman
brahmarīibhir nirüpitam
çâëuñva buddhim āçritya
veda-çästrānusārataù

WORD-FOR-WORD MEANINGS

puräëa-lakṇāëam—the characteristics of a *Puräëa*; *brahman*—O *brähmaëa*, Çaunaka; *brahma-āñibhiù*—by great learned *brähmaëas*; *nirüpitam*—ascertained; *çâëuñva*—please hear; *buddhim*—intelligence; *āçritya*—resorting to; *veda-çästra*—the Vedic scriptures; *anusārataù*—in accordance with.

TRANSLATION

O Çaunaka, please hear with attention the characteristics of a *Puräëa*, which have been defined by the most eminent learned *brähmaëas* in

accordance with Vedic literature.

TEXTS 9-10

s\$agAAeR'syaATa ivas\$agARê
va{iÔar"°aAntar"AiNA ca
vaMzAAe vaMzAAnaucar"ItaM
s\$aMsTaA he"taur"paA™aya:

d"zAiBalaR°aNAEyouR·M(
paur"ANAM taiã"d"Ae ivaäu":
ke(ícatpaÂaivaDaM "aöna,
mah"d"lpavyavasTayaA

*sargo 'syätha visargaç ca
vätti-rakñāntarāëi ca
vaàço vaàçānucarétaà
saàsthā hetur apāçrayau*

*daçabhir lakñāëair yuktaà
puräëaà tad-vido viduù
kecit pai ca-vidhaà brahman
mahad-alpa-vyavasthayä*

WORD-FOR-WORD MEANINGS

sargaù—the creation; *asya*—of this universe; *atha*—then; *visargaù*—the secondary creation; *ca*—and; *vätti*—maintenance; *rakñā*—protection by sustenance; *antarāëi*—the reigns of the Manus; *ca*—and; *vaàçaù*—the dynasties of great kings; *vaàça-anucaritam*—the narrations of their activities; *saàsthā*—the annihilation; *hetuù*—the motivation (for the living entities' involvement in material activities); *apāçrayau*—the supreme shelter; *daçabhiù*—with the ten; *lakñāëaiù*—characteristics; *yuktam*—endowed; *puräëam*—a *Puräëa*; *tat*—of this matter; *viduù*—those who know; *viduù*—they know; *kecit*—some authorities; *pai ca-vidham*—fivefold; *brahman*—O *brähmaëa*; *mahat*—of great;

alpa—and lesser; *vyavasthayā*—according to the distinction.

TRANSLATION

O *brāhmaëa*, authorities on the matter understand a *Purāëa* to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great *Purāëas* deal with these ten topics, while lesser *Purāëas* may deal with five.

PURPORT

The ten subjects of a great *Purāëa* are also described in the Second Canto of *Çrémad-Bhāgavatam* (2.10.1):

çré-çuka uvāca
atra sargo visargaç ca
sthānaà poñāëam ütayaù
manvantareçānukathā
nirodho muktir āçrayaù

"Çré Çukadeva Gosvāmé said: In the *Çrémad-Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home (back to Godhead), liberation and the *summum bonum*."

According to Çréla Jéva Gosvāmé, *Purāëas* such as *Çrémad-Bhāgavatam* deal with these ten topics, whereas lesser *Purāëas* deal with only five. As stated in Vedic literature:

sargaç ca pratisargaç ca
vaàço manvantarāëi ca
vaàçānucaritaà ceti

puräëaà paĩ ca-lakñāëam

"Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a *Puräëa*." *Puräëas* covering five categories of knowledge are understood to be secondary *Puräëic* literature.

Çréla Jéva Gosvämé has explained that the ten principal topics of *Çrémad-Bhägavatam* are found within each of the twelve cantos. One should not try to assign each of the ten topics to a particular canto. Nor should the *Çrémad-Bhägavatam* be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the *Çrémad-Bhägavatam*.

TEXT 11

@vyaAk{(tagAuNA^oaAeBaAna,
mah"taiñva{taAe'h"ma:
BaUtas\$aU^omaein%"yaATaARnaAM
s\$amBava: s\$agAR ocyatae

avyākāta-guëa-kñobhän
mahatas tri-vāto 'hamaù
bhüta-sükñmendriyārthänäà
sambhavaù sarga ucyate

WORD-FOR-WORD MEANINGS

avyākāta—of the unmanifest stage of nature; *guëa-kñobhät*—by the agitation of the modes; *mahataù*—from the basic *mahat-tattva*; *tri-vātaù*—threefold; *ahamaù*—from the false ego; *bhüta-sükñma*—of the subtle forms of perception; *indriya*—of the senses; *arthänäm*—and the objects of sense perception; *sambhavaù*—the generation; *sargaù*—creation;

ucyate—is called.

TRANSLATION

From the agitation of the original modes within the unmanifest material nature, the *mahat-tattva* arises. From the *mahat-tattva* comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.

TEXT 12

pauç&SaAnaugA{h"ltaAnaAma,
WtaeSaAM vaAs\$anaAmaya:
ivas\$agAAeR'yaM s\$amaAh"Ar"Ae
baljaAß"ljaM car"Acar"ma,

puruñānugāhētānām
eteñāà vāsanā-mayaù
visargo 'yaà samāhāro
bējād bējaà carācaram

WORD-FOR-WORD MEANINGS

puruñā—of the Supreme Personality of Godhead in His pastime role of creation; *anugāhētānām*—which have received the mercy; *eteñām*—of these elements; *vāsanā-mayaù*—consisting predominantly of the remnants of past desires of the living entities; *visargaù*—the secondary creation; *ayam*—this; *samāhāraù*—manifest amalgamation; *bējāt*—from a seed; *bējam*—another seed; *cara*—moving beings; *acaram*—and nonmoving beings.

TRANSLATION

The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed

produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.

PURPORT

Just as a seed grows into a tree that produces thousands of new seeds, material desire develops into fruitive activity that stimulates thousands of new desires within the heart of the conditioned soul. The word *puruṇānugāhētānām* indicates that by the mercy of the Supreme Lord one is allowed to desire and act in this world.

TEXT 13

va{iÔaBaURtaAina BaUtaAnaAM
car"ANAAmacar"AiNA ca
k{(taA svaena na{NAAM taṭa
k(AmaA»aAed"nayaAipa vaA

*vāttir bhūtāni bhūtānāḥ
carāḥm acarāḥi ca
kātā svena nāḥm tatra
kāmāt codanayāpi vā*

WORD-FOR-WORD MEANINGS

vātti—the sustenance; *bhūtāni*—living beings; *bhūtānām*—of living beings; *carāḥm*—of those that move; *acarāḥi*—those that do not move; *ca*—and; *kātā*—executed; *svena*—by one's own conditioned nature; *nāḥm*—for human beings; *tatra*—therein; *kāmāt*—out of lust; *codanayā*—in pursuit of Vedic injunction; *api*—indeed; *vā*—or.

TRANSLATION

***Vātti* means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, *vātti* specifically means acting for one's**

livelihood in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.

TEXT 14

r"°aAcyautaAvataAre"h"A
ivaïsyāAnau yaugAe yaugAe
itayaRx.~matyaRiSaR\$de"vaeSau
h"nyantae yaEñyaliã"Sa:

*rakñācyutāvatārehā
viçvasyānu yuge yuge
tīryaī -martyarñi-deveñu
hanyante yaïs trayé-dviñau*

WORD-FOR-WORD MEANINGS

rakñā—protection; *acyuta-avatāra*—of the incarnations of Lord Acyuta; *ehā*—the activities; *viçvasya*—of this universe; *anu yuge yuge*—in each age; *tīryak*—among the animals; *martya*—human beings; *añi*—sages; *deveñu*—and demigods; *hanyante*—are killed; *yaiü*—by which incarnations; *trayé-dviñau*—the Daityas, who are enemies of Vedic culture.

TRANSLATION

In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.

PURPORT

The protective activities of the Lord, indicated by the word *rakñā*, constitute one of the ten fundamental topics of a *Mahā-Purāṇa*, or a great Purāṇic literature.

TEXT 15

manvantarM" manauDeR"vaA
manupauḥaA: sṣaure"ir"A:
SaRyaAe"M'zAAvataAr"Aê
h"re": SaiÒ"Damaucyatae

*manvantaraà manur devā
manu-putrāù sureçvarāù
rñayo 'àçävatārāç ca
hareù ñaò-vidham ucyate*

WORD-FOR-WORD MEANINGS

manu-antaram—the reign of each Manu; *manuù*—the Manu; *devāù*—the demigods; *manu-putrāù*—the sons of Manu; *sura-éçvarāù*—the different Indras; *añayaù*—the chief sages; *aàça-avatārāù*—the incarnations of portions of the Supreme Lord; *ca*—and; *hareù*—of Lord Hari; *ñaò-vidham*—sixfold; *ucyate*—is said.

TRANSLATION

In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.

TEXT 16

r"AÁaAM "aö'as\$aUtaAnaAM
vaMzAñEk(Ailak(Ae'nvaya:
vaMzAAnaucair"taM taeSaAma,
va{ÔaM vaMzADar"As\$ca yae

rāji äà brahma-prasütānāà

vaàças trai-kāliko 'nvayaù
vaàçānucaritaà teñām
vāttaà vaàça-dharäs ca ye

WORD-FOR-WORD MEANINGS

rāji ām—of the kings; *brahma-prasūtānām*—born originally from Brahmā; *vaàçaù*—dynasty; *trai-kālikaù*—extending into the three phases of time (past, present and future); *anvayaù*—the series; *vaàça-anucaritam*—histories of the dynasties; *teñām*—of these dynasties; *vāttam*—the activities; *vaàça dharāù*—the prominent members of the dynasties; *ca*—and; *ye*—which.

TRANSLATION

Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.

TEXT 17

naEimaiÔak(: 'aAk{(itak(Ae
inatya @Atyaintak(Ae laya:
s\$AMsTaeita k(ivaiBa: 'aAe·(zA,
catauDaARsya svaBaAvata:

naimittikaù prākātiko
nitya ātyantiko layaù
saàstheti kavibhiù proktaç
caturdhāsya svabhāvataù

WORD-FOR-WORD MEANINGS

naimittikaù—occasional; *prākātikaù*—elemental; *nityaù*—continuous; *ātyantikaù*—ultimate; *layaù*—annihilation; *saàsthā*—the dissolution;

iti—thus; *kavibhiù*—by learned scholars; *proktaù*—described; *caturdhä*—in four aspects; *asya*—of this universe; *svabhävataù*—by the inherent energy of the Supreme Personality of Godhead.

TRANSLATION

There are four types of cosmic annihilation—occasional, elemental, continuous and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.

TEXT 18

he"taujaI=vaAe'sya s\$agAAR\$de"r,"
@ivaâAk(maRk(Ar"k(:
yaM caAnauzAAiyanaM 'aAò"r,"
@vyaAk{(tamautaApare"

*hetur jêvo 'sya sargäder
avidyâ-karma-kârakaù
yaà cânuçâyinaà prâhur
avyäkâtam utâpare*

WORD-FOR-WORD MEANINGS

hetuù—the cause; *jêvaù*—the living being; *asya*—of this universe; *sarga-âdeù*—of the creation, maintenance and destruction; *avidyâ*—out of ignorance; *karma-kârakaù*—the performer of material activities; *yam*—whom; *ca*—and; *anuçâyinaM*—the underlying personality; *prâhuù*—they call; *avyäkâtam*—the unmanifest; *uta*—indeed; *apare*—others.

TRANSLATION

Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction

of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.

PURPORT

The Supreme Lord Himself creates, maintains and annihilates the cosmos. However, such activities are performed in response to the desires of conditioned souls, who are described herein as *hetu*, or the cause of cosmic activity. The Lord creates this world to facilitate the conditioned soul's attempt to exploit nature and ultimately to facilitate his self-realization.

Since conditioned souls cannot perceive their own constitutional identity, they are described here as *avyākātam*, or unmanifest. In other words, the living entity cannot perceive his real form unless he is completely Kāñëa conscious.

TEXT 19

vyaitare"k(AnvayaAe yasya
jaAfatsva«as\$auSauiæaSau
maAyaAmayaeSau taä," "aö
jalvava{iÔaSvapaA™aya:

*vyatirekānvayo yasya
jāgrat-svapna-suñuptiñu
māyā-mayeñu tad brahma
jēva-vāttiñv apāçrayaù*

WORD-FOR-WORD MEANINGS

vyatireka—the presence as separate; *anvayaù*—and as conjoint; *yasya*—of which; *jāgrat*—within waking consciousness; *svapna*—sleep; *suñuptiñu*—and deep sleep; *māyā-mayeñu*—within the products of the illusory energy; *tat*—that; *brahma*—the Absolute Truth; *jēva-vāttiñu*—within the functions of the living entities; *apāçrayaù*—the unique shelter.

TRANSLATION

The Supreme Absolute Truth is present throughout all the stages of awareness—waking consciousness, sleep and deep sleep—throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.

TEXT 20

pad"ATaeRSau yaTaA %o"vyaM
s\$anmaAḥaM è&panaAmas\$au
baljaAid"paÂataAntaAs\$au
÷vasTaAs\$au yautaAyautama,

*padârtheṇu yathā dravyaà
san-mātraà rūpa-nāmasu
bējādi-pai catāntāsu
hy avasthāsu yutāyutam*

WORD-FOR-WORD MEANINGS

pada-artheṇu—within material objects; *yathā*—just as; *dravyam*—the basic substance; *sat-mātram*—the sheer existence of things; *rūpa-nāmasu*—among their forms and names; *bēja-ādi*—beginning from the seed (i.e., from the time of conception); *pai catā-antāsu*—ending with death; *hi*—indeed; *avasthāsu*—throughout the various phases of bodily existence; *yuta-ayutam*—both conjoined and separate.

TRANSLATION

Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence,

beginning with conception and ending with death.

PURPORT

Moist clay can be molded into various shapes and named "waterpot," "flowerpot" or "storage pot." Despite the various names and forms, the essential ingredient, earth, is constantly present. Similarly, the Supreme Lord is present throughout a material body's stages of bodily existence. The Lord is identical with material nature, being its ultimate generating source. At the same time, the unique Supreme Being exists separately, aloof in His own abode.

TEXT 21

ivar"maeta yad"A icaÔaM
ih"tvaA va{iÔaṭayaM svayama,
yaAegAelaR vaA tad"AtmaAnaM
vaede"h"AyaA inavataRtae

*virameta yadā cittaà
hitvā vātti-trayaà svayam
yogerla vā tadātmānaà
vedehāyā nivartate*

WORD-FOR-WORD MEANINGS

virameta—desists; *yadā*—when; *cittam*—the mind; *hitvā*—giving up; *vātti-trayam*—the functions of material life in the three phases of waking, sleep and deep sleep; *svayam*—automatically; *yogena*—by regulated spiritual practice; *vā*—or; *tadā*—then; *ātmānam*—the Supreme Soul; *veda*—he knows; *ehāyāu*—from material endeavor; *nivartate*—he ceases.

TRANSLATION

Either automatically or because of one's regulated spiritual practice, one's

mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.

PURPORT

As stated in *Çrémad-Bhāgavatam* (3.25.33), *jarayaty āçu yā koṣaṇṇaṁ nigērēam analo yathā*: "Bhakti, devotional service, dissolves the subtle body of the living entity without separate endeavor, just as fire in the stomach digests all that we eat." The subtle material body is inclined to exploit nature through sex, greed, false pride and madness. Loving service to the Lord, however, dissolves the stubborn false ego and lifts one to pure blissful consciousness, Kāñhā consciousness, the sublime perfection of existence.

TEXT 22

WvaM la^oaNAIa^oyaAiNA
paur"ANAAina paur"Aivad":
maunayaAe'í"Ad"zA 'aAò":
°auéak(Aina mah"Ainta ca

evaṇ lakṣṇāḥ-lakṣyāḥ
purāṇāni purā-vidāu
munayo 'aṣṭādaśa prāhuḥ
kṣullakāni mahānti ca

WORD-FOR-WORD MEANINGS

evam—in this way; *lakṣṇāḥ-lakṣyāḥ*—symptomized by their characteristics; *purāṇāni*—the *Purāṇas*; *purā-vidāu*—those who are expert in such ancient histories; *munayaḥ*—the sages; *aṣṭādaśa*—eighteen; *prāhuḥ*—say; *kṣullakāni*—minor; *mahānti*—great; *ca*—also.

TRANSLATION

Sages expert in ancient histories have declared that the *Purāëas*, according to their various characteristics, can be divided into eighteen major *Purāëas* and eighteen secondary *Purāëas*.

TEXTS 23-24

“aAöM paAáM vaESNAvaM ca
zAEvaM laEËMÿ s\$agAAç&xM"
naAr"d"lyaM BaAgAvatama,
@AçaeyaM s\$k(And"s\$aMiÁatama,

BaivaSyaM “aövaEvata<
maAkR(Nxe"yaM s\$avaAmanama,
vaAr"AhM" maAtsyaM k(AEma< ca
“aöANx"AKyaimaita iṭaSaç%.

*brāhmaà pādmaà vaiñēavaà ca
çaiivaà laiṭ gaà sa-gāruòàà
nāradéyaà bhāgavatam
āgneyaà skānda-saàji itam
bhaviñyaà brahma-vaivartaà
mārkaëòeyaà sa-vāmanam
vārāhaà mātasyaà kaurmaà ca
brahmäëòākhyam iti tri-ñai*

WORD-FOR-WORD MEANINGS

brāhmam—the *Brahma Purāëa*; *pādmam*—the *Padma Purāëa*;
vaiñēavam—the *Viñēu Purāëa*; *ca*—and; *çaiivam*—the *Çiva Purāëa*;
laiṭ gam—the *Liṭ ga Purāëa*; *sa-gāruòam*—along with the *Garuòà Purāëa*;
nāradéyam—the *Nārada Purāëa*; *bhāgavatam*—the *Bhāgavata Purāëa*;
āgneyam—the *Agni Purāëa*; *skānda*—the *Skanda Purāëa*; *saàji itam*—known
as; *bhaviñyam*—the *Bhaviñya Purāëa*; *brahma-vaivartam*—the
Brahma-vaivarta Purāëa; *mārkaëòeyam*—the *Mārkaëòeya Purāëa*;
sa-vāmanam—together with the *Vāmana Purāëa*; *vārāham*—the *Varāha*

Purāëa; mätśyam—the Matsya Purāëa; kaurmam—the Kürma Purāëa; ca—and; brahmäëöa-äkhyam—known as the Brahmäëöa Purāëa; iti—thus; tri-ñai—three times six.

TRANSLATION

The eighteen major *Purāëas* are the *Brahma, Padma, Viñëu, Çiva, Liñ ga, Garuöa, Närada, Bhāgavata, Agni, Skanda, Bhaviñya, Brahma-vaivarta, Märkaëöeya, Vāmana, Varāha, Matsya, Kürma* and *Brahmäëöa Purāëas*.

PURPORT

Çréla Jéva Gosvämé has quoted from the *Varāha Purāëa*, *Çiva Purāëa* and *Matsya Purāëa* in confirmation of the above two verses.

TEXT 25

“aöi^aadM" s\$amaAKyaAtaM
zAAKaA'aNAyanaM maunae:
izASyaizASya'aizASyaANAAM
“aötajejaAeivavaDaRnama,

brahmann idaà samākhyātaà
çākhā-praëayanaà muneù
çiñya-çiñya-praçiñyāëäà
brahma-tejo-vivardhanam

WORD-FOR-WORD MEANINGS

brahman—O *brähmaëa*; *idam*—this; *samākhyātam*—thoroughly described; *çākhā-praëayanam*—the expansion of the branches; *muneù*—of the sage (Çréla Vyāsadeva); *çiñya*—of the disciples; *çiñya-praçiñyāëäm*—and the subsequent disciples of his disciples; *brahma-tejaù*—spiritual potency; *vivardhanam*—which increases.

TRANSLATION

I have thoroughly described to you, O *brāhmaëa*, the expansion of the branches of the *Vedas* by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Seventh Chapter, of the Çrēmad-Bhāgavatam, entitled "The Purāëic Literatures."

8. Märkaëöeya's Prayers to Nara-Näräyaëa Āñi

This chapter describes how Märkaëöeya Āñi performed austerities, defeated by his potency Cupid and all his associates, and offered prayers to Lord Çré Hari in His forms of Nara and Näräyaëa.

Çré Çaunaka was confused about the extraordinarily long life span of Çré Märkaëöeya, who had taken birth in Çaunaka's own dynasty yet who had moved about alone in the ocean of devastation millions of years previously and seen a wonderful young child lying upon a banyan leaf. It seemed to Çaunaka that Märkaëöeya had lived through two days of Brahmä, and he asked Çré Sūta Gosvämé to explain this.

Suta Gosvämé replied that the sage Märkaëöeya, after receiving the purificatory ritual of brahminical initiation from his father, had fixed himself in the vow of lifelong celibacy. He then worshiped the Supreme Lord Hari for six lifetimes of Manu. In the seventh *manvantara*, Lord Indra sent Kāmadeva (Cupid) and his associates to interrupt the sage's austerities. But Märkaëöeya Āñi defeated them by the potency generated from his

penance.

Then, to show mercy to Märkaëòeya, Lord Çré Hari appeared before him in the form of Nara-Näräyaëa. Çré Märkaëòeya prostrated himself in obeisance and then worshiped the Lords by offering Them comfortable seats, water for washing Their feet, and other respectful presentations. He then prayed, "O Almighty Lord, You bring to life the vital air of all creatures, and You also protect the three worlds, vanquish distress and award liberation. You never allow those who have taken shelter of You to be defeated by any kind of misery. Attaining Your lotus feet is the only auspicious goal for the conditioned souls, and service to You fulfills all their desires. Your pastimes, enacted in the mode of pure goodness, can award everyone salvation from material life. Therefore those who are intelligent worship Your personal form of pure goodness named Çré Näräyaëa, along with Nara, who represents Your unalloyed devotee.

"The living entity bewildered by illusion can directly understand You if he receives the knowledge presented in the *Vedas* and promulgated by You, the spiritual master of the entire universe. Even great thinkers like Brahmä are simply bewildered when they try to understand Your identity by struggling on the path of *säi khya-yoga*. You Yourself manifest the proponents of Säi khya and other philosophies, and thus Your true personal identity remains hidden beneath the designative covering of the *jéva* soul. I offer my homage to You, the Mahäpuruña."

TEXT 1

™alzAAEnak(ovaAca
s\$aUta jalva icarM" s\$aADaAe
vad" naAe vad"taAM var"
tamasyapaAre" "amataAM
na|NAAM tvaM paAr"d"zARna:

çré-çaunaka uväca
süta jéva ciraà sädho
vada no vadatäà vara

*tamasy apäre bhramatäà
nèëää tvaà pära-darçanaù*

WORD-FOR-WORD MEANINGS

çré-çaunakaù uväca—Çré Çaunaka said; *süta*—O Süta Gosvämé; *jéva*—may you live; *ciram*—for a long time; *sädho*—O saint; *vada*—please speak; *naù*—to us; *vadatäm*—of speakers; *vara*—O you who are the best; *tamasi*—in darkness; *apäre*—unbounded; *bhramatäm*—who are wandering; *nèëäm*—for men; *tvam*—you; *pära-darçanaù*—the seer of the opposite shore.

TRANSLATION

Çré Çaunaka said: O Süta, may you live a long life! O saintly one, best of speakers, please continue speaking to us. Indeed, only you can show men the path out of the ignorance in which they are wandering.

PURPORT

According to Çréla Jéva Gosvämé, the sages saw that Süta Gosvämé was about to end his narration of *Çrémad-Bhāgavatam*, and thus they urged him to first tell the story of Märkaëöeya Āñi.

TEXTS 2-5

@Aò"iêr"AyauSama{iSaM
ma{k(Nx"]tanayaM janaA:
ya: k(lpaAntae ÷uvaRir"taAe
yaena f astaimadM" jagAta,

s\$a vaA @smatku(laAetpaªa:
k(lpae'ismana, BaAgARvaSaRBa:
naEvaADaunaAipa BaUtaAnaAM
s\$amplava: k(Ae'ipa jaAyatae

Wk(WvaANAR"vae "aAmyana,
d"d"zAR pauç&SaM ik(la
vaq%paṭapauqe% taAekM(
zAyaAnaM tvaek(maàu"tama,

WSa na: s\$SaMzAyaAe BaUyaAna,
s\$SaUta k(AEtaUh"laM yata:
taM naizC\$inDa mah"AyaAeigAna,
paur"ANAEsVaipa s\$ammata:

*āhuç cirāyuniṁ āṇī à
mākaēou-tanaya à janāu
yaù kalpānte hy urvarito
yena grastam ida à jagat
sa vā asmat-kuloṭpannau
kalpe 'smin bhārgavarīabhaù
naivādhunāpi bhūtānā à
samplavaù ko 'pi jāyate
eka evārēave bhrāmyan
dadarça puruṇa à kila
vaṁa-patra-puṁe toka à
çayāna à tv ekam adbhutam
eṇa naù sa à çayo bhūyān
sūta kautūhala à yataù
ta à naç chindhi mahā-yogin
purāēēv api sammataù*

WORD-FOR-WORD MEANINGS

āhu—they say; *cira-āyuniṁ*—having an extraordinarily long life span;
āṇim—the sage; *mākaēou-tanayam*—the son of Mākaēou; *janāu*—people;
yaù—who; *kalpa-ante*—at the end of the day of Lord Brahmā; *hi*—indeed;
urvaritaù—remaining alone; *yena*—by which (annihilation);
grastam—seized; *idam*—this; *jagat*—entire universe; *saù*—he, Mārkaēodeya;

vai—indeed; *asmat-kula*—in my own family; *utpannaù*—born; *kalpe*—in the day of Brahmä; *asmin*—this; *bhārgava-āñabhaù*—the most eminent descendant of Bhāgu Muni; *na*—not; *eva*—certainly; *adhunā*—in our age; *api*—even; *bhūtānām*—of all creation; *samlavaù*—annihilation by flood; *kaù*—any; *api*—at all; *jāyate*—has arisen; *ekaù*—alone; *eta*—indeed; *arēave*—in the great ocean; *bhrāmyan*—wandering; *dadarça*—he saw; *puruṇam*—a personality; *kila*—it is said; *vaōa-patra*—of a banyan leaf; *puōe*—within the fold; *tokam*—an infant hoy; *çayānam*—lying; *tu*—but; *ekam*—one; *adbhutam*—wonderful; *eñau*—this; *naù*—our; *saàçayaù*—doubt; *bhüyān*—great; *sūta*—O Sūta Gosvāmē; *kautūhalam*—curiosity; *yataù*—due to which; *tam*—that; *naù*—for us; *chindhi*—please cut; *mahā-yogin*—O great yogē; *purāneñu*—of the *Purāēas*; *api*—indeed; *sammataù*—universally accepted (as the expert knower).

TRANSLATION

Authorities say that Märkaëðeya Āñi, the son of Mākaëðu, was an exceptionally long-lived sage who was the only survivor at the end of Brahmä's day, when the entire universe was merged in the flood of annihilation. But this same Märkaëðeya Āñi, the foremost descendant of Bhāgu, took birth in my own family during the current day of Brahmä, and we have not yet seen any total annihilation in this day of Brahmä. Also, it is well known that Märkaëðeya while wandering helplessly in the great ocean of annihilation, saw in those fearful waters a wonderful personality—an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Märkaëðeya Āñi. O great yogē, you are universally accepted as the authority on all the *Purāēas*. Therefore kindly dispel my confusion.

PURPORT

Lord Brahmä's day, consisting of his 12 hours, lasts 4 billion 320 million years, and his night is of the same duration. Apparently Märkaëðeya lived throughout one such day and night and in the following day of Brahmä continued living as the same Märkaëðeya. It seems that when annihilation

occurred during Brahmā's night, the sage wandered throughout the fearful waters of destruction and saw within those waters an extraordinary personality lying on a banyan leaf. All of these mysteries concerning. Märkaëðeya will be clarified by Sūta Gosvāmé at the request of the great sages.

TEXT 6

s\$Uta ovaAca
'a'astvayaA mah"SaeR'yaM
k{(taAe laAek("amaApah":
naAr"AyaNAk(TaA yaṭa
gAltaA k(ila malaApah"A

sūta uvāca
praçnas tvayā maharīe 'yaà
kāto loka-bhramāpahaù
nārāyaëa-kathā yatra
gētā kali-malāpahā

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmé said; *praçnaù*—question; *tvayā*—by you; *mahā-āñe*—O great sage, Çaunaka; *ayam*—this; *kātaù*—made; *loka*—of the entire world; *bhrama*—the delusion; *apahaù*—which takes away; *nārāyaëa-kathā*—discussion of the Supreme Lord, Nārāyaëa; *yatra*—in which; *gētā*—is sung; *kali-mala*—the contamination of the present age of Kali; *apahā*—removing.

TRANSLATION

Sūta Gosvāmé said: O great sage Çaunaka, your very question will help remove everyone's illusion, for it leads to the topics of Lord Nārāyaëa, which cleanse away the contamination of this Kali age.

TEXTS 7-11

‘aAæaiã"jaAitas\$aMs\$k(Ar"Ae
maAkR(Nxe"ya: ipatau: ,(maAta,
C\$nd"AMsyaDaltya DamaeRNA
tapa:svaADyaAyas\$aMyauta:

ba{h"ä,"~ataDar": zAAntaAe
jaiq%laAe valk(laAmbar":
iba”atk(maNx"lauM d"Nx"ma,
opavaltam s\$amaeKalama,

k{(SNAAijanaM s\$aA°as\$aU‡aM
ku(zAAMê inayamaÜR"yae
@gnyakR(gAuç&iva‘aAtmasva,
@caRyana, s\$anDyayaAehR"ir"ma,

s\$aAyaM ‘aAta: s\$a gAur"vae
BaE°yamaAô\$tya vaAgyata:
bauBaujae gAuvaRnauÁaAta:
s\$ak{(ªaAe caeäu"paAeiSata:

WvaM tapa:svaADyaAyapar"Ae
vaSaARNAamayautaAyautama,
@Ar"ADayana, ô\$Salke(zAM
ijagyae ma{tyauM s\$auäu"jaRyama,

*prāpta-dvijāti-saṅskāro
mārkaḍḍeyaṁ pituṁ kramāt
chandāṅsy adhṛtya dharmēa
tapaṁ-svādhyāya-saṅyutaṁ*

*bāhad-vrata-dharaṁ cānto
jāṁilo valkalāmbaraṁ
bibhrat kamaḍḍaluṁ daḍḍam
upavētaṁ sa-mekhalam*

kāṇḍājinaṁ sākṇa-sūtraṁ

*kuçäàç ca niyamarddhaye
agny-arka-guru-viprätmasv
arcayan sandhyayor harim*

*säyaà prātaù sa gurave
bhaikñyam ähātya vāg-yataù
bubhuje gurv-anuji ātaù
sakān no ced upoñitaù*

*evaà tapaù-svādhyāya-paro
varñäëäm ayutäyutam
ärādhayan hññekeçaà
jigye mātuyuà su-durjayam*

WORD-FOR-WORD MEANINGS

prāpta—having received; *dvi-jāti*—of second birth; *saàskāraù*—the purificatory rituals; *mārkaëðeyaù*—Mārkaëðeya; *pituù*—from his father; *kramāt*—by proper sequence; *chandäàsi*—the Vedic hymns; *adhētya*—studying; *dharmeëa*—along with regulative principles; *tapaù*—in austerities; *svādhyāya*—and study; *saàyutaù*—full; *bāhat-vrata*—the great vow of lifelong celibacy; *dharaù*—maintaining; *çāntaù*—peaceful; *jañilaù*—with matted hair; *valkala-ambaraù*—wearing bark as his clothing; *bibhrat*—carrying; *kamaëòalum*—a waterpot; *daëòam*—a mendicant's staff; *upavētam*—the sacred thread; *sa-mekhalam*—along with the ritual belt of a *brahmacäre*; *kāñëa-ajinam*—the skin of a black deer; *sa-akñā-sūtram*—and prayer beads made of lotus seeds; *kuçän*—*kuça* grass; *ca*—also; *niyama-āddhaye*—to facilitate his spiritual progress; *agni*—in the form of fire; *arka*—the sun; *guru*—the spiritual master; *vipra*—the *brähmaëas*; *ätmasu*—and the Supersoul; *arcayan*—worshiping; *sandhyayouù*—at the beginning and the end of the day; *harim*—the Supreme Personality of Godhead; *sāyam*—in the evening; *prātaù*—in the early morning; *saù*—he; *gurave*—unto his spiritual master; *bhaikñyam*—alms obtained by begging; *ähātya*—bringing; *vāk-yataù*—with controlled speech; *bubhuje*—he partook; *guru-anuji ātaù*—invited by his spiritual master; *sakāt*—once; *na*—not (invited); *u*—indeed; *cet*—if; *upoñitaù*—fasting; *evam*—in this way;

tapaù-svādhyāya-paraù—dedicated to austerities and studies of the Vedic literature; *variāëäm*—years; *ayuta-ayutam*—ten thousand times ten thousand; *ārādhayan*—worshiping; *hāñēka-ēcam*—the supreme master of the senses, Lord Viñëu; *jigye*—he conquered; *mātyum*—death; *su-durjayam*—impossible to conquer.

TRANSLATION

After being purified by his father's performance of the prescribed rituals leading to Märkaëðeya's brahminical initiation, Märkaëðeya studied the Vedic hymns and strictly observed the regulative principles. He became advanced in austerity and Vedic knowledge and remained a lifelong celibate. Appearing most peaceful with his matted hair and his clothing made of bark, he furthered his spiritual progress by carrying the mendicant's waterpot, staff, sacred thread, *brahmacāre* belt, black deerskin, lotus-seed prayer beads and bundles of *kuça* grass. At the sacred junctures of the day he regularly worshiped the Supreme Personality of Godhead in five forms—the sacrificial fire, the sun, his spiritual master, the *brāhmaëas* and the Supersoul within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his spiritual master. Only when his spiritual master invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Märkaëðeya Āñi worshiped the supreme master of the senses, the Personality of Godhead, for countless millions of years, and in this way he conquered unconquerable death.

TEXT 12

“aöA Ba{gAuBaRvaAe d"°aAe
 “aöpauṭaAê yae'pare"
 na{de"vaipata{BaUtaAina
 taenaAs\$aªaitaivaismataA:

*brahmä bhāgur bhavo dakñö
 brahma-putrāç ca ye 'pare*

nâ-deva-pitâ-bhütäni
tenäsann ati-vismitäù

WORD-FOR-WORD MEANINGS

brahmä—Lord Brahmä; *bhāgu*—Bhāgu Muni; *bhava*—Lord Çiva; *dakñä*—Prajäpati Dakñä; *brahma-puträ*—the great sons of Brahmä; *ca*—and; *ye*—who; *apare*—others; *nâ*—human beings; *deva*—demigods; *pitâ*—forefathers; *bhütäni*—and ghostly spirits; *tena*—with that (conquest of death); *äsan*—they all became; *ati-vismitäù*—extremely amazed.

TRANSLATION

Lord Brahmä, Bhāgu Muni, Lord Çiva, Prajäpati Dakñä, the great sons of Brahmä, and many others among the human beings, demigods, forefathers and ghostly spirits—all were astonished by the achievement of Märkaëdeya Äñi.

TEXT 13

wtTaM ba{h"ä,"~ataDar"s\$a,
tapa:svaADyaAyas\$aMyamaE:
d"DyaAvaDaAe°ajaM yaAegAl
DvastaflaezAAntar"AtmanaA

ittha—in this manner; *bâhad-vrata-dharas*
tapaù-svädhyäya-saâyamaiù
dadhyäv adhokñaja—upon the transcendental Lord; *yogé*
dhvasta-kleçäntarätmanä

WORD-FOR-WORD MEANINGS

ittham—in this manner; *bâhat-vrata-dhara*—maintaining the vow of celibacy, *brahmacarya*; *tapaù-svädhyäya-saâyamaiù*—by his austerities, studies of the *Vedas* and regulative principles; *dadhyau*—he meditated; *adhokñajam*—upon the transcendental Lord; *yogé*—the *yogé*;

dhvasta—destroyed; *kleṣa*—all troubles; *antaù-ātmana*—with his introspective mind.

TRANSLATION

In this way the devotional mystic Mārkaṇḍeya maintained rigid celibacy through penance, study of the *Vedas* and self-discipline. With his mind thus free of all disturbances, he turned it inward and meditated on the Supreme Personality of Godhead, who lies beyond the material senses.

TEXT 14

tasyaEvaM yauĀataiêÔaM
mah"AyaAegAena yaAeigAna:
vyatalyaAya mah"Ana, k(AlaAe
manvantar"Sax"Atmak(:

*tasyaiva*à *yui jataç citta*à
*mahā-yogena yogina*ù
vyatēyāya mahān kālo
*manvantara-ñāo-ātmaka*ù

WORD-FOR-WORD MEANINGS

tasya—he; *evam*—thus; *yui jata*ù—while fixing; *cittam*—his mind; *mahā-yogena*—by powerful practice of *yoga*; *yogina*ù—the mystic sage; *vyatēyāya*—passed by; *mahān*—a great; *kāla*ù—period of time; *manu-antara*—lifetimes of Manu; *ñāo*—six; *ātmaka*ù—consisting of.

TRANSLATION

While the mystic sage thus concentrated his mind by powerful *yoga* practice, the tremendous period of six lifetimes of Manu passed by.

TEXT 15

Wtatpaur"nd"r"Ae ÁaAtvaA
s\$æamae'ismana, ik(laAntare"
tapaAeivazAi/ÆytaAe "aöªa,
@Are"Bae taiã"GaAtanama,

*etat purandaro ji ätvä
saptame 'smin kiläntare
tapo-viçai kito brahmann
ärebhe tad-vighätanam*

WORD-FOR-WORD MEANINGS

etat—this; *purandaraù*—Lord Indra; *ji ätvä*—learning; *saptame*—in the seventh; *asmin*—this; *kila*—indeed; *antare*—reign of Manu; *tapaù*—of the austerities; *viçai kitaù*—becoming fearful; *brahman*—O *brähmaëa* Çaunaka; *ärebhe*—he set into motion; *tat*—of that austerity; *vighäöanam*—obstruction.

TRANSLATION

O *brähmaëa*, during the seventh reign of Manu, the current age, Lord Indra came to know of Märkaëöeya's austerities and became fearful of his growing mystic potency. Thus he tried to impede the sage's penance.

TEXT 16

gAnDavaARps\$ar"s\$a: k(AmaM
vas\$antamalayaAinalaAE
maunayae 'aeSayaAmaAs\$a
r"jastaAek(mad"AE taTaA

*gandharväpsarasaù kämaà
vasanta-malayänilau
munaye preñayäm äsa
rajas-toka-madau tathä*

WORD-FOR-WORD MEANINGS

gandharva-apsarasaù—the celestial singers and dancing girls; *kāmam*—Cupid; *vasanta*—the spring season; *malaya-anilau*—and the refreshing breeze from the Malaya Hills; *munaye*—to the sage; *preñayām äsa*—he sent; *rajaù-toka*—the child of passion, greed; *madau*—and intoxication; *tathä*—also.

TRANSLATION

To ruin the sage's spiritual practice, Lord Indra sent Cupid, beautiful celestial singers, dancing girls, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

TEXT 17

tae vaE tad"A™amaM jagmaur,"
ih"maA%oe": paAìR oÔare"
pauSpaBa%"A nad"I yaṭa
icaṭaAKyaA ca izAlaA ivaBaAe

te vai tad-äçramaè jagmur
himädreù pārçva uttare
puñpabhadrä nadé yatra
citräkhyä ca çilä vibho

WORD-FOR-WORD MEANINGS

te—they; *vai*—indeed; *tat*—of Märkaëðeya Åñi; *äçramam*—to the hermitage; *jagmuù*—went; *hima-adreù*—of the Himälaya Mountains; *pārçve*—to the side; *uttare*—on the north; *puñpabhadrä nadé*—the Puñpabhadrä River; *yatra*—where; *citrä-ākhyä*—named Citrä; *ca*—and; *çilä*—the peak; *vibho*—O powerful Çaunaka.

TRANSLATION

O most powerful Çaunaka, they went to Märkaëðeya's hermitage, on the northern side of the Himälaya Mountains where the Puñpabhadra River passes by the famous peak Citra.

TEXTS 18-20

tad"A™amapadM" pauNyaM
pauNyaâu"malataAiÂatama,
pauNyaiã"jaku(laAk(L[%naM
pauNyaAmalajalaAzAyama,

maÔa"amar"s\$aËÿLtaM
maÔak(Aeik(lakU(ijatama,
maÔabaihR"naq%Aq%AepaM
maÔaiã"jaku(laAku(lama,

vaAyau: 'aivaí" @Ad"Aya
ih"mainaJaRr"zAlk(r"Ana,
s\$aumanaAeiBa: pair"Sva·(Ae
vavaAvauÔamBayana, smar"ma,

*tad-âçrama-padaà puëyaà
puëya-druma-latäi citam
puëya-dvija-kuläkêânaà
puëyämala-jaläçayam*

*matta-bhramara-saì gëtaà
matta-kokila-küjitam
matta-barhi-naöäöopaà
matta-dvija-kuläkulam*

*väyuù praviñña ädäya
hima-nirjhara-çëkarän
sumanobhiù pariñvakto*

vaväv uttambhayan smaram

WORD-FOR-WORD MEANINGS

tat—his; *āçrama-padam*—place of hermitage; *puëyam*—pious; *puëya*—pious; *druma*—with trees; *latä*—and creepers; *ai'citam*—specially marked; *puëya*—pious; *dvija*—of *brähmaëa* sages; *kula*—with the groups; *äkérëam*—brimming; *puëya*—pious; *amala*—spotless; *jala-āçayam*—having reservoirs of water; *matta*—maddened; *bhramara*—of bees; *saì gétam*—with singing; *matta*—maddened; *kokila*—of cuckoos; *küjita*—with cooing; *matta*—maddened; *barhi*—of peacocks; *naõa-äöopam*—with the frenzy of dancing; *matta*—maddened; *dvija*—of birds; *kula*—with the families; *äkulam*—filled; *väyuù*—the wind of the Malaya Hills; *praviññaù*—entering; *ädäya*—taking up; *hima*—chilling; *nirjhara*—of the waterfalls; *çëkarän*—the drops of mist; *sumanobhiù*—by the flowers; *pariñvaktu*—being embraced; *vavau*—blew; *uttambhayan*—evoking; *smaram*—Cupid.

TRANSLATION

Groves of pious trees decorated the holy *āçrama* of Märkaëöeya Äñi, and many saintly *brähmaëas* lived there, enjoying the abundant pure, sacred ponds. The *āçrama* resounded with the buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit of Cupid.

TEXT 21

oâ»an%o"inzAAvaf‡a:
'avaAlastabak(AilaiBa:
gAAepaâu"malataAjaAlaEs\$a,
ta‡aAs\$altku(s\$aumaAk(r":

udyac-candra-niçä-vaktraù
praväla-stabakälibhiù
gopa-druma-latä-jälais
taträsét kusumäkaraù

WORD-FOR-WORD MEANINGS

udyat—rising; *candra*—with the moon; *niçä*—nighttime; *vaktraù*—whose face; *praväla*—of new sprouts; *stabaka*—and blossoms; *älibhiù*—with rows; *gopa*—being hidden; *druma*—of the trees; *latä*—and creepers; *jälaiù*—along with the multitude; *tatra*—there; *äsét*—appeared; *kusuma-äkaraù*—the spring season.

TRANSLATION

Springtime then appeared in Märkaëðeya's *äçrama*. Indeed, the evening sky, glowing with the light of the rising moon, became the very face of spring, and sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

TEXT 22

@nvalyamaAnaAe gAnDavaE=r,"
gAltavaAid"žayaUTakE(:
@ä{"zyataAÔacaApaeSau:
sva:ñlyaUTapaita: smar":

anvéyamäno gandharvair
géta-väditra-yüthakaiù
adâçyatätta-cäpeñuù
svaù-stré-yütha-patiù smaraù

WORD-FOR-WORD MEANINGS

anvéyamänaù—being followed; *gandharvaiù*—by Gandharvas; *géta*—of singers; *väditra*—and players of musical instruments; *yüthakaiù*—by

companies; *adâçyata*—was seen; *âtta*—holding up; *cäpa-iñuù*—his bow and arrows; *svaù-stré-yütha*—of hoardes of heavenly women; *patiù*—the master; *smaraù*—Cupid.

TRANSLATION

Cupid, the master of many heavenly women, then came there holding his bow and arrows. He was followed by groups of Gandharvas playing musical instruments and singing.

TEXT 23

ò"tvaAiçaM s\$amaupaAs\$alnaM
d"ä{"zAu: zA,(ik(Æÿr"A:
malilataA°aM äù"r"ADaSa<
maUitaRmantaimavaAnalama,

hutvägnià samupäsénaà
dadâçuù çakra-kiî karäù
mélitākñāà durādharñāà
mūrtimantam ivānaḥ

WORD-FOR-WORD MEANINGS

hutvä—having offered oblations; *agnim*—to the sacrificial fire; *samupäsénam*—sitting in yogic meditation; *dadâçuù*—they saw; *çakra*—of Indra; *kiî karäù*—the servants; *mélita*—closed; *akñam*—his eyes; *durādharñam*—invincible; *mūrti-mantam*—personified; *iva*—as if; *anaḥ*—fire.

TRANSLATION

These servants of Indra found the sage sitting in meditation, having just offered his prescribed oblations into the sacrificial fire. His eyes closed in trance, he seemed invincible, like fire personified.

TEXT 24

nana{taustasya paura:
iñyaAe'TaAe gAAyak(A jagAu:
ma{d"ĒyvaINAApaNAvaEr,"
vaAâM ca,u(maRnaAer"mama,

*nanâtus tasya puratau
striyo 'tho gâyakâ jagu
mâdaî ga-vēä-paëavair
vädyaà cakrur mano-ramam*

WORD-FOR-WORD MEANINGS

nanâtu—danced; *tasya*—of him; *puratau*—in front; *striya*—women; *atha*
u—and furthermore; *gâyakâ*—singers; *jagu*—sang; *mâdaî ga*—with
drums; *vēä*—stringed instruments; *paëavai*—and cymbals;
vädya—instrumental music; *cakru*—they made;
mana—*ramam*—charming.

TRANSLATION

The women danced before the sage, and the celestial singers sang to the
charming accompaniment of drums, cymbals and *vēäs*.

TEXT 25

s\$and"Dae'ñM svaDanauSa
k(Ama: paÂamauKaM tad"A
maDaumaRnaAe r"jastaAek(
wn%"Ba{tyaA vyak(mpayana,

*sandadhe 'straà sva-dhanuñi
kâmau pai ca-mukhaà tadä*

*madhur mano rajas-toka
indra-bhâtyä vyakampayan*

WORD-FOR-WORD MEANINGS

sandadhe—he fixed; *astram*—the weapon; *sva-dhanuîi*—upon his bow; *kâmaù*—Cupid; *pañca-mukham*—having five heads (sight, sound, smell, touch and taste); *tadä*—then; *madhuù*—spring; *manaù*—the mind of the sage; *rajaù-tokaù*—the child of passion, greed; *indra-bhâtyäù*—the servants of Indra; *vyakampayan*—attempted to agitate.

TRANSLATION

While the son of passion [greed personified], spring and the other servants of Indra all tried to agitate Märkaëðeya's mind, Cupid drew his five-headed arrow and fixed it upon his bow.

TEXTS 26-27

,(Lx"ntyaA: pauiÃak(sTalyaA:
k(näu"kE(: stanagAAEr"vaAta,
Ba{zAmauiã"çamaDyaAyaA:
ke(zAivaṛaMis\$ataṛaja:

wtastataAe "amaä,"ä{"ie"zA,
calantyaA @nau k(näu"k(ma,
vaAyaujaRh"Ar" taã"As\$a:
s\$aU°maM ‡auiq%tamaeKalama,

*kréòantyäù pui jikasthalyäù
kandukaiù stana-gauravät
bhâçam udvigna-madhyäyäù
keça-visraàsita-srajaù*

*itas tato bhramad-dânõç
calantya anu kandukam*

*vāyur jahāra tad-vāsaù
sūkīmaà truõita-mekhalam*

WORD-FOR-WORD MEANINGS

krédantyaù—who was playing; *puì jikasthalyäù*—of the Apsarä named Puì jikasthalé; *kandukaiù*—with a number of balls; *stana*—of her breasts; *gauravät*—because of the great weight; *bhācam*—very much; *udvigna*—overburdened; *madhyäyäù*—whose waist; *keça*—from her hair; *visraàsita*—falling; *srajaù*—the flower garland; *itaù tataù*—here and there; *bhramat*—wandering; *dāñõeù*—whose eyes; *calantyaù*—who was running about; *anu kandukam*—after her ball; *vāyuù*—the wind; *jahāra*—stole away; *tat-vāsaù*—her garment; *sūkīmam*—fine; *truõita*—loosened; *mekhalam*—the belt.

TRANSLATION

The Apsarä Puì jikasthalé made a show of playing with a number of toy balls. Her waist seemed weighed down by her heavy breasts, and the wreath of flowers in her hair became disheveled. As she ran about after the balls, glancing here and there, the belt of her thin garment loosened, and suddenly the wind blew her clothes away.

TEXT 28

*ivas\$as\$aJaR tad"A baANAM
matvaA taM svaijataM smar":
s\$ava< taṭaABavanmaAeGama,
@nalzAsya yaTaAeâma*

*visasarja tadä bääëà
matvä taà sva-jitaà smaraù
sarvaà taträbhavan mogham
anécasya yathodyamaù*

WORD-FOR-WORD MEANINGS

visasarja—shot; *tadā*—then; *bāëam*—the arrow; *matvā*—thinking; *tam*—him; *sva*—by himself; *jitam*—conquered; *smaraù*—Cupid; *sarvam*—all this; *tatra*—directed at the sage; *abhavat*—became; *mogham*—futile; *anēçasya*—of an atheist disbeliever; *yathā*—just as; *udyamaù*—the endeavors.

TRANSLATION

Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts to seduce Märkaëöeya proved futile, just like the useless endeavors of an atheist.

TEXT 29

ta wtTamapaku(vaRntaAe
maunaestaÔaejas\$aA maunae
d"÷maAnaA inavava{tau:
'abaAeDyaAih"imavaABaRk(A:

ta ittham apakurvanto
munes tat-tejasā mune
dahyamānā nivavātuù
prabodhyāhim ivārbhakāù

WORD-FOR-WORD MEANINGS

te—they; *ittham*—in this way; *apakurvantaù*—trying to do harm; *muneù*—to the sage; *tat*—his; *tejasā*—by the potency; *mune*—O sage (Çaunaka); *dahyamānāù*—feeling burned; *nivavātuù*—they desisted; *prabodhya*—having awakened; *ahim*—a snake; *iva*—as if; *arbhakāù*—children.

TRANSLATION

O learned Çaunaka, while Cupid and his followers tried to harm the sage, they felt themselves being burned alive by his potency. Thus they stopped their mischief, just like children who have aroused a sleeping snake.

TEXT 30

wtaln%o"AnaucarE""aRöna,
DaiSaRtaAe'ipa mah"Amauina:
ya^aaAgAAAd"h"maAe BaAvaM
na tai»aṭaM mah"ts\$au ih"

*itēndrānucarair brahman
dharṇito 'pi mahā-muniū
yan nāgād ahamo bhāvaà
na tac citraà mahatsu hi*

WORD-FOR-WORD MEANINGS

iti—thus; *indra-anucaraiū*—by the followers of Indra; *brahman*—O *brāhmaëa*; *dharṇitaū*—impudently attacked; *api*—although; *mahā-muniū*—the elevated sage; *yat*—that; *na agāt*—he did not succumb; *ahamaū*—of false ego; *bhāvam*—to the transformation; *na*—not; *tat*—that; *citram*—surprising; *mahatsu*—for great souls; *hi*—indeed.

TRANSLATION

O *brāhmaëa*, the followers of Lord Indra had impudently attacked the saintly Märkaëöeya, yet he did not succumb to any influence of false ego. For great souls such tolerance is not at all surprising.

TEXT 31

ä{ "î" A inastaejas\$aM k(AmaM
s\$agANAM BagAvaAna, svar"Aq%.
™autvaAnauBaAvaM "aöSaeRr,"
ivasmayaM s\$amagAAtpar"ma,

*dāñvā nistejasaà kāmā
sa-gaëaà bhagavān svarāo
çrutvānubhāvaà brahmañer
vismayaà samagāt param*

WORD-FOR-WORD MEANINGS

dāñvā—seeing; *nistejasam*—deprived of his power; *kāmam*—Cupid;
sa-gaëam—along with his associates; *bhagavān*—the powerful lord;
sva-rāo—King Indra; *çrutvā*—and hearing; *anubhāvam*—the influence;
brahma-āñeù—of the sage among the *brāhmaëas*; *vismayam*—astonishment;
samagāt—he attained; *param*—great.

TRANSLATION

The mighty King Indra was most astonished when he heard of the mystic prowess of the exalted sage Märkaëòeya and saw how Cupid and his associates had become powerless in his presence.

TEXT 32

tasyaEvaM yauÃataiêÔaM
tapa:svaADyaAyas\$aMyamaE:
@naufah"AyaAivar"As\$alna,
nar"naAr"AyaNA Ae h"ir":

*tasyaivaà yui jataç cittaà
tapaù-svādhyāya-saàyamaiù
anugrahāyāvirāsén
nara-nārāyaëo hariù*

WORD-FOR-WORD MEANINGS

tasya—while he, Märkaëðeya; *evam*—in this way; *yuijatau*—was fixing; *cittam*—his mind; *tapau*—by austerity; *svādhyāya*—study of the *Vedas*; *saàyamaiu*—and regulative principles; *anugrahāya*—for showing mercy; *ävirāsét*—made Himself manifest; *nara-nārāyaëa*—exhibiting the forms of Nara and Nārāyaëa; *hariu*—the Supreme Personality of Godhead.

TRANSLATION

Desiring to bestow His mercy upon the saintly Märkaëðeya, who had perfectly fixed his mind in self-realization through penance, Vedic study and observance of regulative principles, the Supreme Personality of Godhead personally appeared before the sage in the forms of Nara and Nārāyaëa.

TEXTS 33-34

taAE zAuflak{(SNAAE navak(ÃalaAecanaAE
catauBauRjaAE r"AEr"vavalk(laAmbar"AE
paivaṭapaANAI opavaltakM(iṭava{ta,
k(maNx"lauM d"Nx"ma{jauM ca vaENAvama,

paáA°amaAlaAmauta jantaumaAjaRnaM
vaedM" ca s\$aA°aAÔapa Wva è&ipanaAE
tapaÔaix"ã"NARipazAËÿr"AeicaSaA
'aAMzAU d"DaAnaAE ivabauDaSaRBaAicaRtaAE

tau çukla-kāñëau nava-kai ja-locanau
catur-bhujau raurava-valkalāmbarau
pavitra-päëë upavétakaà tri-vât
kamaëòaluà daëòam âjuà ca vaiëavam

padmākñā-mālām uta jantu-mārjanaà
vedaà ca sākñāt tapa eva rūpiëau
tapat-taòid-varëa-piçaì ga-rociñä

prāṇṇu dadhānu vibudharṇābhārcitau

WORD-FOR-WORD MEANINGS

tau—the two of Them; *ṣukla-kāṇṇau*—one white and the other black; *nava-kaija*—like blooming lotus flowers; *locanau*—Their eyes; *catuḥ-bhujau*—having four arms; *raurava*—black deerskin; *valkala*—and bark; *ambarau*—as Their clothing; *pavitra*—most purifying; *pāṇi*—Their hands; *upavētakam*—sacred thread; *tri-vāt*—threefold; *kamaḍḍalum*—waterpot; *daḍḍam*—staff; *ājum*—straight; *ca*—and; *vaiḍḍavam*—made of bamboo; *padma-akṇa*—of lotus seeds; *mālām*—prayer beads; *uta*—and; *jantu-mārjanam*—which purifies all living beings; *vedam*—the *Vedas* (represented by bundles of *darbha* grass); *ca*—and; *sākṇāt*—directly; *tapaḥ*—austerity; *eva*—indeed; *rūpiḍḍau*—personified; *tapat*—blazing; *taḍḍit*—lightning; *varḍḍa*—the color; *piṣaṇ ga*—yellowish; *rociṇṇā*—with Their effulgence; *prāṇṇu*—very tall; *dadhānu*—bearing; *vibudha-ṇṇābha*—by the chief of the demigods; *arcitau*—worshiped.

TRANSLATION

One of Them was of a whitish complexion, the other blackish, and They both had four arms. Their eyes resembled the petals of blooming lotuses, and They wore garments of black deerskin and bark, along with the three-stranded sacred thread. In Their hands, which were most purifying, They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying *Vedas* in the symbolic form of bundles of *darbha* grass. Their bearing was tall and Their yellow effulgence the color of radiant lightning. Appearing as austerity personified, They were being worshiped by the foremost demigods.

TEXT 35

tae vaE BagAvataAe è&pae
nar"naAr"AyaNAAva{Sal
ä{"î"AetTaAyaAd"re"NAAe»aEr,"

nanaAmaAĒeĳna d"Nx"vata,

*te vai bhagavato rūpe
nara-nārāyaēāv āñē
dāñvotthāyādareēocair
nanāmāi gena daēòà-vat*

WORD-FOR-WORD MEANINGS

te—They; *vai*—indeed; *bhagavatau*—of the Personality of Godhead; *rūpe*—the personal manifestations; *nara-nārāyaēau*—Nara and Nārāyaēa; *āñē*—the two sages; *dāñvā*—seeing; *utthāya*—standing up; *ādareēa*—with respect; *uccaiu*—great; *nanāma*—bowed down; *aì gena*—with his entire body; *daēòà-vat*—just like a stick.

TRANSLATION

These two sages, Nara and Nārāyaēa, were the direct personal forms of the Supreme Lord. When Märkaēòeya Āñi saw Them, he immediately stood up and then with great respect offered Them obeisances by falling down flat on the ground like a stick.

TEXT 36

s\$a tats\$and"zARnaAnand"-
inava{RtaAtmaein%"yaAzAya:
ô\$î"r"AemaA™aupāUNAAR°aAe
na s\$aehe" taAvaud"li°atauma,

*sa tat-sandarçanānanda-
nirvātātmendriyāçayaù
hāñōa-romāçru-pürēākñō
na sehe tāv udékñītum*

WORD-FOR-WORD MEANINGS

saù—he, Märkaëðeya; *tat*—of Them; *sandarçana*—because of seeing; *ānanda*—by the ecstasy; *nirvāta*—pleased; *ātma*—whose body; *indriya*—senses; *āçayaù*—and mind; *hāñña*—standing on end; *romä*—his bodily hairs; *açru*—with tears; *pürëa*—filled; *akñau*—his eyes; *na sehe*—he was unable; *tau*—upon them; *udékñitum*—to glance.

TRANSLATION

The ecstasy of seeing Them completely satisfied Märkaëðeya's body, mind and senses and caused the hairs on his body to stand on end and his eyes to fill with tears. Overwhelmed, Märkaëðeya found it difficult to look at Them.

TEXT 37

otTaAya 'aAñaila: 'aù"
@AEts\$aufyaAd"AiëSai^aava
namaAe nama wtalzAAnaAE
baBaAzAe gAÕ"d"A^oar"ma,

utthäya präi jaliù prahva
autsukyäd āçliñann iva
nama nama iteçānau
babhāçe gadgadākñaram

WORD-FOR-WORD MEANINGS

utthäya—standing up; *präi jaliù*—with folded hands; *prahvaù*—humble; *autsukyät*—out of eagerness; *āçliñan*—embracing; *iva*—as if; *namaù*—obeisances; *namaù*—obeisances; *iti*—thus; *éçānau*—to the two Lords; *babhāñe*—he spoke; *gadgada*—choking with ecstasy; *akñaram*—the syllables.

TRANSLATION

Standing with his hands folded in supplication and his head bowed in

humility, Märkaëðeya felt such eagerness that he imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer You my humble obeisances."

TEXT 38

tayaAer"As\$anamaAd"Aya
paAd"yaAer"vainajya ca
@hR"NAenaAnaulaepaena
DaUpamaAlyaEr"paUjayata,

*tayor äsanam ädäya
pädayor avanijya ca
arhaëenänulepena
dhüpa-mälyair apüjayat*

WORD-FOR-WORD MEANINGS

tayou—to Them; *äsanam*—sitting places; *ädäya*—offering; *pädayou*—Their feet; *avanijya*—bathing; *ca*—and; *arhaëena*—with suitable respectful offerings; *anulepena*—by anointing Them with sandalwood pulp and other fragrant substances; *dhüpa*—with incense; *mälyaiu*—and flower garlands; *apüjayat*—he worshiped.

TRANSLATION

He gave Them sitting places and washed Their feet, and then he worshiped Them with presentations of *arghya*, sandalwood pulp, fragrant oils, incense and flower garlands.

TEXT 39

s\$auKamaAs\$anamaAs\$alnaAE
'as\$aAd"AiBamauKaAE maunal
paunar"Anamya paAd"AByaAM

gAir"i"Aivad"ma“avalta,

*sukham āsanam āśēnau
prasādābhīmukhau munē
punar ānamya pādābhyā̀ā
garīṇōhāv idam abravēt*

WORD-FOR-WORD MEANINGS

sukham—comfortably; *āsanam*—on sitting places; *āśēnau*—seated; *prasāda*—mercy; *abhimukhau*—ready to give; *munē*—to the Lord's incarnation as the two sages; *punaḥ*—again; *ānamya*—bowing down; *pādābhyām*—at Their feet; *garīṇōhau*—to the supremely worshipable; *idam*—this; *abravēt*—he spoke.

TRANSLATION

Mārkaēḍeya Āṇi once again bowed down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him. He then addressed Them as follows.

TEXT 40

™almaAkR(Nxe"ya ovaAca
ikM(vaNARyae tava ivaBaAe yaäu"d"lir"taAe's\$au:
s\$AMs\$spand"tae tamanau vaAx.~manawin%o"yaAiNA
s\$spand"inta vaE tanauBa{taAmajazAvaRyaAeê
svasyaApyaTaAipa BajataAmais\$a BaAvabanDau:

*çré-mārkaēḍeya uvāca
kiā varēaye tava vibho yad-udérīto 'suḥ
saāspandate tam anu vāi -mana-indriyāēi
spandanti vai tanu-bhātām aja-çarvayoç ca
svasyāpy athāpi bhajatām asi bhāva-bandhuḥ*

WORD-FOR-WORD MEANINGS

çré-mārkaëðeyaù uvāca—Çré Mārkaëðeya said; *kim*—what; *varëaye*—shall I describe; *tava*—about You; *vibho*—O Almighty Lord; *yat*—by whom; *udëritaù*—moved; *asuù*—the vital air; *saàspandate*—comes to life; *tam anu*—following it; *vāk*—the power of speech; *manaù*—the mind; *indriyāëi*—and the senses; *spandanti*—begin to act; *vai*—indeed; *tanu-bhātām*—of all embodied living beings; *aja-çarvayoù*—of Lord Brahmā and Lord Çiva; *ca*—as well; *svasya*—of myself; *api*—also; *atha api*—nevertheless; *bhajatām*—for those who are worshiping; *asi*—You become; *bhāva-bandhuù*—the intimate loving friend.

TRANSLATION

Çré Mārkaëðeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Çiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

TEXT 41

maUtal= wmae BagAvataAe BagAvaMiñlaAefyaA:
°aemaAya taApaivar"maAya ca ma{tyauijatyaE
naAnaA ibaBaSyaRivataumanyatanaUyaRTaedM"
s\$a{"î"A paunafaRs\$ais\$a s\$avaRimavaAeNARnaAiBa:

*mūrté ime bhagavato bhagavaàs tri-lokyäù
kñemāya täpa-viramāya ca māt̥yu-jityai
nānā bibharñy avitum anya-tanūr yathedaà
sāñvā punar grasasi sarvam ivorëanābhiù*

WORD-FOR-WORD MEANINGS

mūrté—the two personal forms; *ime*—these; *bhagavataù*—of the Supreme

Personality of Godhead; *bhagavan*—O Lord; *tri-lokyäù*—of all the three worlds; *kñemäya*—for the ultimate benefit; *täpa*—of material misery; *viramäya*—for the cessation; *ca*—and; *mätü*—of death; *jityai*—for the conquest; *nänä*—various; *bibharñi*—You manifest; *avitum*—for the purpose of protecting; *anya*—other; *tanüù*—transcendental bodies; *yathä*—just as; *idam*—this universe; *sãñvã*—having created; *punaù*—once again; *grasasi*—You swallow up; *sarvam*—entirely; *iva*—just like; *ürëa-nãbhiù*—a spider.

TRANSLATION

O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds—the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

TEXT 42

tasyaAivatau: isTar"care"izAtaur"x.~i,amaUlaM
yatsTaM na k(maRgAuNAk(Alar"ja: s\$pa{zAinta
yaãE" stauvainta inanamainta yajantyaBal°NAM
DyaAyainta vaed"ô\$d"yaA maunayastad"AptyaE

*tasyävituù sthira-careçitur aì ghri-mülaà
yat-sthaà na karma-guëa-käla-rajaù spãçanti
yad vai stuvanti ninamanti yajanty abhékñëaà
dhyäyanti veda-hãdayä munayas tad-äptyai*

WORD-FOR-WORD MEANINGS

tasya—of Him; *avituù*—the protector; *sthira-cara*—of the stationary and moving living beings; *éçituù*—the supreme controller; *aì ghri-mülam*—the soles of His lotus feet; *yat-stham*—one who is situated at which; *na*—do not;

karma-guëa-kāla—of material work, material qualities and time; *rajaù*—the contamination; *spāçanti*—touch; *yat*—whom; *vai*—indeed; *stuvanti*—praise; *ninamanti*—bow down to; *yajanti*—worship; *abhékñëam*—at every moment; *dhyäyanti*—meditate upon; *veda-hādayäù*—who have assimilated the essence of the *Vedas*; *munayaù*—sages; *tat-äptyai*—for the purpose of achieving Him.

TRANSLATION

Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the *Vedañ* offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

TEXT 43

naAnyam tavaAx.~„yaupanayaAd"pavagARmaUtaeR:
°aemaM janasya pair"taAeiBaya wRZA ivaá:
“aöA ibaBaetyalamataAe iã"par"ADaRiDaSNya:
k(Alasya tae ik(mauta tat{k(taBaAEitak(AnaAma,

nānyaà taväi ghry-upanayäd apavarga-mürteù
kñemaà janasya parito-bhiya éça vidmaù
brahmä bibhety alam ato dvi-parärdha-dhiñëyaù
kālasya te kim uta tat-kāta-bhautikānām

WORD-FOR-WORD MEANINGS

na *anyam*—no other; *tava*—Your; *aì ghri*—of the lotus feet; *upanayät*—than the attainment; *apavarga-mürteù*—who are liberation personified; *kñemam*—benefit; *janasya*—for the person; *paritaù*—on all sides; *bhiyaù*—who is fearful; *éça*—O Lord; *vidmaù*—do we know; *brahmä*—Lord *Brahmä*; *bibheti*—is afraid; *alam*—very much; *ataù*—on

account of this; *dvi-parārdha*—the entire duration of the universe; *dhiñēyaù*—the period of whose reign; *kālasya*—because of time; *te*—Your feature; *kim uta*—then what to speak; *tat-kāta*—created by him, Brahmā; *bhautikānām*—of the mundane creatures.

TRANSLATION

My dear Lord, even Lord Brahmā, who enjoys his exalted position for the entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very form of liberation.

TEXT 44

taãE" BajaAmya{taiDayastava paAd"maUlaM
ih"tvaed"maAtmacC\$id" caAtmagAur"Ae: par"sya
de"h"AâpaATaRmas\$ad"ntyamaiBaÁamaAḥaM
ivande"ta tae taihR" s\$avaRmanaliSataATaRma,

*tad vai bhajāmy āta-dhiyas tava pāda-mūlaà
hitvedam ātma-cchadi cātma-guroù parasya
dehādy apārtham asad antyam abhiji a-mātraà
vindeta te tarhi sarva-manéñitārtham*

WORD-FOR-WORD MEANINGS

tat—therefore; *vai*—indeed; *bhajāmi*—I worship; *āta-dhiyaù*—of Him whose intelligence always perceives the truth; *tava*—of You; *pāda-mūlam*—the soles of the lotus feet; *hitvā*—giving up; *idam*—this; *ātma-chadi*—covering of the self; *ca*—and; *ātma-guroù*—of the master of the soul; *parasya*—who is the Supreme Truth; *deha-ādi*—the material body and other false designations; *apārtham*—useless; *asad*—insubstantial; *antyam*—temporary; *abhiji a-mātram*—only imagined to have a separate existence; *vindeta*—one

obtains; *te*—from You; *tarhi*—then; *sarva*—all; *manēñita*—desired; *artham*—objects.

TRANSLATION

Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You—the Supreme Godhead and the master of the soul—one attains everything desirable.

PURPORT

One who falsely identifies himself as the material body or mind automatically feels entitled to exploit the material world. But when we realize our eternal spiritual nature and Lord Kāñēa's supreme proprietorship over all that be, we renounce our false enjoying propensity by the strength of spiritual knowledge.

TEXT 45

s\$aÔvaM r"jastama wtaIzA tavaAtmabanDaAe
maAyaAmayaA: isTaitalayaAed"yahe"tavaAe'sya
lallaA Da{taA yad"ipa s\$aÔvamayaI 'azAAntyae
naAnyae na{NAAM vyas\$anamaAeh"iBayaê yaAByaAma,

*sattva*à *rajas tama itēca tavātma-bandho*
māyā-mayāu sthiti-layodaya-hetavo 'sya
lēlā dhātā yad api sattva-mayē praçāntyai
*nānye nāēā*à *vyasana-moha-bhiyaç ca yābhyām*

WORD-FOR-WORD MEANINGS

sattvam—goodness; *raja*u—passion; *tama*u—ignorance; *iti*—the modes of

nature thus termed; *éça*—O Lord; *tava*—Your; *ätma-bandho*—O supreme friend of the soul; *mâyä-mayäù*—produced from Your personal energy; *sthiti-laya-udaya*—of maintenance, destruction and creation; *hetavaù*—the causes; *asya*—of this universe; *läläù*—as pastimes; *dhätäù*—assumed; *yat api*—although; *sattva-mayé*—that which is in the mode of goodness; *praçäntyai*—for liberation; *na*—not; *anye*—the other two; *nâëäm*—for persons; *vyasana*—danger; *moha*—bewilderment; *bhiyaù*—and fear; *ca*—also; *yäbhyäm*—from which.

TRANSLATION

O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

PURPORT

The words *lälä dhätäù* indicate that the creative activities of Lord Brahmä, the destructive activities of Lord Çiva and the sustaining functions of Lord Viñëu are all pastimes of the Absolute Truth, Lord Kânëa. But ultimately only Lord Viñëu can award liberation from the clutches of material illusion, as indicated by the words *sattva-mayé praçäntyai*.

Our passionate and ignorant activities cause great suffering, illusion and fear for us and others; therefore they should be given up. One should become firmly situated in the mode of goodness and live peacefully on the spiritual platform. The essence of goodness is to renounce selfish interest in all one's activities and thus dedicate one's entire being to the Supreme Being, Lord Kânëa, who is the source of our existence.

TEXT 46

tasmaAÔavaeh" BagAva^aTa taAvak(AnaAM

zAuflaAM tanauM svad"iyataAM ku(zAlaA Bajainta
yats\$AAtvataA: pauç&Saè&pamauzAinta s\$âÔvaM
laAek(Ae yataAe'BayamautaAtmas\$auKaM na caAnyata,

*tasmāt taveha bhagavann atha tāvakānāà
çuklāà tanuà sva-dayitāà kuçalā bhajanti
yat sātvatāu puruṇa-rūpam uçanti sattvaà
loko yato 'bhayam utātma-sukhaà na cānyat*

WORD-FOR-WORD MEANINGS

tasmāt—therefore; *tava*—Your; *iha*—in this world; *bhagavan*—O Supreme Lord; *atha*—and; *tāvakānām*—of Your devotees; *çuklām*—transcendental; *tanum*—the personal form; *sva-dayitām*—most dear to them; *kuçalāu*—those who are expert in spiritual knowledge; *bhajanti*—worship; *yat*—because; *sātvatāu*—the great devotees; *puruṇa*—of the original Personality of Godhead; *rūpam*—the form; *uçanti*—consider; *sattvam*—the mode of goodness; *lokaù*—the spiritual world; *yataù*—from which; *abhayam*—fearlessness; *uta*—and; *ātma-sukham*—the happiness of the soul; *na*—not; *ca*—and; *anyat*—any other.

TRANSLATION

O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

PURPORT

Intelligent persons do not worship the demigods, who represent the modes of passion and ignorance. Lord Brahmā represents passion, Lord Çiva represents ignorance, and demigods such as Indra also represent the modes

of material nature. But Lord Viñëu, or Nārāyaëa, represents pure spiritual goodness, which brings one realization of the spiritual world, freedom from fear, and spiritual bliss. Such benefits can never be derived from impure, material goodness, for it is always mixed with the modes of passion and ignorance. As clearly indicated in this verse, the transcendental form of God is fully constituted of eternal spiritual goodness and thus has no tinge of the material mode of goodness, passion or ignorance.

TEXT 47

tasmaE namaAe BagAvatae pauç&SaAya BaU°ae
 ivaìAya ivaìgAur"vae par"dE"vataAya
 naAr"AyaNAAya [%Sayae ca nar"AeÔamaAya
 hM"s\$aAya s\$aMyataigAre" inagAmaeìr"Aya

*tasmai namo bhagavate puruñäya bhümne
 viçväya viçva-gurave para-daivatäya
 nārāyaëäya āñaye ca narottamäya
 haàsäya saàyata-gire nigameçvaräya*

WORD-FOR-WORD MEANINGS

tasmai—to Him; *namaù*—my obeisances; *bhagavate*—to the Godhead; *puruñäya*—the Supreme Person; *bhümne*—the all-pervading one; *viçväya*—the all-inclusive manifestation of the universe; *viçva-gurave*—the spiritual master of the universe; *para-daivatäya*—the supremely worshipable Deity; *nārāyaëäya*—to Lord Nārāyaëa; *āñaye*—the sage; *ca*—and; *nara-uttamäya*—to the best of human beings; *haàsäya*—situated in perfect purity; *saàyata-gire*—who has controlled his speech; *nigama-ëçvaräya*—the master of the Vedic scriptures.

TRANSLATION

I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as

well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

TEXT 48

yaM vaE na vaed" ivataTaA°apaTaE" aRmaÜ"l:
s\$antaM svake(Svas\$auSau ô\$âipa ä{"fpaTaeSau
tanmaAyayaAva{tamaita: s\$a o Wva s\$aA°aAä,"
@AâstavaAiKalagAur"Aeç&pas\$aAâ vaed"ma,

yaà vai na veda vitathākñā-pathair bhramad-dhéu
santaà svakeñv asuñu hādy api dāk-patheñu
tan-māyayāvāta-matiù sa u eva sākñād
ādyas tavākhila-guror upasādyā vedam

WORD-FOR-WORD MEANINGS

yam—whom; *vai*—indeed; *na veda*—does not recognize; *vitatha*—deceptive; *akñā-pathaiù*—by methods of empirical perception; *bhramat*—becoming diverted; *dhéu*—whose intelligence; *santam*—present; *svakeñu*—within one's own; *asuñu*—senses; *hādi*—within the heart; *api*—even; *dāk-patheñu*—among perceived objects of the external world; *tat-māyayā*—by His illusory potency; *āvāta*—covered over; *matiù*—his understanding; *saù*—he; *u*—even; *eva*—indeed; *sākñāt*—directly; *ādyau*—originally (in ignorance); *tava*—of You; *akhila-guroù*—the spiritual master of all living beings; *upasādyā*—obtaining; *vedam*—the knowledge of the *Vedas*.

TRANSLATION

A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet

even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

TEXT 49

yaÚ"zARnaM inagAma @Atmar"h":'ak(AzAM
mau÷inta yaṭa k(vayaAe'japar"A yatanta:
taM s\$avaRvaAd"ivaSaya'aitaè&pazAllaM
vande" mah"Apauç&SamaAtmainagAUX#baAeDama,

*yad-darçanaà nigama ätma-rahaù-prakāçaà
muhyanti yatra kavayo 'ja-parä yatantaù
taà sarva-vāda-viñaya-pratirüpa-çēlaà
vande mahā-puruṇam ätma-nigüòha-bodham*

WORD-FOR-WORD MEANINGS

yat—of whom; *darçanam*—the vision; *nigame*—in the *Vedas*; *ätma*—of the Supreme Soul; *rahaù*—the mystery; *prakāçam*—which reveals; *muhyanti*—become bewildered; *yatra*—about which; *kavayaù*—great learned authorities; *aja-paräù*—headed by *Brahmä*; *yatantaù*—endeavoring; *tam*—to Him; *sarva-vāda*—of all different philosophies; *viñaya*—the subject matter; *pratirüpa*—adjusting itself as suitable; *çēlam*—whose personal nature; *vande*—I offer my homage; *mahā-puruṇam*—to the Supreme Personality of Godhead; *ätma*—from the spirit soul; *nigüòha*—hidden; *bodham*—understanding.

TRANSLATION

My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord *Brahmä* himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom

is hidden by the bodily designations covering the conditioned soul's spiritual identity.

PURPORT

Even great demigods like Brahmā are bewildered in their speculative attempts to understand the Supreme Personality of Godhead. Each philosopher is covered by a unique combination of the modes of nature and thus describes the Supreme Truth according to his own material conditioning. Therefore even strenuous empirical endeavor will never bring one to the conclusion of all knowledge. The highest knowledge is Kāñēa, the Supreme Personality of Godhead, and one can understand Him only by fully surrendering to Him and serving Him with love. This is why Mārkaëðeya Āñi states here, *vande mahā-puruṇam*: "I simply worship that Supreme Personality." Those who try to worship God but at the same time continue speculating or acting fruitively will attain only mixed and bewildering results. To be pure a devotee must give up all fruitive activity and mental speculation; in that way his loving service to the Lord will yield perfect knowledge of the Supreme. Only this perfection can satisfy the eternal soul.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Eighth Chapter, of the Çrēmad-Bhāgavatam, entitled "Mārkaëðeya's Prayers to Nara-Nārāyaëa Āñi."

9. Mārkaëðeya Āñi Sees the Illusory Potency of the Lord

This chapter describes Mārkaëðeya Āñi's vision of the Supreme Personality of Godhead's illusory energy.

Satisfied by the prayers Çré Mārkaëðeya had offered, the Supreme Lord

told him to ask for a benediction, and the sage said he wanted to see the Lord's illusory energy. The Supreme Lord Çré Hari, present before Märkaëðeya in the form of Nara-Näräyaëa, replied, "So be it," and then left for Badarikäçrama. One day, as Çré Märkaëðeya was offering his evening prayers, the water of devastation suddenly flooded the three worlds. With great difficulty Märkaëðeya moved about all alone in this water for a long time, until he came upon a banyan tree. Lying upon a leaf of that tree was an infant boy glowing with a charming effulgence. As Märkaëðeya moved toward the leaf, he was pulled by the boy's inhalation and, just like a mosquito, drawn within His body.

Inside the boy's body, Märkaëðeya was amazed to see the entire universe just as it had been before the annihilation. After a moment the sage was carried out by the force of the child's exhalation and hurled back into the ocean of annihilation. Then, seeing that the child on the leaf was actually Çré Hari, the transcendental Lord situated within his own heart, Çré Märkaëðeya tried to embrace Him. But at that moment Lord Hari, the master of all mystic power, disappeared. Then the waters of annihilation disappeared as well, and Çré Märkaëðeya found himself in his own *äçrama*, just as before.

TEXT 1

s\$aUta ovaAca
s\$aMstautaAe BagAvaAinatTaM
maAkR(Nxe"yaena DalmataA
naAr"AyaNA Ae nar"s\$aKa:
'alta @Ah" Ba{gAUã"h"ma,

süta uväca
saàstuto bhagavän itthaà
märkaëðeyena dhématä
näräyaëo nara-sakhaù
préta äha bhâgüdvaham

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmé said; *saàstutaù*—properly glorified; *bhagavān*—the Supreme Lord; *ittham*—in this way; *mārkaëòeyena*—by Mārkaëòeya; *dhé-matā*—the intelligent sage; *nārāyaëaù*—Lord Nārāyaëa; *nara-sakhaù*—the friend of Nara; *prētaù*—satisfied; *āha*—spoke; *bhāgu-udvahan*—to the most eminent descendant of Bhāgu.

TRANSLATION

Sūta Gosvāmé said: The Supreme Lord Nārāyaëa, the friend of Nara, was satisfied by the proper glorification offered by the intelligent sage Mārkaëòeya. Thus the Lord addressed that excellent descendant of Bhāgu.

TEXT 2

™aIBagAvaAnauvaAca
BaAe BaAe “aöiSaRvayaAeR'is\$a
is\$aÜ" @Atmas\$amaAiDanaA
maiya BaftyaAnapaAiyanyaA
tapa:svaADyaAyas\$aMyamaE:

çré-bhagavān uvāca
bho bho brahmarñi-varyo 'si
siddha ātma-samādhinā
mayi bhaktyānapāyinyā
tapaù-svādhyāya-saàyamaiù

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the Supreme Personality of Godhead said; *bhoù*—dear sage; *brahma-āñi*—of all learned *brāhmaëas*; *varyaù*—the best; *asi*—you are; *siddhaù*—perfect; *ātma-samādhinā*—by fixed meditation upon the Self; *mayi*—directed toward Me; *bhaktyā*—by devotional service; *anapāyinyā*—undeviating; *tapaù*—by austerities; *svādhyāya*—study of the

Vedas; saàyamaiù—and regulative principles.

TRANSLATION

The Supreme Personality of Godhead said: My dear Märkaèèeya, you are indeed the best of all learned brähmaëas. You have perfected your life by practicing fixed meditation upon the Supreme Soul, as well as by focusing upon Me your undeviating devotional service, your austerities, your study of the Vedas and your strict adherence to regulative principles.

TEXT 3

vayaM tae pair"tauí"A: sma
tvaä,"ba{h"ä,"~atacayaRyaA
varM" 'atalcC\$ Ba%oM" tae
var"d"Ae'isma tvad"lips\$atama,

*vayaà te parituñöäù sma
tvad-bâhad-vrata-caryayä
varaà pratéccha bhadraà te
vara-do 'smi tvad-épsitam*

WORD-FOR-WORD MEANINGS

vayam—We; *te*—with you; *parituñöäù*—perfectly satisfied; *sma*—have become; *tvat*—your; *bâhat-vrata*—of the vow of lifelong celibacy; *caryayä*—by performance; *varam*—a benediction; *pratéccha*—please choose; *bhadram*—all good; *te*—unto you; *vara-daù*—the giver of benedictions; *asmi*—I am; *tvat-épsitam*—desired by you.

TRANSLATION

We are perfectly satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.

PURPORT

Çréla Viçvanātha Cakravarté Ōhākura explains that the Lord used the plural form in the beginning of this verse—"We are satisfied"—because He was referring to Himself along with Çiva and Umä, who will later be glorified by Märkaëdeya. The Lord then used the singular—"I am the bestower of benedictions"—because ultimately only Lord Näräyaëa (Kāñëa) can award the highest perfection of life, eternal Kāñëa consciousness.

TEXT 4

™al[%iSaç&vaAca
ijataM tae de"vade"vaezA
'apa²aAitaRh"r"Acyauta
vare"NAEtaAvataAlaM naAe
yaà"vaAna, s\$amaä{"zyata

çré-āñir uvāca
jitaà te deva-deveça
prapannārti-harācyuta
vareëaitāvatālaà no
yad bhavān samadācyata

WORD-FOR-WORD MEANINGS

çré-āñiù uvāca—the sage said; *jitam*—are victorious; *te*—You; *deva-deva-éça*—O Lord of lords; *prapanna*—of one who is surrendered; *ārti-hara*—O remover of all distress; *acyuta*—O infallible one; *vareëa*—with the benediction; *etāvatā*—this much; *alam*—enough; *naù*—by us; *yat*—that; *bhavān*—Your good self; *samadācyata*—has been seen.

TRANSLATION

The sage said: O Lord of lords, all glories to You! O Lord Acyuta, You remove all distress for the devotees who surrender unto You. That you have

allowed me to see You is all the benediction I want.

TEXT 5

gA{h"ltvaAjaAd"yaAe yasya
™almatpaAd"Abjad"zARnama,
manas\$aA yaAegApa,e(na
s\$a BavaAnmae'i°agAAecar":

*gāhētvājādayo yasya
çrémat-pādājya-darçanam
manasā yoga-pakvena
sa bhavān me 'kñi-gocaraù*

WORD-FOR-WORD MEANINGS

gāhētvā—receiving; *aja-ādayaù*—(became) Brahmā and others;
yasya—whose; *çrémat*—all-opulent; *pāda-abja*—of the lotus feet;
darçanam—the sight; *manasā*—by the mind; *yoga-pakvena*—matured in
yoga practice; *saù*—He; *bhavān*—Yourself; *me*—my; *akñi*—to the eyes;
go-caraù—perceptible.

TRANSLATION

Such demigods as Lord Brahmā achieved their exalted positions simply by seeing Your beautiful lotus feet after their minds had become mature in *yoga* practice. And now, my Lord, You have personally appeared before me.

PURPORT

Mārkaëðeya Āñi points out that exalted demigods like Lord Brahmā achieved their positions simply by glimpsing the Lord's lotus feet, and yet Mārkaëðeya Āñi was now able to see Lord Kāñëa's entire body. Thus he could not even imagine the extent of his good fortune.

TEXT 6

@TaApyambaujapaṭaA^oa
pauNyaëAek(izAKaAmaNAe
%^o"yae maAyaAM yayaA laAek(:
s\$apaAlaAe vaed" s\$aià"d"Ama,

*athäpy ambuja-paträkñā
puëya-çloka-çikhāmaëe
drakñye mâyäà yayā lokaù
sa-pālo veda sad-bhidām*

WORD-FOR-WORD MEANINGS

atha api—nonetheless; *ambuja-patra*—like the petals of a lotus; *akñā*—O You whose eyes; *puëya-çloka*—of famous personalities; *çikhāmaëe*—O crest jewel; *drakñye*—I desire to see; *mâyām*—the illusory energy; *yayā*—by which; *lokaù*—the entire world; *sa-pālaù*—along with its ruling demigods; *veda*—considers; *sat*—of the absolute reality; *bhidām*—material differentiation.

TRANSLATION

O lotus-eyed Lord, O crest jewel of renowned personalities, although I am satisfied simply by seeing You, I do wish to see Your illusory potency, by whose influence the entire world, together with its ruling demigods, considers reality to be materially variegated.

PURPORT

A conditioned soul sees the material world to be constituted of independent, separate entities. Actually, all things are united, being potencies of the Supreme Lord. Märkaëöeya Āñi is curious to witness the exact process by which *mâyä*, the Lord's bewildering potency, casts living beings into illusion.

TEXT 7

s\$aUta ovaAca
wtalix"taAe'icaRta: k(Amama,
[%iSaNAA BagAvaAnmaunae
taTaeita s\$a smayana, 'aAgAAä,"
bad"yaAR™amamalir":

süta uväca
iteòito 'rcitaù kāmam
āñiëä bhagavān mune
tatheti sa smayan prägäd
badary-äçramam éçvaraù

WORD-FOR-WORD MEANINGS

sütaù uväca—Süta Gosvämé said; *iti*—in these words; *éòitaù*—glorified; *arcitaù*—worshiped; *kāmam*—satisfactorily; *āñiëä*—by the sage Märkaëðeya; *bhagavān*—the Personality of Godhead; *mune*—O wise Çaunaka; *tathä iti*—"so be it"; *saù*—He; *smayan*—smiling; *prägät*—departed; *badarë-äçramam*—for the hermitage Badarikäçrama; *éçvaraù*—the Supreme Lord.

TRANSLATION

Süta Gosvämé said: O wise Çaunaka, thus satisfied by Märkaëðeya's praise and worship, the Supreme Personality of Godhead, smiling, replied, "So be it," and then departed for His hermitage at Badarikäçrama.

PURPORT

The words *bhagavān* and *éçvara* in this verse refer to the Supreme Lord in His incarnation as the twin sages Nara and Näräyaëa. According to Çrëla Viçvanätha Cakravartë Öhäkura, the Supreme Lord smiled ruefully, because He prefers that His pure devotees stay away from His illusory energy.

Curiosity to see the illusory energy of the Lord sometimes develops into sinful material desire. Nonetheless, to please His devotee Märkaëðeya, the Lord granted his request, just as a father who cannot convince his son to give up pursuing a harmful desire may let him experience some painful reaction so that he will then voluntarily desist. Thus, understanding what would soon happen to Märkaëðeya, the Lord smiled as He prepared to display the illusory potency to him.

TEXTS 8-9

tamaeva icantaya^aaTaRma,
[%iSa: svaATMama Wva s\$a:
vas\$a^aagnyakR(s\$aAemaAmbau-
BaUvaAyauivayad"Atmas\$au

DyaAyana, s\$avaRṭa ca h"ir\$M
BaAva%o"vyaEr"paUjayata,
,(icatpaUjaAM ivas\$asmaAr"
'aema'as\$ar"s\$amplauta:

*tam eva cintayann artham
āñiù svāçrama eva saù
vasann agny-arka-somāmbu-
bhü-vāyu-viyad-ätmasu*

*dhyāyan sarvatra ca harià
bhāva-dravyair apūjayat
kvacit pūjāà visasmāra
prema-prasara-samplutaù*

WORD-FOR-WORD MEANINGS

tam—that; *eva*—indeed; *cintayan*—thinking of; *artham*—the goal;
āñiù—the sage Märkaëðeya; *sva-āçrame*—at his own hermitage;
eva—indeed; *saù*—he; *vasan*—remaining; *agnī*—in the fire; *arka*—the sun;
soma—the moon; *ambu*—the water; *bhü*—the earth; *vāyu*—the wind;

viyat—the lightning; *ätmasu*—and in his own heart; *dhyäyan*—meditating; *sarvatra*—in all circumstances; *ca*—and; *harim*—upon Lord Hari; *bhāva-dravyaiu*—with paraphernalia conceived in his mind; *apūjayat*—he offered worship; *kvacit*—sometimes; *pūjām*—the worship; *visasmāra*—he forgot; *prema*—of pure love of God; *prasara*—in the flood; *samplutau*—being drowned.

TRANSLATION

Thinking always of his desire to see the Lord's illusory energy, the sage remained in his *āçrama*, meditating constantly upon the Lord within fire, the sun, the moon, water, the earth, air, lightning and his own heart and worshiping Him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Märkaëöeya would forget to perform his regular worship.

PURPORT

It is apparent from these verses that Märkaëöeya Āñi was a great devotee of Lord Kāñëa; therefore he wanted to see the illusory energy of the Lord not to fulfill some material ambition but to learn how His potency is working.

TEXT 10

tasyaEk(d"A Ba{gAu™aeĩ"
pauSpaBa%o"Ataqe% maunae:
opaAs\$alnasya s\$anDyaAyaAM
“aöna, vaAyaur"BaUnmah"Ana,

tasyaikadä bhāgu-çreñöha
puñpabhadrä-taöe muneu
upäsénasya sandhyäyää
brahman vāyur abhün mahän

WORD-FOR-WORD MEANINGS

tasya—while he; *ekadā*—one day; *bhāgu-creñōha*—O best of the descendants of Bhāgu; *puñpabhadra-taōe*—on the bank of the river Puñpabhadra; *muneu*—the sage; *upāsénasya*—was performing worship; *sandhyāyām*—at the juncture of the day; *brahman*—O *brāhmaëa*; *vāyu*—a wind; *abhüt*—arose; *mahān*—great.

TRANSLATION

O *brāhmaëa* Çaunaka, best of the Bhāgus, one day while Märkaëöeya was performing his evening worship on the bank of the Puñpabhadra, a great wind suddenly arose.

TEXT 11

taM caNx"zAbdM" s\$amaud"lr"yantaM
balaAh"k(A @nvaBavana, k(r"AlaA:
@°asTaivai"A maumaucaustaix"ià":
svananta o»aEr"iBa vaSaRDaAr"A:

*ta*à *caëöa-çabda*à *samudérayanta*à
*balāhakā anv abhavan karälä*u
*akñā-sthaviñöhä mumucus taòidbhi*u
*svananta uccair abhi varña-dhärä*u

WORD-FOR-WORD MEANINGS

tam—that wind; *caëöa-çabdam*—a terrible sound; *samudérayantam*—which was creating; *balāhakä*u—clouds; *anu*—following it; *abhavan*—appeared; *karälä*u—fearful; *akñā*—like wagon wheels; *sthaviñöhä*u—solid; *mumucu*u—they released; *taòidbhi*u—along with lightning; *svananta*u—resounding; *uccai*u—greatly; *abhi*—in all directions; *varña*—of rain; *dhärä*u—torrents.

TRANSLATION

That wind created a terrible sound and brought in its wake fearsome clouds that were accompanied by lightning and roaring thunder and that poured down on all sides torrents of rain as heavy as wagon wheels.

TEXT 12

tataAe vyaä{"zyanta catau: s\$amau"%A:
s\$amantata: °maAtalamaAfas\$anta:
s\$amalr"vaegAAeimaRiBaç&fana,(-
mah"ABayaAvataRgABalr"GaAeSaA:

*tato vyadâçyanta catuù samudrâu
samantataù kîmä-talam ägrasantaù
saméra-vegormibhir ugra-nakra-
mahä-bhayävarta-gabhéra-ghoñâu*

WORD-FOR-WORD MEANINGS

tataù—then; *vyadâçyanta*—appeared; *catuù samudraù*—the four oceans; *samantataù*—on all sides; *kîmä-talam*—the surface of the earth; *ägrasantaù*—swallowing up; *saméra*—of the wind; *vega*—impelled by the force; *ürmibhiù*—with their waves; *ugra*—terrible; *nakra*—with sea monsters; *mahä-bhaya*—very fearful; *ävarta*—with whirlpools; *gabhéra*—grave; *ghoñâu*—with sounds.

TRANSLATION

Then the four great oceans appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves. In these oceans were terrible sea monsters, fearful whirlpools and ominous rumblings.

TEXT 13

@ntabaRih"êAià"r"itaâuiBa: KarE":
zAtaoë"d"AiBaç&pataAipataM jagAta,
catauivaRDaM val°ya s\$ah"AtmanaA mauinar,"
jalaAplautaAM °maAM ivamanaA: s\$amaṭas\$ata,

*antar bahiṣ cādbhir ati-dyubhiṁ kharaiṁ
çatahradābhir upatāpitaḥ jagat
catur-vidhaḥ vékīya sahātmanā munir
jalāplutāḥ kīmaḥ vimaṇāṁ samatrasat*

WORD-FOR-WORD MEANINGS

antaṁ—internally; *bahiṁ*—externally; *ca*—and; *adbhiṁ*—by the water; *ati-dyubhiṁ*—rising higher than the sky; *kharaiṁ*—by the fierce (winds); *çata-hradābhiṁ*—by lightning bolts; *upatāpitam*—greatly distressed; *jagat*—all the inhabitants of the universe; *catuṁ-vidham*—of four varieties (those who have taken birth from embryos, from eggs, from seeds and from perspiration); *vékīya*—seeing; *saha*—along with; *ātmanā*—himself; *muniṁ*—the sage; *jala*—by the water; *āplutām*—flooded; *kīmām*—the earth; *vimaṇāṁ*—perplexed; *samatrasat*—he became fearful.

TRANSLATION

The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh winds, the bolts of lightning, and the great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

PURPORT

Here the word *catur-vidham* refers to the four sources of birth for conditioned souls: embryos, eggs, seeds and perspiration.

TEXT 14

tasyaEvamauã"l°ata OimaRBaISaNA:
'aBaÃanaAGaUiNARtavaAmaRh"ANARva:
@ApaUyaRmaANAAe var"Saià"r"mbaudE":
°maAmapyaDaAä," ã"lpavaSaARi%"iBa: s\$amama,

tasyaivam udvékñata ürmi-bhéñäëaù
prabhai janāghürëita-vär mahärëavaù
äpüryamäëo varañadbhir ambudaiù
kīmām apyadhāt dvépa-varñädribhiù samam

WORD-FOR-WORD MEANINGS

tasya—while he; *evam*—in this way; *udvékñataù*—was looking on;
ürmi—with its waves; *bhéñäëaù*—frightening; *prabhai jana*—by hurricane
winds; *āghürëita*—swirled around; *väù*—its water; *mahä-arëavaù*—the great
ocean; *äpüryamänaù*—becoming filled; *varañadbhiù*—with rain;
ambu-daiù—by the clouds; *kīmām*—the earth; *apyadhāt*—covered over;
dvépa—with its islands; *varñä*—continents; *adribhiù*—and mountains;
samam—together.

TRANSLATION

Even as Märkaëöeya looked on, the rain pouring down from the clouds
filled the ocean more and more until that great sea, its waters violently
whipped into terrifying waves by hurricanes, covered up all the earth's
islands, mountains and continents.

TEXT 15

s\$a°maAntair"°aM s\$aid"vaM s\$aBaAgANAM
‡aElaAefyamaAs\$alts\$ah" id"igBar"Aplautama,
s\$a Wk(WvaAevaRir"taAe mah"Amauinar,"
ba"aAma ivai°apya jaq%A jax"AnDavata,

sa-kīmāntarikñäà sa-divaà sa-bhā-gaëaà

*trai-lokyam äsét saha digbhir äplutam
sa eka evorvarito mahä-munir
babhräma vikñipya jaä jaöandha-vat*

WORD-FOR-WORD MEANINGS

sa—along with; *kñmä*—the earth; *antarikñam*—and outer space; *sa-divam*—along with the heavenly planets; *sa-bhā-gaëam*—along with all the celestial bodies; *trai-lokyam*—the three worlds; *äsét*—became; *saha*—along with; *digbhiù*—all the directions; *äplutam*—flooded; *saù*—he; *ekaù*—alone; *eva*—indeed; *urvaritaù*—remaining; *mahä-muniù*—the great sage; *babhräma*—wandered about; *vikñipya*—scattering; *jaäù*—his matted locks; *jaöa*—a dumb person; *andha*—a blind person; *vat*—like.

TRANSLATION

The water inundated the earth, outer space, heaven and the celestial region. Indeed, the entire expanse of the universe was flooded in all directions, and out of all its inhabitants only Märkaëöeya remained. His matted hair scattered, the great sage wandered about alone in the water as if dumb and blind.

TEXT 16

°auÔa{q%.par"ltaAe mak(rE"istaimaiËÿlaEr,"
opaâu"taAe valicanaBasvataAh"ta:
tamasyapaAre" paitataAe "amaind"zAAe
na vaed" KaM gAAM ca pair"™amaeiSata:

*kñut-tāo-parēto makarais timiñ gilair
upadruto vēci-nabhasvatāhataù
tamasy apāre patito bhraman diço
na veda khaà gāà ca pariçrameñitaù*

WORD-FOR-WORD MEANINGS

kñut—by hunger; *tāṁ*—and thirst; *parētaṁ*—enveloped; *makaraiṁ*—by the *makaras*, a species of monster crocodile; *timiṁ gilaiṁ*—and by the *timiṁ gila*, a variety of huge fish that eats whales; *upadrutaṁ*—harassed; *vēci*—by the waves; *nabhasvatā*—and the wind; *āhataṁ*—tormented; *tamasi*—in the darkness; *apāre*—which was unlimited; *patitaṁ*—having fallen; *bhraman*—wandering; *diṣaṁ*—the directions; *na veda*—did not recognize; *kham*—the sky; *gām*—the earth; *ca*—and; *pariçrama-iñitaṁ*—overcome by exhaustion.

TRANSLATION

Tormented by hunger and thirst, attacked by monstrous makaras and timiṁ gila fish and battered by the wind and waves, he moved aimlessly through the infinite darkness into which he had fallen. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth.

TEXTS 17-18

,(icanmaçaaAe mah"AvataeR
tar"laEstaAix"ta: ,(icata,
yaAd"AeiBaBaR°yatae ,(Aipa
svayamanyaAenyaGaAitaiBa:

,(icacC\$AekM(,(icanmaAehM"
,(icaä," äu":KaM s\$auKaM Bayama,
,(icanma{tyaumavaA«aAeita
vyaADyaAid"iBaç&taAidR"ta:

kracin magno mahāvarte
taralais tāṁitaṁ kvacit
yādobhir bhakñyate kvāpi
svayam anyonya-ghātibhiṁ

kvacic chokaṁ kvacin mohaṁ

*kvacid duùkhaà sukhaà bhayam
kvacin måtyum aväpnoti
vyädhy-ädibhir utärditaù*

WORD-FOR-WORD MEANINGS

kvacit—sometimes; *magnaù*—drowning; *mahä-ävarte*—in a great whirlpool; *taralaiù*—by the waves; *täòitaù*—beaten; *kvacit*—sometimes; *yädobhiù*—by the aquatic monsters; *bhakāyate*—he was threatened with being eaten; *kva api*—sometimes; *svayam*—himself; *anyonya*—each other; *ghätibhiù*—attacking; *kvacit*—sometimes; *çokam*—depression; *kvacit*—sometimes; *moham*—bewilderment; *kvacit*—sometimes; *duùkham*—misery; *sukham*—happiness; *bhayam*—fear; *kvacit*—sometimes; *måtyum*—death; *aväpnoti*—he experienced; *vyädhi*—by disease; *ädibhiù*—and other pains; *uta*—also; *arditaù*—distressed.

TRANSLATION

At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible illness and pain that he felt himself dying.

TEXT 19

@yautaAyatavaSaARNAAM
s\$ah"\"aAiNA zAtaAina ca
vyatalyau"\"aRmatastaismana,
ivaSNAumaAyaAva{taAtmana:

*ayutäyata-varñäëäà
sahasräëi çatäni ca
vyatëyur bhramatas tasmin
viñëu-mäyävâtätmanaù*

WORD-FOR-WORD MEANINGS

ayuta—tens of thousands; *ayuta*—by tens of thousands; *varñäääm*—of years; *sahasräëi*—thousands; *çatäni*—hundreds; *ca*—and; *vyatéyuù*—passed by; *bhramataù*—as he wandered; *tasmin*—in that; *viñëu-mäyā*—by the illusory energy of Lord Viñëu; *ävâta*—covered; *ätmanaù*—his mind.

TRANSLATION

Countless millions of years passed as Märkaëöeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viñëu, the Supreme Personality of Godhead.

TEXT 20

s\$a k(d"Aicaä," "amaMstaismana,
pa{iTavyaA: k(ku(id" iã"ja:
nyaAfaAeDapaAetaM d"ä{"zAe
P(lapaéavazAAeiBatama,

sa kadäcid bhramaàs tasmin
pâthivyäù kakudi dvijaù
nyägrodha-potaè dadâçe
phala-pallava-çobhitam

WORD-FOR-WORD MEANINGS

saù—he; *kadäcit*—on one occasion; *bhraman*—while wandering; *tasmin*—in that water; *pâthivyäù*—of earth; *kakudi*—upon a raised place; *dvijaù*—the *brähmaëa*; *nyägrodha-potam*—a young banyan tree; *dadâçe*—saw; *phala*—with fruits; *pallava*—and blossoms; *çobhitam*—decorated.

TRANSLATION

Once, while wandering in the water, the *brāhmaëa* Märkaëðeya discovered a small island, upon which stood a young banyan tree bearing blossoms and fruits.

TEXT 21

‘aAgAuÔar"syaAM zAAKaAyaAM
tasyaAipa d"ä{"zAe izAzAuma,
zAyaAnaM paNARpauq%ke(
fas\$antaM ‘aBayaA tama:

präg-uttarasyäà çäkhäyääà
tasyäpi dadâçe çiçum
çayänaà parëa-puöake
grasantaà prabhayä tamaù

WORD-FOR-WORD MEANINGS

präk-uttarasyäm—toward the northeast; *çäkhäyäm*—upon a branch; *tasya*—of that tree; *api*—indeed; *dadâçe*—he saw; *çiçum*—an infant boy; *çayänam*—lying; *parëa-puöake*—within the concavity of a leaf; *grasantam*—swallowing; *prabhayä*—with His effulgence; *tamaù*—the darkness.

TRANSLATION

Upon a branch of the northeast portion of that tree he saw an infant boy lying within a leaf. The child's effulgence was swallowing up the darkness.

TEXTS 22-25

mah"Amar"k(tazyaAmaM
™almaã"d"napaÆÿjama,
k(mbaufalvaM mah"Aer"s\$kM(

s\$aunas\$aM s\$aund"r""auvama,

ìAs\$aEjad"lak(ABaAtaM
k(mbau™alk(NARd"Aix"mama,
ivaâu"maADar"BaAs\$aesaca,-
C\$aENAAiyatas\$auDaAismatama,

paágABaARç&NAApaAËMÿ
ô\$âh"As\$aAvalaAek(nama,
ìAs\$aEjaã"ilas\$aMivaça-
ina°anaAiBad"laAed"r"ma,

caAvaRìÿilaByaAM paAiNAByaAma,
oªalya car"NAAmbaujama,
mauKae inaDaAya iva'aen%"Ae
DayantaM val°ya ivaismata:

*mahā-marakata-çyāmaà
çrémad-vadana-paì kajam
kambu-grévaà mahoraskaà
su-nasaà sundara-bhruvam*

*çvāsaijad-alakābhātaà
kambu-çré-karëa-däòimam
vidrumādhara-bhāseñac-
choëäyita-sudhā-smitam*

*padma-garbhāruëäpäì gaà
hādyā-hāsāvalokanam
çvāsaijad-vali-saàvigna-
nimna-nābhi-dalodaram*

*cārv-aì gulibhyāà päëibhyām
unnéya caraëāmbujam
mukhe nidhāya viprendro
dhayantaà vékñya vismitaù*

WORD-FOR-WORD MEANINGS

mahā-marakata—like a great emerald; *çyāmam*—dark blue; *çrémat*—beautiful; *vadana-paī kajam*—whose lotus face; *kambu*—like a conchshell; *grévam*—whose throat; *mahā*—broad; *uraskam*—whose chest; *su-nasam*—having a beautiful nose; *sundara-bhruvam*—having beautiful eyebrows; *çväsa*—by His breath; *ejat*—trembling; *alaka*—with the hair; *ābhātam*—splendid; *kambu*—like a conchshell; *çré*—beautiful; *karēa*—His ears; *dāòimam*—resembling pomegranate flowers; *vidruma*—like coral; *adhara*—of His lips; *bhäsā*—by the effulgence; *ēñat*—slightly; *çoëäyita*—reddened; *sudhā*—nectarean; *smitam*—His smile; *padma-garbha*—like the whorl of a lotus; *aruëa*—reddish; *apāī gam*—the corners of His eyes; *hādyā*—charming; *hāsa*—with a smile; *avalokanam*—His countenance; *çväsa*—by His breath; *ejat*—made to move; *vali*—by the lines; *saàvigna*—contorted; *nimna*—deep; *nābhi*—with His navel; *dala*—like a leaf; *udaram*—whose abdomen; *cāru*—attractive; *aī gulibhyām*—having fingers; *päëibhyām*—by His two hands; *unnéya*—picking up; *caraëa-ambujam*—His lotus foot; *mukhe*—in His mouth; *nidhāya*—placing; *vipra-indraù*—the best of *brāhmaëas*, Märkaëòeya; *dhayantam*—drinking; *vékñya*—seeing; *vismitaù*—was amazed.

TRANSLATION

The infant's dark-blue complexion was the color of a flawless emerald, His lotus face shone with a wealth of beauty, and His throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears that resembled pomegranate flowers and that had inner folds like a conchshell's spirals. The corners of His eyes were reddish like the whorl of a lotus, and the effulgence of His coral-like lips slightly reddened the nectarean, enchanting smile on His face. As He breathed, His splendid hair trembled and His deep navel became distorted by the moving folds of skin on His abdomen, which resembled a banyan leaf. The exalted *brāhmaëa* watched with amazement as the infant took hold of one of His lotus feet with His graceful fingers, placed a toe within His mouth and began

to suck.

PURPORT

The young child was the Supreme Personality of Godhead. According to Çréla Viçvanätha Cakravarté Öhäkura, Lord Kânëa wondered, "So many devotees are hankering for the nectar of My lotus feet. Therefore let Me personally experience that nectar." Thus the Lord, playing like an ordinary baby, began to suck on His toes.

TEXT 26

taÚ"zARnaAã"Itapair"™amaAe maud"A
'aAetPu(éaô\$tpaAEImaivalaAecanaAmbauja:
'aô\$í"r"AemaAàu"taBaAvazAiÆÿta:
'aí]M"paur"staM 'as\$as\$aAr"baAlak(ma,

*tad-darçanäd véta-pariçramo mudä
protphulla-hât-padma-vilocanämbujaù
prahãñöa-romädbhuta-bhäva-çaì kitaù
prañöuà puras taà prasasära bälakam*

WORD-FOR-WORD MEANINGS

tat-darçanät—by seeing the child; *véta*—dispelled; *pariçramaù*—his weariness; *mudä*—out of pleasure; *protphulla*—expanded wide; *hât-padma*—the lotus of his heart; *vilocana-ambujaù*—and his lotus eyes; *prahãñöa*—standing on end; *romä*—the hairs on his body; *adbhuta-bhäva*—about the identity of this wonderful form; *çaì kitaù*—confused; *prañöum*—in order to inquire; *puraù*—in front; *tam*—of Him; *prasasära*—he approached; *bälakam*—the child.

TRANSLATION

As Märkaëöeya beheld the child, all his weariness vanished. Indeed, so

great was his pleasure that the lotus of his heart, along with his lotus eyes, fully blossomed and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached Him.

PURPORT

Mārkaëðeya wanted to ask the child about His identity and therefore approached Him.

TEXT 27

taAvaicC\$zAAevaE= iis\$ataena BaAgARva:
s\$aAe'nta: zAr"lrM" mazAk(Ae yaTaAivazAta,
taṭaApyad"Ae nyastamacai" k{(ṭpazAAe
yaTaA paura"Amāu÷d"talva ivaismata:

*tāvac chiçor vai çvasitena bhārgavaù
so 'ntaù çaréraà maçako yathāviçat
tatrāpy ado nyastam acañña kâtsnaço
yathā purāmuhyad atēva vismitaù*

WORD-FOR-WORD MEANINGS

tāvat—at that very moment; *çiçou*—of the infant; *vai*—indeed; *çvasitena*—with the breathing; *bhārgavaù*—the descendant of Bhāgu; *saù*—he; *antaù çareram*—within the body; *maçakaù*—a mosquito; *yathā*—just like; *aviçat*—entered; *tatra*—therein; *api*—indeed; *adaù*—this universe; *nyastam*—placed; *acañña*—he saw; *kâtsnaçaù*—entire; *yathā*—as; *purā*—previously; *amuhyat*—he became bewildered; *atēva*—extremely; *vismitaù*—surprised.

TRANSLATION

Just then the child inhaled, drawing Mārkaëðeya within His body like a mosquito. There the sage found the entire universe arrayed as it had been

before its dissolution. Seeing this, Märkaëðeya was most astonished and perplexed.

TEXTS 28-29

KaM r"Aed"s\$al BaAgANAAnai%"s\$aAgAr"Ana,
ã"lpaAna, s\$avaSaARna, k(ku(Ba: s\$aur"As\$aur"Ana,
vanaAina de"zAAna, s\$air"ta: paur"Ak(r"Ana,
Kaeq%Ana, ~ajaAnaA™amavaNARva{Ôaya:

mah"Ainta BaUtaAnyata BaAEitak(Anyas\$aAE
k(AlaM ca naAnaAyaugAk(lpak(lpanama,
yaitk(iÂad"nyaã"Yavah"Ar"k(Ar"NAM
d"d"zAR ivaìM s\$aid"vaAvaBaAis\$atama,

*khaà rodasé bhä-gaëän adri-sägarän
dvépän sa-varñän kakubhaù suräsurän
vanäni deçän saritaù puräkarän
kheöän vrajän äçrama-varëa-vättayaù*

*mahänti bhütäny atha bhautikäny asau
kälàà ca nänä-yuga-kalpa-kalpanam
yat kii cid anyad vyavahära-käraëaà
dadarça viçvaà sad ivävabhäsitam*

WORD-FOR-WORD MEANINGS

kham—the sky; *rodasé*—the heavens and earth; *bhä-gaëän*—all the stars; *adri*—the mountains; *sägarän*—and oceans; *dvépän*—the great islands; *sa-varñän*—along with the continents; *kakubhaù*—the directions; *sura-asurän*—the saintly devotees and the demons; *vanäni*—the forests; *deçän*—the various countries; *saritaù*—the rivers; *pura*—the cities; *äkarän*—and the mines; *kheöän*—the agricultural villages; *vrajän*—the cow pastures; *äçrama-varëa*—of the various spiritual and occupational divisions of society; *vättayaù*—the engagements; *mahänti bhütäni*—the basic elements of nature; *atha*—and; *bhautikäni*—all their gross manifestations; *asau*—he;

kālam—time; *ca*—also; *nānā-yuga-kalpa*—of the different millennia and the days of Brahmā; *kalpanam*—the regulating agent; *yat kii cit*—whatever; *anyat*—other; *vyavahāra-kāraëam*—object intended for use in material life; *dadarça*—he saw; *viçvam*—the universe; *sat*—real; *iva*—as if; *avabhāsitam*—manifest.

TRANSLATION

The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.

TEXT 30

ih"maAlayaM pauSpavah"AM ca taAM nad"I%M
 inajaA™amaM yaṭa [%SaI @pazyata
 ivaiM ivapazyahC.\$vais\$ataAicC\$zAAevaE=
 baih"inaRr"staAe nyapataéayaAbDaAE

himālayaà puñpavahäà ca täà nadéà
nijäçramaà yatra āñé apaçyata
viçvaà vipaçyai chvasitac chiçor vai
bahir nirasto nyapatal layäbdhau

WORD-FOR-WORD MEANINGS

himālayam—the Himālaya Mountains; *puñpa-vahām*—Puñpabhadra; *ca*—and; *tām*—that; *nadēm*—river; *nija-āçramam*—his own hermitage; *yatra*—where; *āñé*—the two sages, Nara-Nārāyaëa; *apaçyata*—he saw;

viçvam—the universe; *vipaçyan*—while observing; *çvasitāt*—by the breath; *çiçou*—of the infant; *vai*—indeed; *bahiù*—outside; *nirastaù*—expelled; *nyapatat*—he fell; *laya-abdhau*—into the ocean of dissolution.

TRANSLATION

He saw before him the Himālaya Mountains, the Puṇṇabhadrā River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaṇa. Then, as Mārkaṇḍeya beheld the entire universe, the infant exhaled, expelling the sage from His body and casting him back into the ocean of dissolution.

TEXTS 31-32

taismāna, paṭitavyaA: k(ku(id" 'aè&XM#
vaqM% ca tatpaNARpauqe% zAyaAnama,
taAekM(ca tat'aemas\$auDaAismataena
inar"li°ataAe'paAĒyinar"l°aNAena

@Ta taM baAlakM(val°ya
naeṭaAByaAM iDaii"taM ô\$id"
@ByayaAd"itas\$ax.~iflai":
pair"Sva·u(maDaAe°ajama,

tasmin pāthivyāu kakudī prarūḥaà
vaōaà ca tat-parēa-puōe çayānam
tokaà ca tat-prema-sudhā-smitena
nirékñito 'pāi ga-nirékñāēena

atha taà bālakaà vékñya
netrābhyāà dhiññhitaà hādi
abhyayād ati-saī kliññaù
pariñvaktum adhokñajam

WORD-FOR-WORD MEANINGS

tasmin—in that water; *pāthivyāu*—of land; *kakudī*—on the raised place; *prarūòham*—growing up; *vaòam*—the banyan tree; *ca*—and; *tat*—of it; *parëa-puõe*—within the slight depression of the leaf; *çayānam*—lying; *tokam*—the child; *ca*—and; *tat*—for himself; *prema*—of love; *sudhā*—like nectar; *smitena*—with a smile; *nirékñitaù*—being looked upon; *apāi ga*—of the corner of His eyes; *nirékñāëena*—by the glance; *atha*—then; *tam*—that; *bālakam*—infant; *vékñya*—looking upon; *netrābhyām*—by his eyes; *dhiññohitam*—placed; *hādi*—within his heart; *abhyayāt*—ran forward; *ati-saì kliññaù*—greatly agitated; *pariñvaktum*—to embrace; *adhokñajam*—the transcendental Supreme Lord.

TRANSLATION

In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of His eyes with a smile imbued with the nectar of love, and Märkaëòeya took Him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Personality of Godhead.

TEXT 33

taAvats\$a BagAvaAna, s\$aA°aAä,"
yaAegAADalzAAe gAuh"AzAya:
@ntadR"Da [%Sae: s\$aâAe
yaTaeh"AnalzAinaimaRtaA

tāvat sa bhagavān sākñāo
yogādhēço guhā-çayaù
antardadha āñeù sadyo
yathehānēça-nirmitā

WORD-FOR-WORD MEANINGS

tāvat—just then; *saù*—He; *bhagavān*—the Personality of Godhead; *sākñāt*—directly; *yoga-adhēçaù*—the supreme master of yoga;

guhä-çayaù—who is hidden within the heart of all living beings; *antardadhe*—disappeared; *āñeù*—in front of the sage; *sadyaù*—suddenly; *yathä*—in the same way as; *éhä*—the object of endeavor; *anēça*—by an incompetent person; *nirmitä*—created.

TRANSLATION

At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish.

TEXT 34

tamanvaTa vaq%Ae “aöna,
s\$ailalaM laAek(s\$amplava:
itar"AeDaAiya °aNAAd"sya
svaA™amae paUvaRvaitaTata:

tam anv atha vaöo brahman
salilaà loka-samplavaù
tirodhäyi kñäëäd asya
sväçrame pürva-vat sthitaù

WORD-FOR-WORD MEANINGS

tam—Him; *anu*—following; *atha*—then; *vaöaù*—the banyan tree; *brahman*—O *brähmaëa*, Çaunaka; *salilam*—the water; *loka-samplavaù*—the annihilation of the universe; *tirodhäyi*—they disappeared; *kñäëät*—immediately; *asya*—in front of him; *sva-äçrame*—in his own hermitage; *pürva-vat*—as previously; *sthitaù*—he was present.

TRANSLATION

After the Lord disappeared, O *brähmaëa*, the banyan tree, the great water

and the dissolution of the universe all vanished as well, and in an instant Märkaëðeya found himself back in his own hermitage, just as before.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Ninth Chapter, of the Çrémad-Bhāgavatam, entitled "Märkaëðeya Āñi Sees the Illusory Potency of the Lord."

10. Lord Çiva and Umä Glorify Märkaëðeya Āñi

In this chapter Çré Sūta Gosvāmé describes how Märkaëðeya Āñi received benedictions from Lord Çiva.

Once, as Lord Çiva was traveling in the sky with his wife, Pārvaté, he came across Çré Märkaëðeya merged in meditative trance. At the request of Parvaté, Lord Çiva presented himself before the sage to grant him the result of his austerities. Coming out of his trance, Çré Märkaëðeya saw Lord Çiva, the spiritual master of the three worlds, together with Parvaté, and he worshiped them by offering them obeisances, words of greeting and a sitting place.

Then Lord Çiva praised the saintly devotees of the Personality of Godhead and requested Çré Märkaëðeya to choose whatever benediction he desired. Märkaëðeya begged for unflinching devotion to the Supreme Lord Çré Hari, to the devotees of the Supreme Lord and to Lord Çiva himself. Satisfied with Märkaëðeya's devotion, Lord Çiva awarded him the boons of renown, freedom from old age and death until the time of universal dissolution, knowledge of all three phases of time, renunciation, realized knowledge and the position of a teacher of the *Purāëas*.

Those who chant and hear the story of Märkaëðeya Āñi will attain liberation from material life, which is based on the accumulated desires

generated from fruitive work.

TEXT 1

s\$aUta ovaAca
s\$a WvamanauBaUyaedM"
naAr"AyaNAivainaimaRtama,
vaEBavaM yaAegAmaAyaAyaAs\$a,
tamaeva zAr"NAM yayaAE

süta uvāca
sa evam anubhūyedaà
nārāyaëa-vinirmitam
vaibhavaà yoga-māyāyās
tam eva çaraëaà yayau

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *saù*—he, Märkaëòeya; *evam*—in this way; *anubhūya*—experiencing; *idam*—this; *nārāyaëa-vinirmitam*—manufactured by the Supreme Personality of Godhead, Nārāyaëa; *vaibhavam*—the opulent exhibition; *yoga-māyāyäu*—of His internal mystic energy; *tam*—to Him; *eva*—indeed; *çaraëam*—for shelter; *yayau*—he went.

TRANSLATION

Süta Gosvāmé said: The Supreme Lord Nārāyaëa had arranged this opulent display of His bewildering potency. Märkaëòeya Āñi, having experienced it, took shelter of the Lord.

TEXT 2

™almaAkR(Nxe"ya ovaAca
'apa^aaAe'smyax.~i,,amaUlaM tae
'apa^aaABayadM" h"re"

yanmaAyayaAipa ivabauDaA
mau÷inta ÁaAnak(AzAyaA

çré-mārkaëðeya uvāca
prapanno 'smy aì ghri-mūlaà te
prapannābhaya-daà hare
yan-māyayāpi vibudhā
muhyanti jī āna-kāçayā

WORD-FOR-WORD MEANINGS

çré-mārkaëðeyaù uvāca—Çré Mārkaëðeya said; *prapannaù*—surrendered; *asmi*—I am; *aì ghri-mūlam*—to the soles of the lotus feet; *te*—Your; *prapanna*—of those who surrender; *abhaya-dam*—the giver of fearlessness; *hare*—O Lord Hari; *yat-māyayā*—by whose illusory potency; *api*—even; *vibudhāù*—intelligent demigods; *muhyanti*—become bewildered; *jī āna-kāçayā*—which falsely appears as knowledge.

TRANSLATION

Çré Mārkaëðeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.

PURPORT

Conditioned souls are attracted to material sense gratification, and thus they meticulously study the workings of nature. Although they appear to be advancing in scientific knowledge, they become increasingly entangled in their false identification with the material body and therefore increasingly merge into ignorance.

TEXT 3

s\$Uta ovaAca
tamaevaM inaBa{taAtmaAnaM
va{SaeNA id"iva payaRq%na,
ç&%o"ANyaA BagAvaAna, ç&%o"Ae
d"d"zAR svagANAEva{Rta:

süta uvāca
tam evaà nibhātātmānaà
vāñēēa divi paryaān
rudrāëyā bhagavān rudro
dadarça sva-gaëair vātaù

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *tam*—him, Märkaëðeya Āñi; *evam*—thus; *nibhāta-ātmānam*—his mind completely absorbed in trance; *vāñēēa*—on his bull; *divi*—in the sky; *paryaān*—traveling; *rudrāëyā*—accompanied by his consort, Rudrāëé (Umā); *bhagavān*—the powerful lord; *rudraù*—Çiva; *dadarça*—saw; *sva-gaëaiù*—by his entourage; *vātaù*—surrounded.

TRANSLATION

Süta Gosvāmé said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrāëé, as well as his personal associates, observed Märkaëðeya in trance.

TEXT 4

@TaAemaA tama{iSaM val^oya
igAir"zAM s\$amaBaASata
pazyamaM BagAvana, iva'aM
inaBa{taAtmaein%"yaAzAyama,

athomā tam āñià vėkñya
giriçaà samabhñāta
paçyemaà bhagavan vipraà

nibhâtâtmendriyâçayam

WORD-FOR-WORD MEANINGS

atha—then; *umä*—Umä; *tam*—that; *āñim*—sage; *vékīya*—seeing; *giriçam*—to Lord Çiva; *samabhāñata*—spoke; *paçya*—just see; *imam*—this; *bhagavan*—my lord; *vipram*—learned *brāhmaëa*; *nibhâta*—motionless; *ätma-indriya-açayam*—his body, senses and mind.

TRANSLATION

Goddess Umä, seeing the sage, addressed Lord Giriça: My lord, just see this learned *brāhmaëa*, his body, mind and senses motionless in trance.

TEXT 5

inaBa{taAed"JaSa~aAtaAe
vaAtaApaAyaE yaTaANARva:
ku(vaRsya tapas\$a: s\$aA°aAta,
s\$aMis\$aaiÜM" is\$aaiÜ"d"Ae BavaAna,

nibhâtoda-jhaña-vrâto
vätäpäye yathärëavaù
kurv asya tapasaù säkñât
saèsiddhiàsiddhi-do bhavän

WORD-FOR-WORD MEANINGS

nibhâta—stationary; *uda*—water; *jhaña-vrâtaù*—and schools of fish; *vâta*—of the wind; *apäye*—upon the ceasing; *yathä*—just as; *arëavaù*—the ocean; *kuru*—please make; *asya*—his; *tapasaù*—of the austerities; *säkñât*—manifest; *saèsiddhim*—perfection; *siddhi-daù*—the bestower of perfection; *bhavän*—you.

TRANSLATION

He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.

TEXT 6

™aI BagAvaAnauvaAca
naEvaecC\$tyaAizASa: , (Aipa
“aöiSaRmaAeR°amapyauta
Bai·M(par"AM BagAvaita
labDavaAna, pauç&Sae'vyayae

çré-bhagavān uvāca
naivecchaty āçīṇaù kvāpi
brahmaṇīr mokṇam apy uta
bhaktià parāà bhagavati
labdhavān puruṇe 'vyaye

WORD-FOR-WORD MEANINGS

çré-bhagavān uvāca—the powerful lord said; *na*—not; *eva*—indeed; *icchaty*—desires; *āçīṇaù*—benedictions; *kva api*—in any realm; *brahma-āṇiù*—the saintly *brāhmaëa*; *mokṇam*—liberation; *apy uta*—even; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—for the Supreme Lord; *labdhavān*—he has achieved; *puruṇe*—for the Personality of Godhead; *avyaye*—who is inexhaustible.

TRANSLATION

Lord Çiva replied: Surely this saintly *brāhmaëa* does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

PURPORT

The words *naivecchaty ācīṇaù kvāpi* indicate that Mārkaëöeya Āṇi was uninterested in any reward available on any planet within the universe. Nor did he want liberation, for he had achieved the Supreme Lord Himself.

TEXT 7

@TaAipa s\$aMvaid"SyaAmaAe
BavaAnyætaena s\$aADaunaA
@yaM ih" par"maAe laABaAe
na{NAAM s\$aADaus\$samaAgAma:

*athāpi saàvadiṇyāmo
bhavāny etena sādhunā
ayaà hi paramo lābho
nāëää sādhu-samāgamaù*

WORD-FOR-WORD MEANINGS

atha api—nevertheless; *saàvadiṇyāmaù*—we shall converse; *bhavāni*—my dear Bhavāné; *etena*—with this; *sādhunā*—pure devotee; *ayam*—this; *hi*—indeed; *paramaù*—the best; *lābhaù*—gain; *nāëām*—for men; *sādhu-samāgamaù*—the association of saintly devotees.

TRANSLATION

Still, my dear Bhavāné, let us talk with this saintly personality. After all, association with saintly devotees is man's highest achievement.

TEXT 8

s\$aUta ovaAca
wtyauftvaA tamaupaeyaAya
BagAvaAna, s\$a s\$aataAM gAita:

wRzAAAna: s\$avaRivaâAnaAma,
wRîr": s\$avaR\$de"ih"naAma,

sûta uvāca
ity uktvā tam upeyāya
bhagavān sa satāṅ gatiṁ
ēṣānaṁ sarva-vidyānām
ēṣvaraṁ sarva-dehinām

WORD-FOR-WORD MEANINGS

sûtaṁ uvāca—Sûta Gosvāmé said; *iti*—thus; *uktvā*—having said; *tam*—to the sage; *upeyāya*—going; *bhagavān*—the exalted demigod; *saṁ*—he; *satām*—of the pure souls; *gatiṁ*—the shelter; *ēṣānaṁ*—the master; *sarva-vidyānām*—of all branches of knowledge; *ēṣvaraṁ*—the controller; *sarva-dehinām*—of all embodied living beings.

TRANSLATION

Sûta Gosvāmé said: Having spoken thus, Lord Çai kara—the shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings—approached the sage.

TEXT 9

tayaAer"AgAmanaM s\$aA°aAä,"
wRzAyaAejaRgAd"AtmanaAe:
na vaed" ç&Ü"Dalva{iÔar,"
@AtmaAnaM ivaïmaeva ca

tayor āgamanaṁ sākiād
ēṣayor jagad-ātmanou
na veda ruddha-dhé-vāttir
ātmānaṁ viçvam eva ca

WORD-FOR-WORD MEANINGS

tayoù—of the two of them; *āgamanam*—the arrival; *sākñāt*—in person; *éçayoù*—of the powerful personalities; *jagat-ātmanoù*—the controllers of the universe; *na veda*—he did not notice; *ruddha*—checked; *dhé-vāttiù*—the functioning of his mind; *ātmānam*—himself; *viçvam*—the external universe; *eva*—indeed; *ca*—also.

TRANSLATION

Because Märkaëðeya's material mind had stopped functioning, the sage failed to notice that Lord Çiva and his wife, the controllers of the universe, had personally come to see him. Märkaëðeya was so absorbed in meditation that he was unaware of either himself or the external world.

TEXT 10

BagAvaAMstad"iBaÁaAya
igAir"zAAe yaAegAmaAyayaA
@AivazAÔaÖ"h"Ak(AzAM
vaAyauizC\$%"imavaeìr":

bhagavä`as tad abhijì`äya
giriço yoga-mäyayä
äviçat tad-guhäkäça`a
väyuç chidram iveçvaraù

WORD-FOR-WORD MEANINGS

bhagavän—the great personality; *tat*—that; *abhijì`äya*—understanding; *giriçaù*—Lord Giriça; *yoga-mäyayä*—by his mystic power; *äviçat*—entered; *tat*—of Märkaëðeya; *guhä-äkäçam*—the hidden sky of the heart; *väyuù*—the air; *chidram*—a hole; *iva*—as if; *éçvaraù*—the lord.

TRANSLATION

Understanding the situation very well, the powerful Lord Çiva employed his mystic power to enter within the sky of Märkaëðeya's heart, just as the wind passes through an opening.

TEXTS 11-13

@AtmanyaiPa izAvaM 'aAæaM
taix"itpaËÿjaq%ADar"ma,
‡ya°aM d"zABaujaM 'aAMzAuma,
oântaimava BaAs\$k(r"ma,

vyaA,,acamaARmbarM" zAUla-
Danauir"Svais\$acamaRiBa:
@°amaAlaAx"maç&k(-
k(paAlaM par"zAuM s\$ah"

iba"aANAM s\$ah"s\$aA BaAtaM
ivaca°ya ô\$id" ivaismata:
ik(imadM" ku(ta Wvaeita
s\$amaADaeivaRr"taAe mauina:

*ätmany api çivaà prāptaà
taòit-piì ga-jaöä-dharam
try-akñāà daça-bhujaà prāàçum
udyantam iva bhāskaram*

*vyāghra-carmāmbaraà çūla-
dhanur-iñv-asi-carmabhiù
akñā-mālā-òamaruka-
kapālaà paraçuà saha*

*bibhräëaà sahasā bhātaà
vicakñya hādi vismitaù
kim idaà kuta eveti*

WORD-FOR-WORD MEANINGS

ātmani—within himself; *api*—also; *çivam*—Lord Çiva; *prāptam*—arrived; *taòit*—like lightning; *piì ga*—yellowish; *jaöä*—locks of hair; *dharam*—carrying; *tri-akñam*—with three eyes; *daça-bhujam*—and ten arms; *präàçum*—very tall; *udyantam*—rising; *iva*—as; *bhāskaram*—the sun; *vyāghra*—of a tiger; *carma*—the fur; *ambaram*—as his garment; *çüla*—with his trident; *dhanaù*—bow; *iñu*—arrows; *asi*—sword; *carmabhiù*—and shield; *akñā-mālā*—his prayer beads; *òamaruka*—small drum; *kapālam*—and skull; *paraçum*—ax; *saha*—together with; *bibhräëam*—exhibiting; *sahasä*—suddenly; *bhätam*—manifest; *vicakñya*—seeing; *hādi*—in his heart; *vismitaù*—surprised; *kim*—what; *idam*—this; *kutaù*—from where; *eva*—indeed; *iti*—thus; *samādheù*—from his trance; *virataù*—desisted; *muniù*—the sage.

TRANSLATION

Çré Märkaëöeya saw Lord Çiva suddenly appear within his heart. Lord Çiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a *òamaru* drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

TEXT 14

naeṭae onmallya d"ä{"zAe
s\$agANAM s\$aAemayaAgAtama,
ç&%M" iṭalaAekE(k(gAuçM&
nanaAma izAr"s\$aA mauina:

netre unmélya dadâçe
sa-gaëaà somayāgatam

*rudraà tri-lokaika-guruà
nanāma çirasā muniù*

WORD-FOR-WORD MEANINGS

netre—his eyes; *unmélya*—opening; *dadāçe*—he saw; *sa-gaëam*—with his associates; *sa-umayä*—and with Umä; *ägatam*—having arrived; *rudram*—Lord Rudra; *tri-loka*—of the three worlds; *eka-gurum*—the one spiritual master; *nanāma*—he offered his obeisances; *çirasā*—with his head; *muniù*—the sage.

TRANSLATION

Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umä and Rudra's followers. Märkaëðeya then offered his respectful obeisances by bowing his head.

PURPORT

When Märkaëðeya Āñi saw Lord Çiva and Umä within his heart, he immediately became aware of them and thus also of his own individual self. During his trance, on the other hand, he had simply been absorbed in awareness of the Supreme Lord and had thus forgotten himself as the conscious perceiver.

TEXT 15

*tasmaE s\$apayaA< vyad"DaAta,
s\$agANAAya s\$ah"AemayaA
svaAgAtaAs\$anapaAâAGyaR-
gAnDaṛagDaUpad"lpakE(:*

*tasmai saparyäà vyadadhät
sa-gaëäya sahomayä
svägatäsana-pädyärghya-*

gandha-srag-dhüpa-dépakaiù

WORD-FOR-WORD MEANINGS

tasmai—to him; *saparyäm*—worship; *vyadadhät*—he offered; *sa-gaëäya*—together with his associates; *saha umayä*—together with Umä; *su-ägata*—by words of greeting; *äsana*—offering of sitting places; *pädya*—water for bathing the feet; *arghya*—fragrant drinking water; *gandha*—perfumed oil; *srag*—garlands; *dhüpa*—incense; *dépakaiù*—and lamps.

TRANSLATION

Märkaëöeya worshiped Lord Çiva, along with Umä and Çiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and *ärati* lamps.

TEXT 16

@Ah" tvaAtmaAnauBaAvaena
paUNARk(Amasya tae ivaBaAe
k(r"vaAma ik(malzAAna
yaenaedM" inava{RtaM jagAta,

äha tv ätmānubhāvena
pūrēa-kāmasya te vibho
karavāma kim éçāna
yenedaà nirvātaà jagat

WORD-FOR-WORD MEANINGS

äha—Märkaëöeya said; *tu*—indeed; *ätma-anubhāvena*—by your own experience of ecstasy; *pūrēa-kāmasya*—who is satisfied in all respects; *te*—for you; *vibho*—O mighty one; *karavāma*—I can do; *kim*—what; *éçāna*—O lord; *yena*—by whom; *idam*—this; *nirvātam*—is made peaceful;

jagat—the entire world.

TRANSLATION

Mārkaëðeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you satisfy this entire world.

TEXT 17

nama: izAvaAya zAAntaAya
s\$aÔvaAya 'ama{x"Aya ca
r"jaAejauSae'Ta GaAer"Aya
namastauByaM tamaAejauSae

*namaù çiväya çäntäya
sattväya pramâðäya ca
rajo-juñe 'tha ghoräya
namas tubhyaè tamo-juñe*

WORD-FOR-WORD MEANINGS

namaù—obeisances; *çiväya*—to the all-auspicious; *çäntäya*—peaceful; *sattväya*—the personification of material goodness; *pramâðäya*—the giver of pleasure; *ca*—and; *rajaù-juñe*—to him who is in contact with the mode of passion; *atha*—also; *ghoräya*—terrible; *namaù*—obeisances; *tubhyam*—to you; *tamaù-juñe*—who associates with the mode of ignorance.

TRANSLATION

Again and again I offer my obeisances unto you, O all-auspicious transcendental personality. As the lord of goodness you give pleasure, in contact with the mode of passion you appear most fearful, and you also associate with the mode of ignorance.

TEXT 18

s\$aUta ovaAca
WvaM stauta: s\$a BagAvaAna,
@Aid"de"va: s\$ataAM gAita:
pair"tauí": 'as\$aªaAtmaA
'ah"s\$aMstamaBaASata

süta uvāca
evaà stutaù sa bhagavān
ädi-devaù satāà gatiù
parituññaù prasannātmā
prahasaàs tam abhāñata

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *evam*—in these words; *stutaù*—praised; *saù*—he; *bhagavān*—the powerful Lord Çiva; *ädi-devaù*—the foremost of demigods; *satām*—of the saintly devotees; *gatiù*—the shelter; *parituññaù*—perfectly satisfied; *prasanna-ātmā*—happy in his mind; *prahasan*—smiling; *tam*—to Märkaëðeya; *abhāñata*—spoke.

TRANSLATION

Süta Gosvāmé said: Lord Çiva, the foremost demigod and the shelter of the saintly devotees, was satisfied by Märkaëðeya's praise. Pleased, he smiled and addressed the sage.

TEXT 19

™aIBagAvaAnauvaAca
varM" va{NAISva na: k(AmaM
var"de"zAA vayaM ‡aya:
@maAeGaM d"zARnaM yaeSaAM
matyaAeR yaiã"nd"tae'ma{tama,

çré-bhagavän uväca
varaà vâëñva naù kämaà
vara-deçä vayaà trayaù
amoghaà darçanaà yeñäà
martyo yad vindate 'mâtam

WORD-FOR-WORD MEANINGS

çré-bhagavän uväca—Lord Çiva said; *varam*—a benediction; *vâëñva*—please choose; *naù*—from us; *kāmam*—as desired; *vara-da*—of all givers of benedictions; *éçäù*—the controlling lords; *vayam*—we; *trayaù*—three (Brahmä, Viñëu and Maheçvara); *amogham*—never in vain; *darçanam*—the seeing; *yeñäm*—of whom; *martyaù*—a mortal being; *yat*—by which; *vindate*—achieves; *amâtam*—immortality.

TRANSLATION

Lord Çiva said: Please ask me for some benediction, since among all givers of benedictions, we three—Brahmä, Viñëu and I—are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.

TEXTS 20-21

“aAöNAA: s\$aADava: zAAntaA
ina:s\$aEëyA BaUtavats\$alaA:
Wk(AntaBa·(A @smaAs\$au
inavaE=r"A: s\$amad"izARna:

s\$alaAek(A laAek(paAlaAstaAna,
vand"ntyacaRntyaupaAs\$atae
@hM" ca BagAvaAna, “aöA
svayaM ca h"ir"r"lir":

brähmaëäù sädhavaù çäntä
niüsaì gä bhüta-vatsaläù

*ekānta-bhaktā asmāsu
nirvairāu sama-darçinau*

*sa-lokā loka-pālās tñ
vandanty arcanty upāsate
ahaà ca bhagavān brahmā
svayaà ca harir éçvaraù*

WORD-FOR-WORD MEANINGS

brāhmaëäù—*brāhmaëas*; *sādhavaù*—saintly in behavior; *çāntäù*—peaceful and free of envy and other bad qualities; *niùsaì gäù*—free of material association; *bhüta-vatsaläù*—compassionate to all living beings; *eka-anta-bhaktäù*—unalloyed devotees; *asmāsu*—of ourselves (Brahmā, Lord Çré Hari and Çiva); *nirvairäù*—never hateful; *sama-darçinaù*—seeing equally; *sa-lokäù*—with the inhabitants of all the worlds; *loka-päläù*—the rulers of the various planets; *tñ*—those *brāhmaëas*; *vandanti*—glorify; *arcanti*—worship; *upāsate*—assist; *aham*—I; *ca*—also; *bhagavān*—the great lord; *brahmā*—Brahmā; *svayam*—Himself; *ca*—also; *hariù*—Lord Hari; *éçvaraù*—the Supreme Personality of Godhead.

TRANSLATION

The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those brāhmaëas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

TEXT 22

*na tae mayyacyautae'jae ca
iBad"AmaNvaipa ca^oatae
naAtmanaê janasyaAipa
taâuSmaAna, vayamalmai"*

*na te mayy acyute 'je ca
bhidäm aëv api cakñate
nätmanaç ca janasyäpi
tad yuñmān vayam émahī*

WORD-FOR-WORD MEANINGS

na—do not; *te*—they; *mayi*—in me; *acyute*—in Lord Viñëu; *aje*—in Lord Brahmä; *ca*—and; *bhidäm*—difference; *aëv*—slight; *api*—even; *cakñate*—see; *na*—not; *ätmanaù*—of themselves; *ca*—and; *janasya*—of other people; *api*—also; *tat*—therefore; *yuñmān*—yourselves; *vayam*—we; *émahī*—worship.

TRANSLATION

These devotees do not differentiate between Lord Viñëu, Lord Brahmä and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

PURPORT

Lord Brahmä and Lord Çiva are, respectively, manifestations of the creating and annihilating potencies of the Personality of Godhead, Viñëu. Thus unity exists among these three ruling deities of the material world. One should not, on the basis of the modes of nature, find material duality within the ruling potency of the Supreme Lord, although that potency is manifested in three divisions as Brahmä, Viñëu and Çiva.

TEXT 23

*na ÷mmayaAina taITaARina
na de"vaAêetanaAeijJataA:
tae paunantyauç&k(Alaena
yaUyaM d"zARnamaAḥata:*

*na hy am-mayäni tēthāni
na devāḥ cetanojjhitāu
te punanty uru-kālena
yūyaà darṇana-mātratau*

WORD-FOR-WORD MEANINGS

na—not; *hi*—indeed; *ap-mayāni*—consisting of sacred water; *tēthāni*—holy places; *na*—not; *devāu*—deity forms of demigods; *cetana-ujjhitāu*—devoid of life; *te*—they; *punanti*—purify; *uru-kālena*—after a long time; *yūyam*—yourselves; *darṇana-mātratau*—simply by being seen.

TRANSLATION

Mere bodies of water do not constitute holy places, nor are lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.

TEXT 24

“aAöNAeByaAe namasyaAmaAe
yae'smaâU"paM ṭayalmayama,
iba”atyaAtmas\$amaADaAna-
tapa:svaADyaAyas\$aMyamaE:

*brāhmaëebhyo namasyāmo
ye 'smad-rūpaà trayé-mayam
bibhraty ātma-samādhāna-
tapaù-svādhyāya-saàyamaiù*

WORD-FOR-WORD MEANINGS

brāhmaëebhyaù—to the *brāhmaëas*; *namasyāmaù*—we offer our respects; *ye*—who; *asmat-rūpam*—the form of ourselves (Çiva, Brahmā and Viñëu);

trayé-mayam—represented by the three *Vedas*; *bibhrati*—carry; *ātma-samādhāna*—by meditative trance focused on the Self; *tapau*—by austerities; *svādhyāya*—by study; *saàyamaiù*—and by following regulative principles.

TRANSLATION

By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the *brāhmaëas* sustain within themselves the three *Vedas*, which are nondifferent from Lord Viñëu, Lord Brahmä and me. Therefore I offer my obeisances unto the *brāhmaëas*.

PURPORT

A pure devotee of the Supreme Lord is considered the most elevated of *brāhmaëas*, since all spiritual endeavor culminates in the loving service of God.

TEXT 25

™avaNAAÚ"zARnaAã"Aipa
mah"ApaAtaik(naAe'ipa va:
zAuDyaer"^aantyajaAêAipa
ik(mau s\$amBaASaNAAd"iBa:

çravaëäd darçanäd väpi
mahä-pätakino 'pi vaù
çudhyerann antya-jäç cäpi
kim u sambhãñaëädibhiù

WORD-FOR-WORD MEANINGS

çravaëät—by hearing about; *darçanät*—by seeing; *vä*—or; *api*—also; *mahä-pätakinaù*—those who commit the worst kinds of sins; *api*—even; *vaù*—you; *çudhyeran*—they become purified; *antya-jäù*—outcastes;

ca—and; *api*—even; *kim u*—what to speak of; *sambhāṇāḍa-ādibhiṁ*—by directly speaking with, and so on.

TRANSLATION

Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.

TEXT 26

s\$āUta ovaAca
wita can%"lalaAmasya
DamaRgA÷Aepaba{Mih"tama,
vacaAe'ma{taAyanama{iSar,"
naAta{pyatk(NARyaAe: ipabana,

sūta uvāca
iti candra-lalāmasya
dharma-gahyopabāḥitam
vaco 'mātāyanam āṇir
nātāpyat karēayoṁ piban

WORD-FOR-WORD MEANINGS

sūtaṁ uvāca—Sūta Gosvāmé said; *iti*—thus; *candra-lalāmasya*—of Lord Çiva, who is decorated with the moon; *dharma-guhyā*—with the secret essence of religion; *upabāḥitam*—filled; *vaco*—the words; *amāta-ayanam*—the reservoir of nectar; *āṇiṁ*—the sage; *na atāpyat*—did not feel satiated; *karēayoṁ*—with his ears; *piban*—drinking.

TRANSLATION

Sūta Gosvāmé said: Drinking with his ears Lord Çiva's nectarean words, full of the confidential essence of religion, Mārkaḍēya Āṇi could not be

satiated.

PURPORT

Mārkaëðeya Āñi was not eager to hear himself praised by Lord Çiva, but he appreciated Lord Çiva's deep realization of religious principles and therefore desired to hear more.

TEXT 27

s\$a icarM" maAyayaA ivaSNAAer,"
"aAimata: k(izARtaAe Ba{zAma,
izAvavaAgAma{taDvasta-
flaezApauĀastama“avalta,

*sa ciraâ mâyayâ viñëor
bhrämitaù karçito bhâçam
çiva-väg-amâta-dhvasta-
kleça-pui jas tam abravêt*

WORD-FOR-WORD MEANINGS

saù—he; *ciram*—for a long time; *mâyayâ*—by the illusory energy; *viñëou*—of the Supreme Personality of Godhead, Viñëu; *bhrämitaù*—made to wander; *karçitaù*—exhausted; *bhâçam*—extremely; *çiva*—of Lord Çiva; *väg-amâta*—by the words of nectar; *dhvasta*—destroyed; *kleça-pui jaù*—his heaps of suffering; *tam*—to him; *abravêt*—spoke.

TRANSLATION

Mārkaëðeya, having been forced by Lord Viñëu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Çiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Çiva.

PURPORT

Mārkaëðeya Āṇi had desired to see Lord Viñëu's illusory energy and had suffered extensive miseries. But now, in the person of Çiva, Lord Viñëu again appeared before the sage and relieved all his suffering by imparting blissful spiritual instructions.

TEXT 28

™almaAkR(Nxe"ya ovaAca
@h"Ae wRir"lallaeyaM
äu"ivaRBaAvyaA zAr"lir"NAAma,
ya^aamantalizAtavyaAina
stauvainta jagAd"lir"A:

çré-mārkaëðeya uvāca
aho éçvara-léleyaà
durvibhāvyā çarériëām
yan namantéçitavyāni
stuvanti jagad-éçvarāu

WORD-FOR-WORD MEANINGS

çré-mārkaëðeyaù uvāca—Çré Mārkaëðeya said; *aho*—ah; *éçvara*—of the great lords; *lélä*—the pastime; *iyam*—this; *durvibhāvyā*—inconceivable; *çarériëām*—for embodied souls; *yat*—since; *namanti*—they offer obeisances; *éçitavyāni*—to those who are controlled by them; *stuvanti*—they praise; *jagat-éçvarāu*—the rulers of the universe.

TRANSLATION

Çré Mārkaëðeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

PURPORT

In the material world, conditioned souls strive to lord it over one another. Therefore they cannot understand the pastimes of the actual lords of the universe. Such bona fide lords have a wonderfully magnanimous mentality and thus sometimes bow down to the most qualified and saintly among their own subjects.

TEXT 29

Dama< faAh"iyatauM 'aAya:
'ava·(Ar"ê de"ih"naAma,
@Acar"ntyanaumaAed"ntae
i,(yamaANAM stauvainta ca

*dharmaà grāhayituà prāyaù
pravaktāraç ca dehinām
ācaranty anumodante
kriyamāëaà stuvanti ca*

WORD-FOR-WORD MEANINGS

dharmam—religion; *grāhayitum*—to cause the acceptance of; *prāyaù*—for the most part; *pravaktāraù*—the authorized speakers; *ca*—and; *dehinām*—for ordinary embodied souls; *ācaranti*—they act; *anumodante*—they encourage; *kriyamāëam*—one who is executing; *stuvanti*—they praise; *ca*—also.

TRANSLATION

Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.

TEXT 30

naEtaAvataA BagAvata:
svamaAyaAmayava{iÔaiBa:
na äu"SyaetaAnauBaAvastaEr,"
maAiyana: ku(h"kM(yaTaA

naitävatä bhagavataù
sva-mäyā-maya-vāttibhiù
na duñyetānubhāvas tair
māyinaù kuhakaà yathā

WORD-FOR-WORD MEANINGS

na—not; *etävatä*—by such (a show of humility); *bhagavataù*—of the Personality of Godhead; *sva-mäyā*—of His own illusory energy; *maya*—consisting of; *vāttibhiù*—by the activities; *na duñyeta*—is not spoiled; *anubhāvaù*—the power; *taiù*—by them; *māyinaù*—of a magician; *kuhakam*—the tricks; *yathā*—just as.

TRANSLATION

This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.

TEXTS 31-32

s\$a{"îe"dM" manas\$aA ivaïma,
@AtmanaAnau'aivazya ya:
gAuNAE: ku(vaRià"r"ABaAita
k(taeRva sva«ää{"gyaTaA

tasmaE namaAe BagAvatae
i†agAuNAAYa gAuNAAtmanae

ke(ṽalaAyaAiā"talyaAya
gAur"vae "aōmaUtaRyae

*sāñōvedaḥ manasā viçvam
ātmanānupraviçya yaù
guëaiù kurvadbhir ābhāti
karteva svapna-dāg yathā*

*tasmai namo bhagavate
tri-guëāya guëātmane
kevalāyādvitēyāya
gurave brahma-mūrtaye*

WORD-FOR-WORD MEANINGS

sāñōvā—creating; *idam*—this; *manasā*—by His mind, simply by His desire; *viçvam*—the universe; *ātmanā*—as the Supersoul; *anupraviçya*—subsequently entering; *yaù*—who; *guëaiù*—by the modes of nature; *kurvadbhiù*—which are acting; *ābhāti*—appears; *kartā iva*—as if the doer; *svapna-dāk*—a person who is seeing a dream; *yathā*—as; *tasmai*—unto Him; *namaù*—obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *tri-guëāya*—who possesses the three modes of nature; *guëa-ātmane*—who is the ultimate controller of the modes of nature; *kevalāya*—to the pure; *advitēyāya*—who has no equal; *gurave*—the supreme spiritual master; *brahma-mūrtaye*—the personal form of the Absolute Truth.

TRANSLATION

I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.

PURPORT

The Supreme Lord releases His material potencies, and by their interaction creation takes place. The Lord remains aloof, as the supreme transcendental entity. Still, because the entire creation unfolds according to His design and will, His controlling hand is perceived within all things. People thus imagine that God is the direct builder of this world, although He remains aloof, creating through the manipulation of His multifarious potencies.

TEXT 33

kM(va{NAe nau parM" BaUmana,
varM" tvaã"r"d"zARnaAta,
yaÚ"zARnaAtpaUNARk(Ama:
s\$atyak(Ama: paumaAna, Bavaeta,

*kaà vâëe nu paraà bhüman
varaà tvad vara-darçanät
yad-darçanät pürëa-kämaù
satya-kämaù pumän bhavet*

WORD-FOR-WORD MEANINGS

kam—what; *vâëe*—shall I choose; *nu*—indeed; *param*—other; *bhüman*—O all-pervading lord; *varam*—benediction; *tvat*—from you; *vara-darçanät*—the sight of whom is itself the highest benediction; *yat*—of whom; *darçanät*—from the seeing; *pürëa-kämaù*—full in all desires; *satya-kämaù*—able to achieve anything desired; *pumän*—a person; *bhavet*—becomes.

TRANSLATION

O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills

all his desires and can achieve anything imaginable.

TEXT 34

var"maekM(va{NAe'TaAipa
paUNAARtk(AmaAiBavaSaRNAAta,
BagAvatyacyautaAM Bai·M(
tatpare"Sau taTaA tvaiya

*varam ekaà vâëe 'thäpi
pürëät kāmābhivarñāëät
bhagavaty acyutāà bhaktià
tat-pareñu tathā tvayi*

WORD-FOR-WORD MEANINGS

varam—benediction; *ekam*—one; *vâëe*—I request; *atha api*—nevertheless; *pürëät*—from him who is completely full; *kāma-abhivarñāëät*—who showers down the fulfillment of desires; *bhagavati*—for the Supreme Personality of Godhead; *acyutām*—infallible; *bhaktim*—devotional service; *tat-pareñu*—for those who are dedicated to Him; *tathā*—and also; *tvayi*—for yourself.

TRANSLATION

But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.

PURPORT

The words *tat-pareñu tathā tvayi* clearly indicate that Lord Çiva is a devotee of the Supreme Lord, not the Supreme Lord Himself. Because the representative of God is offered the same protocol as God Himself, Märkaëöeya Āñi addressed Lord Çiva as "lord" in previous verses. But now it

is clearly revealed that, as stated throughout Vedic literature, Lord Çiva is an eternal servant of God and not God Himself.

Desire manifests itself within the mind and heart according to the subtle laws governing consciousness. Pure desire to engage in the loving service of the Lord brings one to the most exalted platform of consciousness, and such a perfect understanding of life is available only by the special mercy of the Lord's devotees.

TEXT 35

s\$aUta ovaAca
wtyaicaRtaAe'iBaĩ"taê
mauinanaA s\$aU·(yaA igAr"A
tamaAh" BagAvaAHC\$vaR:
zAvaRyaA caAiBanaind"ta:

sūta uvāca
ity arcito 'bhiñōutaç ca
muninā sūktayā girā
tam āha bhagavāi charvaù
çarvayā cābhinanditaù

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmé said; *iti*—in these words; *arcitaù*—worshiped; *abhiñōutaù*—glorified; *ca*—and; *muninā*—by the sage; *su-uktayā*—well-spoken; *girā*—with words; *tam*—to him; *āha*—spoke; *bhagavān çarvaù*—Lord Çiva; *çarvayā*—by his consort, Çarvā; *ca*—and; *abhinanditaù*—encouraged.

TRANSLATION

Sūta Gosvāmé said: Thus worshiped and glorified by the eloquent statements of the sage Märkaëðeya, Lord Çarva [Çiva], encouraged by his consort, replied to him as follows.

TEXT 36

k(AmaAe mah"SaeR s\$avaAeR'yaM
Bai·(maAMstvamaDaAe°ajae
@Ak(lpaAntaAâzA: pauNyama,
@jar"Amar"taA taTaA

*kāmo maharñe sarvo 'yaà
bhaktimāàs tvam adhokñaje
ä-kalpāntād yaçaù puëyam
ajarāmaratā tathā*

WORD-FOR-WORD MEANINGS

kāmaù—desire; *mahā-āñe*—O great sage; *sarvaù*—all; *ayam*—this;
bhakti-män—full of devotion; *tvam*—you; *adhokñaje*—for the
transcendental Personality of Godhead; *ä*—*kalpa-antāt*—up until the end of
the day of Brahmā; *yaçaù*—fame; *puëyam*—pious; *ajara-amaratā*—freedom
from old age and death; *tathā*—also.

TRANSLATION

O great sage, because you are devoted to Lord Adhokñaja, all your desires
will be fulfilled. Until the very end of this creation cycle, you will enjoy
pious fame and freedom from old age and death.

TEXT 37

ÁaAnaM þaEk(AilakM(“aöna,
ivaÁaAnaM ca ivar"i·(mata,
“aövacaRisvanaAe BaUyaAta,
paur"ANAAcaAyaRtaAstau tae

jī ānaà trai-kālīkaà brahman

*vijī ānaà ca viraktimat
brahma-varcasvino bhüyät
puräëäcäryatästu te*

WORD-FOR-WORD MEANINGS

jī ānam—knowledge; *trai-kālikam*—of all three phases of time (past, present and future); *brahman*—O *brāhmaëa*; *vijī ānam*—transcendental realization; *ca*—also; *virakti-mat*—including renunciation; *brahma-varcasvinau*—of him who is endowed with brahminical potency; *bhüyät*—let there be; *puräëa-äcäryatä*—the status of being a teacher of the *Puräëas*; *astu*—may there be; *te*—of you.

TRANSLATION

O *brāhmaëa*, may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal *brāhmaëa*, and thus may you achieve the post of spiritual master of the *Puräëas*.

TEXT 38

s\$aUta ovaAca
WvaM var"Ana, s\$a maunayae
d"ÔvaAgAAÔr,"ya°a wRîr":
de"vyaE tatk(maR k(Tayaªa,
@nauBaUtaM paura" AmaunaA

süta uväca
evaà varän sa munaye
dattvägät try-akñä eçvaraù
devyai tat-karma kathayann
anubhütaà purämunä

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmé said; *evam*—in this way; *varān*—benedictions; *saù*—he; *munaye*—to the sage; *dattvā*—giving; *agāt*—went; *tri-akñāù*—he who has three eyes; *ēçvaraù*—Lord Çiva; *devyai*—to goddess Pārvaté; *tat-karma*—the activities of Mārkaëðeya; *kathayan*—recounting; *anubhūtam*—what was experienced; *purā*—before; *amunā*—by him, Mārkaëðeya.

TRANSLATION

Sūta Gosvāmé said: Having thus granted Mārkaëðeya Āñi benedictions, Lord Çiva went on his way, continuing to describe to goddess Devé the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.

TEXT 39

s\$Aae'pyavaAæamah"AyaAegA-
maih"maA BaAgARvaAeÔama:
ivacar"tyaDaunaApyaÜ"A
h"r"Avaek(AntataAM gAta:

so 'py avāpta-mahā-yoga-
mahimā bhārgavottamaù
vicaraty adhunāpy addhā
harāv ekāntatāà gataù

WORD-FOR-WORD MEANINGS

saù—he, Mārkaëðeya; *api*—indeed; *avāpta*—having achieved; *mahā-yoga*—of the topmost perfection of *yoga*; *mahimā*—the glories; *bhārgava-uttamaù*—the best descendant of Bhāgu; *vicarati*—is traveling about; *adhunā api*—even today; *addhā*—directly; *harau*—for Lord Hari; *eka-antatām*—the platform of exclusive devotion; *gataù*—having attained.

TRANSLATION

Mārkaëðeya Āñi, the best of the descendants of Bhāgu, is glorious because of his achievement of perfection in mystic *yoga*. Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.

TEXT 40

@nauvaiNARtamaetaÔae
maAkR(Nxe"yasya Dalmata:
@nauBaUtaM BagAvataAe
maAyaAvaEBavamaàu"tama,

*anuvareitam etat te
mārkaëðeyasya dhémataù
anubhūtaà bhagavato
māyā-vaibhavam adbhutam*

WORD-FOR-WORD MEANINGS

anuvareitam—described; *etat*—this; *te*—to you; *mārkaëðeyasya*—by Mārkaëðeya; *dhé-mataù*—the intelligent; *anubhūtam*—experienced; *bhagavataù*—of the Personality of Godhead; *māyā-vaibhavam*—the opulence of the illusory energy; *adbhutam*—amazing.

TRANSLATION

I have thus narrated to you the activities of the highly intelligent sage Mārkaëðeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.

TEXT 41

Wtatke(icad"ivaã"AMs\$aAe
maAyaAs\$aMs\$a{itar"Atmana:
@naAâAvaitaRtaM na|NAAM
k(Ad"AicatKM('aca^oatae

*etat kecid avidvâsa
mâyâ-saâsâtir âtmanaù
anâdy-âvartitaâ nêëââ
kâdâcitkaâ pracakñate*

WORD-FOR-WORD MEANINGS

etat—this; *kecit*—some persons; *avidvâsaù*—who are not learned; *mâyâ-saâsâtîù*—the illusory creation; *âtmanaù*—of the Supreme Soul; *anâdi*—from time immemorial; *âvartitam*—repeating; *nêëâm*—of conditioned living beings; *kâdâcitkam*—unprecedented; *pracakñate*—they say.

TRANSLATION

Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls—an endless cycle that has been continuing since time immemorial.

PURPORT

Mārkaṇḍeya's being drawn into the Lord's body by His inhalation and expelled again by His exhalation should not be considered a symbolic description of the perennial cycles of material creation and annihilation. This portion of the *Çrémad-Bhāgavatam* describes a real, historical event experienced by a great devotee of the Lord, and those trying to relegate this story to mere symbolic allegory are here declared to be unintelligent fools.

TEXT 42

ya Wvamaetaà{"gAuvayaR vaiNARtaM
r"TaAËÿpaANAer"nauBaAvaBaAivatama,
s\$aM™aAvayaets\$aMZa{NAuyaAäu" taAvauBaAE
tayaAenaR k(maARzAyas\$aMs\$a{itaBaR"vaeta,

*ya evam etad bhāgu-varya varëitaà
rathāi ga-päëer anubhāva-bhāvitam
saàçrāvayet saàçäëuyäd u tāv ubhau
tayor na karmāçaya-saàsâtir bhavet*

WORD-FOR-WORD MEANINGS

yaù—who; *evam*—thus; *etat*—this; *bhāgu-varya*—O best of the descendants of Bhāgu (Çaunaka); *varëitam*—described; *ratha-aì ga-päëeù*—of Lord Çré Hari, who carries a chariot wheel in His hand; *anubhāva*—with the potency; *bhāvitam*—infused; *saàçrāvayet*—causes anyone to hear; *saàçäëuyät*—himself hears; *u*—or; *tau*—they; *ubhau*—both; *tayou*—of them; *na*—not; *karma-äçaya*—based on the mentality of fruitive work; *saàsätü*—the cycle of material life; *bhavet*—there is.

TRANSLATION

O best of the Bhāgus, this account concerning Märkaëöeya Āñi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, which is based on the desire to perform fruitive activities.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Twelfth Canto, Tenth Chapter of the
Çrémad-Bhāgavatam, entitled "Lord Çiva and Umä Glorify Märkaëöeya Āñi."*

11. Summary Description of the Mahāpuruṇa

In the context of worship, this chapter describes the Mahāpuruṇa and the various expansions of the sun in each month. Çré Sūta first tells Çaunaka Āṇi about the material objects through which one can understand the major limbs, the secondary limbs, the weapons and the garments of Lord Çré Hari. Then he outlines the process of practical service by which a mortal soul can attain immortality. When Çaunaka shows further interest in learning about the expansion of Lord Hari in the form of the sungod, Sūta replies that Lord Çré Hari-the indwelling controller of the universe and its original creator-manifests Himself in the form of the demigod of the sun. Sages describe this sun-god in many features according to his different material designations. To sustain the world, the Personality of Godhead manifests His potency of time as the sun and travels throughout the twelve months, beginning with Caitra, along with twelve sets of personal associates. One who remembers the opulences of the Personality of Godhead Çré Hari in His form as the sun will become free of his sinful reactions.

TEXT 1

™alzAAEnak(ovaAca
@TaemamaTa< pa{cC\$AmaAe
BavantaM baò"ivaÔamama,
s\$amastatanṭar"AÜ"Antae
BavaAna, BaAgAvata taÔvaivata,

çré-çaunaka uvāca
athemam arthaà pācchāmo
bhavantaà bahu-vittamam
samasta-tantra-rāddhānte

bhavän bhägavata tattva-vit

WORD-FOR-WORD MEANINGS

çré-çaunakaù uväca—Çré Çaunaka said; atha—now; imam—this; artham—matter; pácchämaù—we are inquiring about; bhavantam—from you; bahu-vit-tamam—the possessor of the broadest knowledge; samasta—of all; tantra—the scriptures prescribing practical methods of worship; räddha-ante—in the definitive conclusions; bhavän—you; bhagavata—O great devotee of the Supreme Lord; tattva-vit—the knower of the essential facts.

TRANSLATION

Çré Çaunaka said: O Sūta, you are the best of learned men and a great devotee of the Supreme Lord. Therefore we now inquire from you about the definitive conclusion of all tantra scriptures.

TEXTS 2-3

taAinḥak(A: pair"cayaARyaAM
ke(valasya iTMaya: patae:
@ËÿAepaAËÿAyauDaAk(lpaM
k(lpayainta yaTaA ca yaE:

ta^aaAe vaNARya Ba%oM" tae
i,(yaAyaAegAM bauBauts\$ataAma,
yaena i,(yaAnaEpauNAena
matyaAeR yaAyaAd"matyaRtaAma,

*tāntrikāu paricaryāyāà
kevalasya çriyau pateu
aì gopāi gāyudhākalpaà
kalpayanti yathā ca yaiu*

tan no varēaya bhadraà te

*kriyā-yogaḥ bubhutsatām
yena kriyā-naipuḥena
martyo yāyāt amartyatām*

WORD-FOR-WORD MEANINGS

tāntrikāḥ—the followers of the methods of the tantric literatures; *paricaryāyām*—in regulated worship; *kevalasya*—who is pure spirit; *ṣrēyāḥ*—of the goddess of fortune; *pateḥ*—of the master; *aṅga*—His limbs, such as His feet; *upāṅga*—His secondary limbs, such as associates like Garuḍa; *āyudha*—His weapons, such as the Sudarṣana disc; *ākāṣa*—and His ornaments, such as the Kaustubha gem; *kalpayanti*—they conceive of; *yathā*—how; *ca*—and; *yaiḥ*—by which (material representations); *tat*—that; *naḥ*—to us; *varēya*—please describe; *bhadrām*—all-auspiciousness; *te*—unto you; *kriyā-yogam*—the practical method of cultivation; *bubhutsatām*—who are eager to learn; *yena*—by which; *kriyā*—in the systematic practice; *naipuḥena*—expertise; *martyaḥ*—a mortal being; *yāyāt*—may attain; *amartyatām*—immortality.

TRANSLATION

All good fortune to you! Please explain to us, who are very eager to learn, the process of *kriyā-yoga* practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshipping the Supreme Lord, a mortal can attain immortality.

TEXT 4

s\$Auta ovaAca
namas\$K{(tya gAuè&na, va°yae
ivaBaUtalvaE=SNavalr"ipa
yaA: 'aAe·(A vaed"tanḥaAByaAma,

@AcaAyaE=: paájaAid"iBa:

*süta uvāca
namaskātya gurūn vakīye
vibhūtér vaiñēavér api
yāu proktā veda-tantrābhyām
ācāryaiù padmajādibhiù*

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *namaskātya*—offering obeisances; *gurūn*—to the spiritual masters; *vakīye*—I shall speak; *vibhūtēù*—the opulences; *vaiñēavēù*—belonging to Lord Viñēu; *api*—indeed; *yāù*—which; *proktāù*—are described; *veda-tantrābhyām*—by the *Vedas* and the *tantras*; *ācāryaiù*—by standard authorities; *padmaja-ādibhiù*—beginning with Lord Brahmä.

TRANSLATION

Süta Gosvāmé said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord Viñēu given in the *Vedas* and *tantras* by great authorities, beginning from lotus-born Brahmä.

TEXT 5

maAyaAâEnaRvaiBastaÔvaE:
s\$ä ivak(Ar"mayaAe ivar"Aq%.
inaimaRtaAe ä{"zyatae yaṭa
s\$aicatke(Bauvanaṭayama,

*mäyādyair navabhis tattvaiù
sa vikāra-mayo virāò
nirmīto dācyate yatra
sa-citke bhuvana-trayam*

WORD-FOR-WORD MEANINGS

mâyä-ädyaiù—beginning with the unmanifest stage of nature; *navabhiù*—with the nine; *tattvaiù*—elements; *saù*—that; *vikāra-mayaù*—also comprising the transformations (of the eleven senses and the five gross elements); *viräù*—the universal form of the Lord; *nirmitaù*—constructed; *dācyate*—are seen; *yatra*—in which; *sa-citke*—being conscious; *bhuvana-trayam*—the three planetary systems.

TRANSLATION

The universal form [*viräù*] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.

PURPORT

The nine basic elements of creation are *prakāti*, *sūtra*, *mahat-tattva*, false ego, and the five subtle perceptions. The transformations are the eleven senses and the five gross material elements.

TEXTS 6-8

WtaãE" paAEç&SaM è&paM
BaU: paAd"AE âAE: izAr"Ae naBa:
naAiBa: s\$aUyaAeR'i°aNAI naAs\$ae
vaAyau: k(NAAE= id"zA: 'aBaAe:
'ajaApaita: 'ajananama,

@paAnaAe ma{tyaur"lizAtau:
taß"Ah"vaAe laAek(paAlaA
manaên%"Ae "auvaAE yama:
laÀaAeÔar"Ae'Dar"Ae laAeBaAe

d"ntaA jyaAetpuaA smayaAe "ama:
r"AemaAiNA BaUç&h"A BaU°aAe
maeGaA: pauç&SamaUDaRjaA:

*etat vai pauruṇāṇā rūpāṇā
bhūṇā pādau dyauṇā ciro nabhaṇā
nābhiṇā sūryo 'kñīṇā nāse
vāyuṇā karēau diṇāṇā prabhoṇā*

*prajāpatiṇā prajānanam
apāṇā mātyur eṇitiṇā
tat-bāhavo loka-pālā
manaṇā candro bhruvau yamaṇā*

*lajjottaro 'dharo lobho
dantā jyotsnā smayo bhramaṇā
romāṇā bhūruḥā bhūmno
meghāṇā puruṇā-mūrdhajāṇā*

WORD-FOR-WORD MEANINGS

etat—this; *vai*—indeed; *pauruṇāṇā*—of the Virāṇ-puruṇā; *rūpāṇā*—the form; *bhūṇā*—the earth; *pādau*—His feet; *dyauṇā*—heaven; *ciro*—His head; *nabhaṇā*—the sky; *nābhiṇā*—His navel; *sūryo*—the sun; *akñīṇā*—His eyes; *nāse*—His nostrils; *vāyuṇā*—the air; *karēau*—His ears; *diṇāṇā*—the directions; *prabhoṇā*—of the Supreme Lord; *prajā-patiṇā*—the demigod of procreation; *prajānanam*—His genital; *apāṇā*—His anus; *mātyuṇā*—death; *eṇitiṇā*—of the absolute controller; *tat-bāhavaṇā*—His many arms; *loka-pālāṇā*—the presiding demigods of the various planets; *manaṇā*—His mind; *candraṇā*—the moon; *bhruvau*—His eyebrows; *yamaṇā*—the god of death; *lajjā*—shame; *uttaraṇā*—His upper lip; *adharaṇā*—His lower lip; *lobhaṇā*—greed; *dantāṇā*—His teeth; *jyotsnā*—the light of the moon; *smayaṇā*—His smile; *bhramaṇā*—delusion; *romāṇā*—the hairs of the body; *bhū-ruḥāṇā*—the trees; *bhūmnaṇā*—of the almighty Lord; *meghāṇā*—the clouds; *puruṇā*—of the Virāṇ-puruṇā; *mūrdha-jāṇā*—the hairs upon the head.

TRANSLATION

This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head, the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty Puruṇa's bodily hairs, and the clouds the hair on His head.

PURPORT

Various aspects of material creation, such as the earth, the sun and the trees, are sustained by various limbs of the universal body of the Lord. Thus they are considered nondifferent from Him, as described in this verse, which is meant for meditation.

TEXT 9

yaAvaAnayaM vaE pauç&SaAe
yaAvatyA s\$aMsTayaA imata:
taAvaAnas\$aAvaipa mah"A-
pauç&SaAe laAek(s\$aMsTayaA

*yāvān ayaṁ vai puruṇa
yāvatyā saṁsthayā mitaṁ
tāvān asāv api mahā-
puruṇo loka-saṁsthayā*

WORD-FOR-WORD MEANINGS

yāvān—to which extent; *ayaṁ*—this; *vai*—indeed; *puruṇaṁ*—ordinary individual person; *yāvatyā*—extending to which dimensions; *saṁsthayā*—by the position of his limbs; *mitaṁ*—measured; *tāvān*—to that extent;

asau—He; *api*—also; *mahā-puruṇāu*—the transcendental personality; *loka-saṁsthayā*—according to the positions of the planetary systems.

TRANSLATION

Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the Mahāpuruṇa by measuring the arrangement of the planetary systems within His universal form.

TEXT 10

k(AEstauBavyapade"zAena
svaAtmajyaAeitaibaRBatyaRja:
tat'aBaA vyaAipanal s\$A^oaAta,
™alvats\$amaur"s\$A ivaBau:

kaustubha-vyapadeṣena
svātma-jyotir bibharti ajaù
tat-prabhā vyāpiné sāknāt
ṣṛévatsam urasā vibhuù

WORD-FOR-WORD MEANINGS

kaustubha-vyapadeṣena—represented by the Kaustubha gem; *sva-ātma*—of the pure *jēva* soul; *jyotiù*—the spiritual light; *bibharti*—carries; *ajaù*—the unborn Lord; *tat-prabhā*—the effulgence of this (Kaustubha); *vyāpiné*—expansive; *sāknāt*—directly; *ṣṛévatsam*—of the Ṣṛévatsa mark; *urasā*—upon His chest; *vibhuù*—the almighty.

TRANSLATION

Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Ṣṛévatsa mark, which is the direct manifestation of this gem's expansive effulgence.

TEXTS 11-12

svamaAyaAM vanamaAlaAKyaAM
naAnaAgAuNAmayal%M d"Data,
vaAs\$azC\$nd"AemayaM paltaM
“aös\$aUṭaM iṭava{tsvar"ma,

ibaBaitaR s\$aAËÿYaM yaAegAM ca
de"vaAe mak(r"ku(Nx"lae
maAËilaM padM" paAr"maeï"YaM
s\$avaRlaAek(ABayaAËÿr"ma,

sva-mäyāà vana-mälākhyāà
nānā-guëa-mayéà dadhat
vāsaç chando-mayaà pétaà
brahma-sūtraà tri-vât svaram

bibharti sāi khyāà yogaà ca
devo makara-kuëòale
maulià padaà pärameññhyaà
sarva-lokābhayaì -karam

WORD-FOR-WORD MEANINGS

sva-mäyām—His own material energy; *vana-mälä-ākhyām*—represented as His flower garland; *nānā-guëa*—various combinations of the modes of nature; *mayém*—composed of; *dadhat*—wearing; *vāsaù*—His garment; *chandaù-mayam*—consisting of the Vedic meters; *pétam*—yellow; *brahma-sūtram*—His sacred thread; *tri-vât*—threefold; *svaram*—the sacred sound *oàkāra*; *bibharti*—He carries; *sāi khyam*—the process of Sāi khyā; *yogam*—the process of yoga; *ca*—and; *devaù*—the Lord; *makara-kuëòale*—His shark-shaped earrings; *maulim*—His crown; *padam*—the position; *pärameññhyam*—supreme (of Lord Brahmā); *sarva-loka*—to all the worlds; *abhayam*—fearlessness; *karam*—which gives.

TRANSLATION

His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread is the syllable *oâ* composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of *Sâi khya* and *yoga*, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of *Brahmaloka*.

TEXT 13

@vyaAk{(tamanantaAKyama,
@As\$anaM yad"iDaiï"ta:
DamaRÁaAnaAid"iBayauR·M(
s\$aÔvaM paáimah"Aecyatae

avyākātam anantākhyam
āsanaà yad-adhiññhitaù
dharma-jī ānādibhir yuktaà
sattvaà padmam ihocyate

WORD-FOR-WORD MEANINGS

avyākātam—the unmanifest phase of material creation;
ananta-ākhyam—known as Lord Ananta; *āsanam*—His personal seat;
yat-adhiññhitaù—upon which He is sitting; *dharma-jī āna-ādibhiù*—together with religion, knowledge and so on; *yuktam*—conjoined; *sattvam*—in the mode of goodness; *padmam*—His lotus; *iha*—thereupon; *ucyate*—is said.

TRANSLATION

Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

TEXTS 14-15

@Aeja:s\$ah"AebalayautaM
mauKyataÔvaM gAd"AM d"Data,
@paAM taÔvaM d"r"varM"
taejastaÔvaM s\$aud"zARnama,

naBaAeinaBaM naBastaÔvama,
@is\$aM camaR tamaAemayama,
k(Alaè&paM Danau: zAAË<ÿ
taTaA k(maRmayaeSauiDama,

ojaù-saho-bala-yutaà
mukhya-tattvaà gadäà dadhat
apäà tattvaà dara-varaà
tejas-tattvaà sudarçanam

nabho-nibhaà nabhas-tattvam
asià carma tamo-mayam
kāla-rūpaà dhanuù çäri gaà
tathā karma-mayeñudhim

WORD-FOR-WORD MEANINGS

ojaù-sahaù-bala—with the power of the senses, the power of the mind and the power of the body; *yutam*—conjoined; *mukhya-tattvam*—the principle element, air, which is the vital force within the material body; *gadām*—His club; *dadhat*—carrying; *apām*—of water; *tattvam*—the element; *dara*—His conchshell; *varam*—excellent; *tejaù-tattvam*—the element fire; *sudarçanam*—His Sudarçana disc; *nabhaù-nibham*—just like the sky; *nabhaù-tattvam*—the element ether; *asim*—His sword; *carma*—His shield; *tamaù-mayam*—composed of the mode of ignorance; *kāla-rūpam*—appearing as time; *dhanuù*—His bow; *çäri gam*—named Çäri ga; *tathā*—and; *karma-maya*—representing the active senses; *iñu-dhim*—the quiver holding His arrows.

TRANSLATION

The club the Lord carries is the chief element, *prāëa*, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarçana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Çärì ga, time, and His arrow-filled quiver the working sensory organs.

TEXT 16

win%o"yaAiNA zAr"AnaAò"r,"
@AkU(talr"sya syand"nama,
tanmaAḥaANyasyaAiBavyai·M(
mau"%o"yaATaRi,(yaAtmataAma,

*indriyāëi çarān āhur
ākūtēr asya syandanam
tan-mātrāëy asyābhivyaktiā
mudrayārtha-kriyātmatām*

WORD-FOR-WORD MEANINGS

indriyāëi—the senses; *çarān*—His arrows; *āhu*—they say; *ākūtē*—(the mind with its) active functions; *asya*—of Him; *syandanam*—the chariot; *tat-mātrāëi*—the objects of perception; *asya*—His; *abhivyaktim*—external appearance; *mudrayā*—by the gestures of His hands (symbolizing the giving of benedictions, the offering of fearlessness, and so on); *artha-kriyā-ātmatām*—the essence of purposeful activity.

TRANSLATION

His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the

gestures of His hands are the essence of all purposeful activity.

PURPORT

All activity is ultimately aimed at the supreme perfection of life, and this perfection is awarded by the merciful hands of the Lord. The gestures of the Lord remove all fear from the heart of a devotee and elevate him to the Lord's own association in the spiritual sky.

TEXT 17

maNx"laM de"vayajanaM
d"l^oaA s\$amS\$k(Ar" @Atmana:
pair"cayaAR BagAvata
@AtmanaAe äu"ir"ta^oaya:

*maëòalaà deva-yajanaà
dékñä saàskära ätmanaù
paricaryä bhagavata
ätmano durita-kñayaù*

WORD-FOR-WORD MEANINGS

maëòalam—the sun globe; *deva-yajanam*—the place where the Supreme Lord is worshiped; *dékñä*—spiritual initiation; *saàskäraù*—the process of purification; *ätmanaù*—for the spirit soul; *paricaryä*—devotional service; *bhagavataù*—of the Personality of Godhead; *ätmanaù*—for the *jéva* soul; *durita*—of sinful reactions; *kñayaù*—the destruction.

TRANSLATION

The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

PURPORT

One should meditate on the fiery sun globe as a place where God is worshiped. Lord Kâñëa is the reservoir of all effulgence, and thus it is fitting that He be properly worshiped on the glowing sun.

TEXT 18

BagAvaAna, BagAzAbd"ATa<
lallaAk(malamauã"h"na,
Dama< yazAê BagAvaAMzA,
caAmar"vyajanae'Bajata,

*bhagavän bhaga-çabdärthaà
lälä-kamalam udvahan
dharmaà yaçaç ca bhagaväàç
cämara-vyajane 'bhajat*

WORD-FOR-WORD MEANINGS

bhagavän—the Personality of Godhead; *bhaga-çabda*—of the word *bhaga*; *artham*—the meaning (namely, "opulence"); *lälä-kamalam*—His pastime lotus; *udvahan*—carrying; *dharmam*—religion; *yaçaù*—fame; *ca*—and; *bhagavän*—the Personality of Godhead; *cämara-vyajane*—the pair of yak-tail fans; *abhajat*—has accepted.

TRANSLATION

Playfully carrying a lotus, which represents the various opulences designated by the word *bhaga*, the Supreme Lord accepts service from a pair of *cämara* fans, which are religion and fame.

TEXT 19

@AtapaṭaM tau vaEku(NQM&
iā"jaA DaAmaAku(taAeBayama,
iṭava{āe"d": s\$aupanaARKyaAe
yaÁaM vah"ita paUç&Sama,

*ätapatraà tu vaikuëöhaà
dvijä dhämäkuto-bhayam
tri-vâd vedaù suparëäkhyo
yajî aà vahati pûruñam*

WORD-FOR-WORD MEANINGS

ätapatram—His umbrella; *tu*—and; *vaikuëöham*—His spiritual abode, Vaikuëöha; *dvijäù*—O *brähmaëas*; *dhäma*—His personal abode, the spiritual world; *akutaù-bhayam*—free from fear; *tri-vât*—threefold; *vedaù*—the *Veda*; *suparëa-äkhyau*—named Suparëa, or Garuòà; *yajî am*—sacrifice personified; *vahati*—carried; *pûruñam*—the Supreme Personality of Godhead.

TRANSLATION

O *brähmaëas*, the Lord's umbrella is His spiritual abode, Vaikuëöha, where there is no fear, and Garuòà, who carries the Lord of sacrifice, is the threefold *Veda*.

TEXT 20

@napaAiyanal BagAvatal
Za{wR: s\$aA°aAd"AtmanaAe h"re":
ivaSva°aenastanṭamaUitaRr,"
ivaid"ta: paASaRd"AiDapa:
nand"Ad"yaAe'î"AÊ ã"A:sTaAê
tae'iNAMAâA h"re"gAuRNAA:

*anapäyiné bhagavaté
çâéù säkñäd ätmano hareù
viñvakñenas tantra-mürtir*

*viditaù pārṇadādhipaù
nandādayo 'ñṇau dvāù-sthāç ca
te 'ëimādyā harer guëäù*

WORD-FOR-WORD MEANINGS

anapāyiné—inseparable; *bhagavaté*—the goddess of fortune; *çréù*—Çré; *sākiāt*—directly; *ātmanaù*—of the internal nature; *hareù*—of Lord Hari; *viñvaksenaù*—Viñvaksena; *tantra-mūrtiù*—as the personification of the *tantra* scriptures; *viditaù*—is known; *pārṇada-adhipaù*—the chief of His personal associates; *nanda-ādayaù*—Nanda and the others; *añṇau*—the eight; *dvāù-sthāù*—doorkeepers; *ca*—and; *te*—they; *aëimā-ādyäù*—*aëimā* and the other mystic perfections; *hareù*—of the Supreme Lord; *guëäù*—the qualities.

TRANSLATION

The goddess of fortune, Çré, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viñvaksena, the chief among His personal associates, is known to be the personification of the *Pañcarātra* and other *tantras*. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with *aëimā*.

PURPORT

According to Çréla Jéva Gosvāmé, the goddess of fortune is the original source of all material opulence. Material nature is directly controlled by the Lord's inferior energy, Mahā-māyā, whereas the goddess of fortune is His internal, superior energy. Still, the opulence of the Lord's inferior nature has its source in the supreme spiritual opulence of the goddess of fortune. As stated in *Çré Hayaçérṇa Pañcarātra*:

*paramātmā harir devas
tac-chaktiù çrér ihoditā*

*çrér devé prakâtiù proktä
keçavaù puruññaù smâtaù
na viññeunä vinä devé
na hariù padmajäà vinä*

"The Supreme Soul is Lord Hari, and His potency is known in this world as Çré. Goddess Çré is known as *prakâti*, and the Supreme Lord Keçava is known as the *puruñña*. The divine goddess is never present without Him, nor does He ever appear without her."

Also, *Çré Viññeu Puräëa* (1.8.15) states:

*nityaiva sä jagan-mätä
viññeou çrér anapäyiné
yathä sarva-gato viññeus
tathaiveyaà dvijottamäù*

"She is the eternal mother of the universe, the goddess of fortune of Lord Viññeu, and she is never separated from Him. In the same way that Lord Viññeu is present everywhere, so is she, O best of *brähmaëas*."

Also in *Viññeu Puräëa* (1.9.140):

*evaà yathä jagat-sväme
deva-devo janärdanaù
avatäraà karoty eva
tathä çrés tat-sahäyiné*

"Thus, in the same way that the Lord of the universe, the God of gods, Janärdana, descends to this world, so His consort, the goddess of fortune, does also."

The pure spiritual status of the goddess of fortune is described in the *Skanda Puräëa*:

*aparaà tv akñaraà yä sä
prakâtir jaòä-rüpikä
çréù parä prakâtiù proktä*

cetanā viññeu-saṅṣrayā

*taṁ akīraṇaṁ paraṁ prāhuṁ
parataṁ param akīraṇam
harir evākhila-guṇo 'py
akīraṇa-trayam īritam*

"The inferior infallible entity is that nature who manifests as the material world. The goddess of fortune, on the other hand, is known as the superior nature. She is pure consciousness and is under the direct shelter of Lord Viññeu. While she is said to be the superior infallible entity, that infallible entity who is greater than the greatest is Lord Hari Himself, the original possessor of all transcendental qualities. In this way, three distinct infallible entities are described."

Thus, although the inferior energy of the Lord is infallible in her function, her power to manifest temporary illusory opulences exists by the grace of the internal energy, the goddess of fortune, who is the personal consort of the Supreme Lord.

The *Padma Purāṇa* (256.9-21) lists eighteen doorkeepers of the Lord: Nanda, Sunanda, Jaya, Vijaya, Caṇḍa, Pracaṇḍa, Bhadra, Subhadra, Dhātā, Vidhātā, Kumuda, Kumudākīṇa, Pundarīkīṇa, Vāmana, Ṣaṁkara, Sarvanetra, Sumukha and Supratīṇhita.

TEXT 21

*vaAs\$auḍe"va: s\$aÆySaRNA:
'aāu°a: pauṣ&Sa: svayama,
@inaṣ&Ü" wita "aōna,
maUitaRvyaUh"Ae'iBaDalyatae*

*vāsudevaṁ saṁ karṇāḍaṁ
pradyumnaṁ puruṇaṁ svayam
aniruddha iti brahman
mūrti-vyūho 'bhidhēyate*

WORD-FOR-WORD MEANINGS

vāsudevaù *saì karīaëaù* *pradyumnaù*—Vāsudeva, Saì karīaëa and Pradyumna; *puruṇaù*—the Supreme Personality of Godhead; *svayam*—Himself; *aniruddhaù*—Aniruddha; *iti*—thus; *brahman*—O *brāhmaëa*, Çaunaka; *mūrti-vyūhaù*—the expansion of personal forms; *abhidhēyate*—is designated.

TRANSLATION

Vāsudeva, Saì karīaëa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O *brāhmaëa* Çaunaka.

TEXT 22

s\$a ivaistaEjas\$a: 'aAÁas\$a,
taur"lya wita va{iÔaiBa:
@TaeRin%"yaAzAyaÁaAnaEr,"
BagAvaAna, pair"BaAvyatae

sa viçvas taijasaù prāji as
turēya iti vāttibhiù
arthendriyāçaya-jī ānair
bhagavān paribhāvyate

WORD-FOR-WORD MEANINGS

saù—He; *viçvaù* *taijasaù* *prāji aù*—the manifestations of waking consciousness, sleep and deep sleep; *turēyaù*—the fourth, transcendental stage; *iti*—thus termed; *vāttibhiù*—by the functions; *artha*—by the external objects of perception; *indriya*—the mind; *āçaya*—covered consciousness; *jī ānaiù*—and spiritual knowledge; *bhagavān*—the Personality of Godhead; *paribhāvyate*—is conceived of.

TRANSLATION

One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep—which function respectively through external objects, the mind and material intelligence—and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

TEXT 23

@ËÿAepaAËÿAyauDaAk(lpaEr,"
BagAvaAMsta»atauí"yama,
ibaBaitaR sma cataumaURitaRr,"
BagAvaAna, h"ir"r"lir":

*aì gopài gäyudhäkalpair
bhagaväàs tac catuññayam
bibharti sma catur-mürtir
bhagavän harir éçvaraù*

WORD-FOR-WORD MEANINGS

aì ga—with His major limbs; *upài ga*—minor limbs; *äyudha*—weapons; *äkalpaiù*—and ornaments; *bhagavän*—the Personality of Godhead; *tat catuññayam*—these four manifestations (of *viçva*, *taijasa*, *präjī a* and *turéya*); *bibharti*—maintains; *sma*—indeed; *catuù-mürtiù*—in His four personal features (Väsudeva, Saì karñaëa, Pradyumna and Aniruddha); *bhagavän*—the Lord; *hariù*—Hari; *éçvaraù*—the supreme controller.

TRANSLATION

The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four

phases of existence.

PURPORT

The Lord's spiritual body, weapons, ornaments and associates are all pure transcendental existence, identical with Him.

TEXT 24

iā"ja[%SaBa s\$a W Sa "aöyaAeina: svayaMä{"k,(
svamaih"mapair"paUNAAeR maAyayaA ca svayaEtata,
s\$a{jaita h"r"ita paAtaltyaAKyayaAnaAva{taA°aAe
ivava{ta wva inaç&·(statparE"r"AtmalaBya:

*dvija-āñabha sa eña brahma-yoniù svaya-à-dāk
sva-mahima-paripürëo mēyayā ca svayaitat
sājati harati pätēty ākhyayānāvātākño
vivāta iva niruktas tat-parair ātma-labhyaù*

WORD-FOR-WORD MEANINGS

dvija-āñabha—O best of the *brāhmaëas*; *saù eñaù*—He alone;
brahma-yoniù—the source of the *Vedas*; *svayam-dāk*—who is
self-illuminating; *sva-mahima*—in His own glory; *paripürëaù*—perfectly
complete; *mēyayā*—by the material energy; *ca*—and; *svayā*—His own;
etat—this universe; *sājati*—He creates; *harati*—He withdraws; *pāti*—He
maintains; *iti ākhyayā*—conceived of as such; *anāvāta*—uncovered;
akñāù—His transcendental awareness; *vivātaù*—materially divided; *iva*—as
if; *niruktaù*—described; *tat-paraiù*—by those who are devoted to Him;
ātma—as their very Soul; *labhyaù*—realizable.

TRANSLATION

O best of *brāhmaëas*, He alone is the self-luminous, original source of the *Vedas*, perfect and complete in His own glory. By His material energy He

creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendently situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.

PURPORT

Çréla Viçvanätha Cakravarté Öhäkura recommends that we become humble by practicing the following meditation: "The earth, which is always visible to me, is the expansion of the lotus feet of my Lord, who is always to be meditated upon. All moving and nonmoving living beings have taken shelter of the earth and are thus sheltered at the lotus feet of my Lord. For this reason I should respect every living being and not envy anyone. In fact, all living entities constitute the Kaustubha gem on My Lord's chest. Therefore I should never envy or deride any living entity." By practicing this meditation one can achieve success in life.

TEXT 25

™alk{(SNA k{(SNAs\$aKa va{SNya{SaBaAvaina'augA,-
r"AjanyavaMzAd"h"naAnapavagARvalyaR
gAAeivand" gAAepavainataA~ajaBa{tyagAlta
talTaR™ava: ™avaNAmaËÿla paAih" Ba{tyaAna,

*çré-kânëa kânëa-sakha vâñëy-ânabhävani-dhruk-
rājanya-vaàça-dahanānapavarga-vérya
govinda gopa-vanitä-vraja-bhātya-gēta
tértha-çravaù çravaëa-maì gala pähi bhātyän*

WORD-FOR-WORD MEANINGS

çré-kânëa—O Çré Kânëa; *kânëa-sakha*—O friend of Arjuna; *vâñëi*—of the descendants of Vâñëi; *ânabha*—O chief; *avani*—on the earth; *dhruk*—rebellious; *rājanya-vaàça*—of the dynasties of kings; *dahana*—O

annihilator; *anapavarga*—without deterioration; *vérya*—whose prowess; *govinda*—O proprietor of Goloka-dhāma; *gopa*—of the cowherd men; *vanitā*—and the cowherd women; *vraja*—by the multitude; *bhātya*—and by their servants; *gēta*—sung; *tértha*—pious, as the most holy place of pilgrimage; *çravaù*—whose glories; *çravaëa*—just to hear about whom; *maì gala*—auspicious; *pāhi*—please protect; *bhātyān*—Your servants.

TRANSLATION

O Kāñëa, O friend of Arjuna, O chief among the descendants of Vāñëi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vāndāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

TEXT 26

ya wdM" k(lyā otTaAya
mah"Apauç&Sala°aNAmā,
tai»aÔa: 'ayataAe japtvāA
“aö vaed" gAuh"AzAyama,

ya idaà kalya utthāya
mahā-puruña-lakñaëam
tac-cittaù prayato japtvā
brahma veda guhāçayam

WORD-FOR-WORD MEANINGS

yaù—anyone who; *idam*—this; *kalye*—at dawn; *utthāya*—rising; *mahā-puruña-lakñaëam*—the characteristics of the Supreme Personality in His universal form; *tat-cittaù*—with mind absorbed in Him; *prayataù*—purified; *japtvā*—chanting to oneself; *brahma*—the Absolute Truth; *veda*—he comes to know; *guhā-çayam*—situated within the heart.

TRANSLATION

Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruṣa, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

TEXTS 27-28

™alzAAEnak(ovaAca
zAuk(Ae yad"Ah" BagAvaAna,
ivaSNAur"AtaAya Za{Nvatae
s\$aAEr"Ae gANAAe maAis\$a maAis\$a
naAnaA vas\$aita s\$aæak(:

taeSaAM naAmaAina k(maARiNA
inayau·(AnaAmaDalirE":
"aUih" na: ™aÚ"DaAnaAnaAM
vyaUhM" s\$aUyaARtmanaAe h"re":

*çré-çaunaka uvāca
çuko yad āha bhagavān
viñēu-rātāya çāēvate
sauro gaēo māsi māsi
nānā vasati saptakaù
teñāà nāmāni karmāēi
niyuktānām adhēçvaraiù
brūhi naù çraddadhānānāà
vyūhaà sūryātmano hareù*

WORD-FOR-WORD MEANINGS

çré-çaunakaù uvāca—Çré Çaunaka said; *çukaù*—Çukadeva Gosvāmé;
yat—which; *āha*—described; *bhagavān*—the great sage; *viñēu-rātāya*—to
King Parékñit; *çāēvate*—who was listening; *sauraù*—of the sun-god;
gaēaù—the associates; *māsi māsi*—in each month; *nānā*—various;

vasati—who reside; *saptakaù*—the group of seven; *teñām*—of them; *nāmāni*—the names; *karmāēi*—the activities; *niyuktānām*—who are engaged; *adhéçvaraiù*—by the various features of the sun-god, who are their controllers; *brühi*—please speak; *naù*—to us; *çraddadhānānām*—who are faithful; *vyūham*—the personal expansions; *sūrya-ātmanaù*—in His personal expansion as the sun-god; *hareù*—of the Supreme Personality of Godhead, Lord Hari.

TRANSLATION

Çré Çaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

PURPORT

After hearing an account of the exalted conversation between Çukadeva Gosvāmé and Mahārāja Parékñit, Çaunaka now inquires about the sun as the expansion of the Supreme Lord. Although the sun is the king of all planets, Çré Çaunaka is specifically interested in this effulgent globe as the expansion of Çré Hari, the Supreme Personality of Godhead.

The personalities related with the sun are of seven categories. In the course of the sun's orbit there are twelve months, and in each month a different sun-god and a different set of his six associates preside. In each of the twelve months beginning from Vaiçākha there are different names for the sun-god himself, the sage, the Yakña, the Gandharva, the Apsarā, the Rākñasa and the Nāga, making a total of seven categories.

TEXT 29

s\$Auta ovaAca

@naAâivaâyaA ivaSNAAer,"
@Atmana: s\$avaR\$de"ih"naAma,
inaimaRtaAe laAek(tanṭaAe'yaM
laAeke(Sau pair"vataRtae

sūta uvāca
anādy-avidyayā viñëor
ātmanaù sarva-dehinām
nirmīto loka-tantro 'yaà
lokeñu parivartate

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmé said; *anādi*—beginningless; *avidyayā*—by the illusory energy; *viñëoù*—of Lord Viñëu; *ātmanaù*—who is the Supreme Soul; *sarva-dehinām*—of all embodied living beings; *nirmītaù*—produced; *loka-tantraù*—the regulator of the planets; *ayam*—this; *lokeñu*—among the planets; *parivartate*—travels.

TRANSLATION

Sūta Gosvāmé said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viñëu, the Supreme Soul of all embodied beings, through His beginningless material energy.

TEXT 30

Wk(Wva ih" laAek(AnaAM
s\$aUyaR @AtmaAid"k{(Ü"ir":
s\$avaR"vaed"i,(yaAmaUlama,
[%iSaiBabaRò"DaAeid"ta:

eka eva hi lokānāà
sūrya ātmādi-kād dhariù
sarva-veda-kriyā-mūlam

āñibhir bahudhodaù

WORD-FOR-WORD MEANINGS

ekaù—one; *eva*—only; *hi*—indeed; *lokānām*—of the worlds; *sūryaù*—the sun; *ātmā*—their soul; *ādi-kāt*—the original creator; *hariù*—the Personality of Godhead, Hari; *sarva-veda*—in all the *Vedas*; *kriyā*—of the ritualistic activities; *mūlam*—the basis; *āñibhiù*—by the sages; *bahudhā*—variously; *uditaù*—designated.

TRANSLATION

The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the *Vedas* and has been given many names by the Vedic sages.

TEXT 31

k(AlaAe de"zA: i,(yaA k(taAR
k(r"NAM k(AyaRmaAgAma:
%o"vyaM P(laimaita "aöna,
navaDaAe·(Ae'jayaA h"ir":

kālo deçaù kriyā kartā
karaëaà kāryam āgamaù
dravyaà phalam iti brahman
navadhokto 'jayā hariù

WORD-FOR-WORD MEANINGS

kālaù—time; *deçaù*—place; *kriyā*—endeavor; *kartā*—performer; *karaëam*—instrument; *kāryam*—specific ritual; *āgamaù*—scripture; *dravyam*—paraphernalia; *phalam*—result; *iti*—thus; *brahman*—O *brāhmaëa*, Çaunaka; *navadhā*—in nine phases; *uktaù*—described; *ajayā*—in

terms of the material energy; *hariù*—Lord Hari.

TRANSLATION

Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Çaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.

TEXT 32

maDvaAid"Sau ã"Ad"zAs\$au
BagAvaAna, k(Alaè&paDa{k,(
laAek(tanṭaAya car"ita
pa{Tagã"Ad"zAiBagARNAE:

*madhv-ädiñu dvādaçasu
bhagavān kāla-rūpa-dhāk
loka-tantrāya carati
pāthag dvādaçabhir gaëaiù*

WORD-FOR-WORD MEANINGS

madhu-ädiñu—beginning with Madhu; *dvādaçasu*—in the twelve (months); *bhagavān*—the Supreme Lord; *kāla-rūpa*—the form of time; *dhāk*—assuming; *loka-tantrāya*—to regulate planetary motion; *carati*—travels; *pāthag*—separately; *dvādaçabhiù*—with twelve; *gaëaiù*—sets of associates.

TRANSLATION

The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the

sun-god in each of the twelve months is a different set of six associates.

TEXT 33

DaAtaA k{(tasTalal he"itar,"
vaAs\$auk(L r"Ta{k{(nmaunae
paulastyastaumbauç&ir"ita
maDaumaAs\$aM nayantyamal

*dhätä kâasthalé hetir
väsuké rathakân mune
pulastya tumburur iti
madhu-mäsaà nayanty amé*

WORD-FOR-WORD MEANINGS

dhätä kâasthalé hetiù—Dhätä, Kâasthalé and Heti; *väsukiù rathakât*—Väsuki and Rathakât; *mune*—O sage; *pulastyaù tumburuù*—Pulastya and Tumburu; *iti*—thus; *madhu-mäsam*—the month of Madhu (Caitra, at the time of the spring equinox); *nayanti*—lead forth; *amé*—these.

TRANSLATION

My dear sage, Dhätä as the sun-god, Kâasthalé as the Apsarä, Heti as the Räkñasa, Väsuki as the Näga, Rathakât as the Yakña, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

TEXT 34

@yaRmaA paulah"Ae'TaAEjaA:
'ahe"ita: pauiÃak(sTalal
naAr"d": k(cC\$nalr"ê
nayantyaetae sma maADavama,

aryamä pulaho 'thaujäu

prahetiù pui jikasthalé
nāradaù kacchanéraç ca
nayanty ete sma mādham

WORD-FOR-WORD MEANINGS

aryamā pulahaù athaujäù—Aryamā, Pulaha and Athaujä; *prahetiù pui jikasthalé*—Praheti and Pui jikasthalé; *nāradaù kacchanéraù*—Nārada and Kacchanéra; *ca*—also; *nayanti*—rule; *ete*—these; *sma*—indeed; *mādham*—the month of Mādham (Vaiçākha).

TRANSLATION

Aryamā as the sun-god, Pulaha as the sage, Athaujä as the Yakṣa, Praheti as the Rākṣasa, Pui jikasthalé as the Apsarā, Nārada as the Gandharva and Kacchanéra as the Nāga rule the month of Mādham.

TEXT 35

imaṭaAe'iṭa: paAEç&SaeyaAe'Ta
ta°ak(Ae maenak(A h"h"A:
r" Tasvana wita ÷etae
zAu,(maAs\$aM nayantyamal

mitro 'triù pauraṇeyo 'tha
takṇako menakā hahäù
rathasvana iti hy ete
çukra-māsaà nayanty amé

WORD-FOR-WORD MEANINGS

mitraù atriù pauraṇeyau—Mitra, Atri and Pauruṇeya; *atha*—as well; *takṇakaù menakā hahäù*—Takṇaka, Menakā and Hähä; *rathasvanaù*—Rathasvana; *iti*—thus; *hi*—indeed; *ete*—these; *çukra-māsam*—the month of Çukra (Jyaiṇōha); *nayanti*—rule; *amé*—these.

TRANSLATION

Mitra as the sun-god, Atri as the sage, Pauruṇeya as the Rākāsa, Takāka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakā rule the month of Çukra.

TEXT 36

vaiṣṭā" Ae vaç&NAAe r"mBaA
s\$ah"janyastaTaA ò"ó":
zAu,(iêṭasvanaêEva
zAuicamaAs\$aM nayantyamal

*vasiṇōho varuēo rambhā
sahajanyas tathā huhū
çukraç citrasvanaç caiva
çuci-māsaà nayanty amē*

WORD-FOR-WORD MEANINGS

vasiṇōha—Vasiṇōha, *Varuēa* and *Rambhā*;
sahajanya—Sahajanya; *tathā*—also; *huhū*—Hühü;
çukra—Çukra and Citrasvana; *ca eva*—as well; *çuci-māsam*—the
month of Çuci (Äñāōha); *nayanti*—rule; *amē*—these.

TRANSLATION

Vasiṇōha as the sage, Varuēa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākāsa, Hühü as the Gandharva, Çukra as the Nāga and Citrasvana as the Yakā rule the month of Çuci.

TEXT 37

wn% "Ae ivaìAvas\$au: ™aAetaA
WlaApaṭastaTaAiËÿr"A:

‘amlaAecaA r"A°as\$AeAe vayaAeR
naBaAemaAs\$AM nayantyamal

*indro viçvävasuù çrotä
eläpatras tathäi giräù
pramlocä räkiäso varyo
nabho-mäsaà nayanty amé*

WORD-FOR-WORD MEANINGS

indraù viçvävasuù çrotäù—Indra, Viçvävasu and Çrotä; *eläpatraù*—Eläpatra; *tathä*—and; *aì giräù*—Aì girä; *pramlocä*—Pramlocä; *räkiäsaù varyaù*—the Räkñasa named Varya; *nabhaù-mäsam*—the month of Nabhas (Çrävaëa); *nayanti*—rule; *amé*—these.

TRANSLATION

Indra as the sun-god, Viçvävasu as the Gandharva, Çrotä as the Yakña, Eläpatra as the Näga, Aì girä as the sage, Pramlocä as the Apsarä and Varya as the Räkñasa rule the month of Nabhas.

TEXT 38

ivavasvaAnaufas\$aenaê
vyaA,,a @As\$Ar"NAAe Ba{gAu:
@naumlaAecaA zAÊÿpaAlaAe
naBasyaAKyaM nayantyamal

*vivasvân ugrasenaç ca
vyäghra äsäraëo bhäguù
anumlocä çai khapälo
nabhasyäkhyäà nayanty amé*

WORD-FOR-WORD MEANINGS

vivasvân ugrasenaù—Vivasvân and Ugrasena; *ca*—also; *vyäghraù äsäraëaù*

bhāgu—Vyāghra, Āsāraëa and Bhāgu; *anumlocā çai khapāla*—Anumlocā and Çai khapāla; *nabhasya-ākhyam*—the month named Nabhasya (Bhādra); *nayanti*—rule; *amé*—these.

TRANSLATION

Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākṇasa, Āsāraëa as the Yakṇa, Bhāgu as the sage, Anumlocā as the Apsarā and Çai khapāla as the Nāga rule the month of Nabhasya.

TEXT 39

paUSaA DanaÃayaAe vaAta:
s\$auSaeNA: s\$auç&icastaTaA
Ga{taAcal gAAEtamaêeita
tapaAemaAs\$aM nayantyamal

pūñā dhanai jayo vāta
suñeëa surucis tathā
ghātācé gautamaç ceti
tapo-māsa à nayanty amé

WORD-FOR-WORD MEANINGS

pūñā dhanai jaya vāta—Pūñā, Dhanai jaya and Vāta; *suñeëa suruci*—Suñeëa and Suruci; *tathā*—also; *ghātācé gautama*—Ghātācé and Gautama; *ca*—as well; *iti*—thus; *tapo-māsam*—the month of Tapas (Māgha); *nayanti*—rule; *amé*—these.

TRANSLATION

Pūñā as the sun-god, Dhanai jaya as the Nāga, Vāta as the Rākṇasa, Suñeëa as the Gandharva, Suruci as the Yakṇa, Ghātācé as the Apsarā and Gautama as the sage rule the month of Tapas.

TEXT 40

[%tauvaRcaAR Bar"ã"Aja:
pajaRnya: s\$ænaijaÔaTaA
ivaì Wer"AvataêEva
tapasyaAKyaM nayantyamal

*âtur varcä bharadväjaù
parjanyaù senajit tathä
viçva airävataç caiva
tapasyäkhyà nayanty amé*

WORD-FOR-WORD MEANINGS

âtuù varcä bharadväjaù—Âtu, Varcä and Bharadväja; *parjanyaù senajit*—Parjanya and Senajit; *tathä*—also; *viçvaù airävataù*—Viçva and Airävata; *ca eva*—also; *tapasya-äkhyam*—the month known as Tapasya (Phälguna); *nayanti*—rule; *amé*—these.

TRANSLATION

Âtu as the Yakña, Varcä as the Räkñasa, Bharadväja as the sage, Parjanya as the sun-god, Senajit as the Apsarä, Viçva as the Gandharva and Airävata as the Näga rule the month known as Tapasya.

TEXT 41

@TaAMzAu: k(zyapastaA°yaR
[%tas\$ænastaTaAevaRzAl
ivaâucC\$†aumaRh"AzAÊÿ:
s\$ah"AemaAs\$aM nayantyamal

*athäèçuù kaçyapas târkñya
âtasenas tathorvaçé
vidyucchatrur mahäçaì khaù
saho-mäsaè nayanty amé*

WORD-FOR-WORD MEANINGS

atha—then; *aàçuù kaçyapaù tärkñyaù*—Aàçu, Kaçyapa and Tärkñya; *âtasenaù*—Âtasena; *tathä*—and; *urvaçé*—Urvaçé; *vidyucchatruù mahäçaì khaù*—Vidyucchatru and Mahäçaì kha; *sahaù-mäsam*—the month of Sahas (Märgaçérña); *nayanti*—rule; *amé*—these.

TRANSLATION

Aàçu as the sun-god, Kaçyapa as the sage, Tärkñya as the Yakña, Âtasena as the Gandharva, Urvaçé as the Apsarä, Vidyucchatru as the Räkñasa and Mahäçaì kha as the Näga rule the month of Sahas.

TEXT 42

BagA: s\$PU(jaAeR'ir"i"naeimar,"
ONAR @Ayauê paÂama:
k(k(AeRq%k(: paUvaRicaìÔa:
pauSyamaAs\$aM nayantyamal

bhagaù sphürjo 'riññanemir
ürëa äyuç ca pai camaù
karkoöakaù pürvacittiù
puñya-mäsaà nayanty amé

WORD-FOR-WORD MEANINGS

bhagaù sphürjaù ariññanemiù—Bhaga, Sphürja and Ariññanemi; *ürëaù*—Ürëa; *äyuù*—Äyur; *ca*—and; *pai camaù*—the fifth associate; *karkoöakaù pürvacittiù*—Karkoöaka and Pürvacitti; *puñya-mäsam*—the month of Puñya; *nayanti*—rule; *amé*—these.

TRANSLATION

Bhaga as the sun-god, Sphürja as the Räkñasa, Ariññanemi as the

Gandharva, Ürëa as the Yakña, Äyur as the sage, Karkoöaka as the Näga and Pürvacitti as the Apsarä rule the month of Puñya.

TEXT 43

tvaí"A [%calk(tanaya:
k(mbalaê italaAeÔamaA
"aöApaetaAe'Ta s\$ataijaä,"
Da{tar"Aí)" wSamBar"A:

tvañöä âcéka-tanayaù
kambalaç ca tilottamä
brahmäpeto 'tha satajid
dhâtaräñöra iñam-bharäù

WORD-FOR-WORD MEANINGS

tvañöä—Tvañöä; *âcéka-tanayaù*—the son of Äcéka (Jamadagni);
kambalaù—Kambala; *ca*—and; *tilottamä*—Tilottamä;
brahmäpetau—Brahmäpetä; *atha*—and; *çatajit*—Çatajit;
dhâtaräñöraù—Dhâtaräñöra; *iñam-bharäù*—the maintainers of the month Iña (Äçvina).

TRANSLATION

Tvañöä as the sun-god; Jamadagni, the son of Äcéka, as the sage;
Kambaläçva as the Näga; Tilottamä as the Apsarä; Brahmäpetä as the
Räkñasa; Çatajit as the Yakña; and Dhâtaräñöra as the Gandharva maintain the
month of Iña.

TEXT 44

ivaSNAur"itar"Ae r"mBaA
s\$aUyaRvacaARê s\$atyaijata,
ivaìAimaḥaAe maKaApaeta

OjaRmaAs\$am nayantyamal

*viñëur açvataro rambhä
süryavarcäç ca satyajit
viçvämitro makhäpeta
ürja-mäsaà nayanty amé*

WORD-FOR-WORD MEANINGS

viñëuù açvatarau rambhä—Viñëu, Açvatarä and Rambhä;
süryavarcäu—Süryavarcä; *ca*—and; *satyajit*—Satyajit; *viçvämitrau*
makhäpetaù—Viçvämitra and Makhäpeta; *ürja-mäsam*—the month of Ürja
(Kärttika); *nayanti*—rule; *amé*—these.

TRANSLATION

**Viñëu as the sun-god, Açvatarä as the Näga, Rambhä as the Apsarä,
Süryavarcä as the Gandharva, Satyajit as the Yakña, Viçvämitra as the sage
and Makhäpeta as the Räkñasa rule the month of Ürja.**

PURPORT

All these sun-gods and their associates are mentioned in divisions in the
Kürma Puräëa, as follows:

*dhätäryamä ca mitraç ca
varuëaç cendra eva ca
vivasvän atha püñä ca
parjanyaç cäàçur eva ca*

*bhagas tvañöö ca viñëuç ca
ädityä dvädaça smätäu
pulastyaù pulahaç cätrir
vasiñöö 'thäi girä bhäguù*

gautamo 'tha bharadväjaù

kaçyapaù kratur eva ca
jamadagniù kauçikaç ca
munayo brahma-vädinäù

rathakâc câpy athojâç ca
grâmaëëù surucis tathä
ratha-citrasvanaù çrotä
aruëaù senajit tathä
tärkîya ariññanemiç ca
âtajit satyajit tathä

atha hetiù prahetiç ca
pauruñeyo vadhas tathä
varyo vyäghras tathäpaç ca
väyur vidyud diväkaraù

brahmäpetaç ca vipendrä
yajî äpetaç ca räkñakäù
väsukiù kacchanéraç ca
takñakaù çukra eva ca

eläpatraù çai khapälas
tathairävata-saàji itaù
dhanai jayo mahäpadmas
tathä karkoōako dvijäù

kambalo 'çvataraç caiva
vahanty enaà yathä-kramam
tumburur nārado hāhā
hühür viçvävasus tathä

ugraseno vasurucir
viçvavasur athäparaù
citrasenas tathorëäyur

dhâöarâñöro dvijottamäù

*süryavarcä dvädaçaite
gandharvä gäyatäà varäù
kâasthaly apsaro-varyä
tathänyä pui jikasthalé*

*menakä sahajanyä ca
pramlocä ca dvijottamäù
anumlocä ghâtäcé ca
viçväcé corvaçé tathä*

*anyä ca pürvacittiù syäd
anyä caiva tilottamä
rambhä ceti dvija-çreñöhäs
tathaiväpsarasaù smâtäù*

TEXT 45

WtaA BagAvataAe ivaSNAAer,"
@Aid"tyasya ivaBaUtaya:
smar"taAM s\$anDyayaAena|RNAAM
h"r"ntyaMh"Ae id"nae id"nae

*etä bhagavato viñëor
ädityasya vibhütayaù
smaratäà sandhyayor nèëääà
haranty aàho dine dine*

WORD-FOR-WORD MEANINGS

etäù—these; *bhagavataù*—of the Personality of Godhead; *viñëoù*—Lord Viñëu; *ädityasya*—of the sun-god; *vibhütayaù*—the opulences; *smaratäm*—for those who remember; *sandhyayoù*—at the junctures of the day; *nèëäm*—for such men; *haranti*—they take away; *aàhaù*—sinful

reactions; *dine dine*—day after day.

TRANSLATION

All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viñëu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

TEXT 46

ã"Ad"zAsvaipa maAs\$aeSau
de"vaAe's\$aAE SaiÑ"r"sya vaE
car"na, s\$amantaAÔanautae
par"ṭaeh" ca s\$anmaitama,

*dvādaçasv api māseṇu
devo 'sau ñaòbhir asya vai
caran samantāt tanute
paratreha ca san-matim*

WORD-FOR-WORD MEANINGS

dvādaçasu—in each of the twelve; *api*—indeed; *māseṇu*—months; *devau*—the lord; *asau*—this; *ñaòbhiù*—with his six types of associates; *asya*—for the population of this universe; *vai*—certainly; *caran*—traveling; *samantāt*—in all directions; *tanute*—spreads; *paratra*—in the next life; *iha*—in this life; *ca*—and; *sat-matim*—pure consciousness.

TRANSLATION

Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

TEXTS 47-48

s\$AmagyaRjauBaRstaiéaĒEÿr,"
[%Saya: s\$AMstauvantyamama,
gAnDavaARstaM 'agAAyainta
na{tyantyaps\$ar"s\$Ae'fata:

o^aa÷inta r"TaM naAgAA
faAmaNyaAe r"TayaAejak(A:
caAed"yainta r"TaM pa{ie"
naE[R%taA balazAAilana:

*sāmarg-yajurbhis tat-lii gair
āñayaù saàstuvanti amum
gandharväs taà pragäyanti
nātyanty apsaraso 'grataù*

*unnahyanti rathaà nāgä
grāmaëyo ratha-yojakäù
codayanti rathaà pāñöhe
nairâtä bala-çalinaù*

WORD-FOR-WORD MEANINGS

sāma-āk-yajurbhiù—with the hymns of the *Sāma*, *Āg* and *Yajur Vedas*;
tat-lii gaiù—which reveal the sun; *āñayaù*—the sages; *saàstuvanti*—glorify;
amum—him; *gandharvāù*—the Gandharvas; *tam*—about him;
pragäyanti—sing loudly; *nātyanti*—dance; *apsarasaù*—the Apsaräs;
agrataù—in front; *unnahyanti*—bind up; *ratham*—the chariot; *nāgäù*—the
Nāgas; *grāmaëyaù*—the Yakñas; *ratha-yojakäù*—those who harness the
horses to the chariot; *codayanti*—drive; *ratham*—the chariot; *pāñöhe*—from
the rear; *nairâtäù*—the Rākñasas; *bala-çalinaù*—strong.

TRANSLATION

While the sages glorify the sun-god with the hymns of the *Sāma*, *Āg* and *Yajur Vedas*, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas arrange the chariot ropes and the Yakñas harness the horses to the chariot, while the powerful Rākṇāsas push from behind.

TEXT 49

vaAlaiKalyaA: s\$ah"ᵛaAiNA
Saii""aRöSaRyaAe'malaA:
paur"taAe'iBamauKaM yaAinta
stauvainta stauitaiBaivaRBauma,

vāḷakhilyāu sahasrāēi
ñāñōir brahmañāyo 'malāu
purato 'bhimukhaà yānti
stuvanti stutibhir vibhum

WORD-FOR-WORD MEANINGS

vāḷakhilyāu—the Vāḷakhilyas; *sahasrāēi*—thousands; *ñāñōiū*—sixty;
brahma-āñayaū—great sages among the *brāhmaēas*; *amalāu*—pure;
purataū—in front; *abhimukham*—facing the chariot; *yānti*—they go;
stuvanti—they offer praise; *stutibhiū*—with Vedic prayers; *vibhum*—to the
almighty lord.

TRANSLATION

Facing the chariot, the sixty thousand *brāhmaēa* sages known as Vāḷakhilyas travel in front and offer prayers to the almighty sun-god with Vedic *mantras*.

TEXT 50

WvaM ÷naAid"inaDanaAe

BagAvaAna, h"ir"r"lir":
k(lpae k(lpae svamaAtmaAnaM
vyaU÷ laAek(Anavatyaja:

*evaà hy anädi-nidhano
bhagavän harir éçvaraù
kalpe kalpe svam ätmänaà
vyühya lokän avaty ajaù*

WORD-FOR-WORD MEANINGS

evam—thus; *hi*—indeed; *anädi*—without beginning; *nidhanaù*—or end; *bhagavän*—the Personality of Godhead; *hariù*—Lord Hari; *éçvaraù*—the supreme controller; *kalpe kalpe*—in each day of Brahmä; *svam ätmänam*—Himself; *vyühya*—expanding into various forms; *lokän*—the worlds; *avati*—protects; *ajaù*—the unborn Lord.

TRANSLATION

For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmä into these specific categories of His personal representations.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Eleventh Chapter, of the Çrémad-Bhägavatam, entitled "Summary Description of the Mahäpuruña."

12. The Topics of Çrémad-Bhägavatam Summarized

In this chapter, Çré Sūta Gosvāmé summarizes the subjects discussed in *Çrémad-Bhāgavatam*.

The Supreme Lord, Çré Hari, personally removes all the distress of a person who hears about His glories. Whatever words glorify the innumerable transcendental qualities of the Personality of Godhead are truthful, auspicious and conducive to piety, whereas all other words are impure. Discussions of topics concerning the Supreme Lord bestow ecstasy, which remains constantly new, but persons who are like crows become absorbed in unessential topics, those unrelated to the Personality of Godhead.

By chanting and hearing the countless names of Lord Çré Hari, which describe His glorious qualities, all human beings can be relieved of their sins. Neither knowledge devoid of devotion for Lord Viñëu nor fruitive work not offered to Him have any real beauty. By constant remembrance of Lord Kāñëa, on the other hand, all one's inauspicious desires are destroyed, one's mind is purified, and one attains devotion for Lord Çré Hari along with knowledge filled with realization and detachment.

Sūta Gosvāmé then states that previously, in the assembly of Mahārāja Parékñit, he heard from the mouth of Çré Çukadeva the glories of Çré Kāñëa, which annihilate all sinful reactions, and that now he has related these glories to the sages at Naimiñāraëya. By hearing *Çrémad-Bhāgavatam*, the spirit soul is purified and obtains salvation from all sins and all kinds of fear. Through the study of this scripture, one achieves the same result as that achieved by one who studies all the *Vedas*, and one also achieves the fulfillment of all desires. By studying with a controlled mind this essential compilation of all the *Purāëas*, one will reach the supreme abode of the Personality of Godhead. Every verse of this scripture, *Çrémad-Bhāgavatam*, contains the narrations of Lord Çré Hari, who has innumerable personal forms.

Finally, Çré Sūta offers obeisances to the unborn and unlimited Supreme Soul, Çré Kāñëa, as well as to Çré Çukadeva, the son of Vyāsa, who is capable of destroying the sins of all living beings.

TEXT 1

s\$aUta ovaAca
namaAe DamaARya mah"tae
nama: k{(SNAAya vaeDas\$ae
“aöNAeByaAe namas\$k{(tya
DamaARna, va°yae s\$anaAtanaAna,

süta uvāca
namo dharmāya mahate
namaù kâñëäya vedhase
brahmaëebhya namaskātya
dharmān vakñye sanātanān

WORD-FOR-WORD MEANINGS

sütaù uvāca—Süta Gosvāmé said; *namaù*—obeisances; *dharmāya*—to the principle of religion; *mahate*—greatest; *namaù*—obeisances; *kâñëäya*—to Lord Kâñëa; *vedhase*—the creator; *brahmaëebhyaù*—to the *brähmaëas*; *namaskātya*—offering my obeisances; *dharmān*—the principles of religion; *vakñye*—I shall speak; *sanātanān*—eternal.

TRANSLATION

Süta Gosvāmé said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kâñëa, the supreme creator; and to all the brähmaëas, I shall now describe the eternal principles of religion.

PURPORT

In this Twelfth Chapter of the Twelfth Canto, Süta Gosvāmé will summarize all the topics of *Çrémad-Bhāgavatam*, beginning from the First Canto.

TEXT 2

Wtaã": k(iTataM iva'aA
ivaSNAAeêir"tamaàu"tama,
Bavaià"yaRd"hM" pa{í"Ae
nar"ANAAM pauç&SaAeicatama,

*etat vaù kathitaà viprä
viñëoç caritam adbhutam
bhavadbhir yad ahaà pânöo
naräëää puruñocitam*

WORD-FOR-WORD MEANINGS

etat—these; *vaù*—to you; *kathitam*—narrated; *vipräu*—O sages; *viñëou*—of Lord Viñëu; *caritam*—the pastimes; *adbhutam*—wonderful; *bhavadbhiu*—by your good selves; *yat*—which; *aham*—I; *pânöau*—was asked about; *naräëäm*—among men; *puruña*—for an actual human being; *ucitam*—suitable.

TRANSLATION

O great sages, I have narrated to you the wonderful pastimes of Lord Viñëu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.

PURPORT

The words *naräëää puruñocitam* indicate that men and women who actually come to the standard of human life hear and chant the glories of the Supreme Lord, whereas uncivilized persons may not be interested in the science of God.

TEXT 3

@ṭa s\$AÆyLitaRta: s\$A^oaAta,
s\$avaRpaApah"r"Ae h"ir":
naAr"AyaNA Ae ô\$Salke(zAAe

BagAvaAna, s\$aAtvataAmpaita:

*atra saì kértitaù säkñät
sarva-päpa-haro hariù
näräyaëo hñékeço
bhagavän sätvatäm patiù*

WORD-FOR-WORD MEANINGS

atra—here, in the *Çrémad-Bhāgavatam*; *saì kértitaù*—is fully glorified; *säkñät*—directly; *sarva-päpa*—of all sins; *haraù*—the remover; *hariù*—the Personality of Godhead, Lord Hari; *näräyaëaù*—Näräyaëa; *hñékeçaù*—Hñékeça, the Lord of the senses; *bhagavän*—the Supreme Personality; *sätvatäm*—of the Yadus; *patiù*—the master.

TRANSLATION

This literature fully glorifies the Supreme Personality of Godhead Hari, who removes all His devotees' sinful reactions. The Lord is glorified as Näräyaëa, Hñékeça and the Lord of the Sätvatas.

PURPORT

Lord Kñëa's many holy names indicate His extraordinary transcendental qualities. The name *Hari* indicates that the Lord removes all sins from the heart of His devotee. *Näräyaëa* indicates that the Lord sustains the existence of all other beings. *Hñékeça* indicates that Lord Kñëa is the ultimate controller of the senses of all living beings. The word *bhagavän* indicates that Lord Kñëa is the all-attractive Supreme Being. And the words *sätvatäà patiù* indicate that the Lord is naturally the master of saintly and religious people, especially the members of the exalted Yadu family.

TEXT 4

@‡a “aö parM” gAu÷M

jagAta: 'aBavaApyayama,
ÁaAnaM ca taäu"paAKyaAnaM
'aAe·M(ivaÁaAnas\$AMyautama,

*atra brahma paraà guhyaà
jagataù prabhaväpyayam
ji' änaà ca tad-upäkhyänaà
proktaà viji' äna-saàyutam*

WORD-FOR-WORD MEANINGS

atra—here; *brahma*—the Absolute Truth; *param*—supreme;
guhyam—confidential; *jagataù*—of this universe; *prabhava*—the creation;
apyayam—and annihilation; *ji' änam*—knowledge; *ca*—and;
tat-upäkhyänam—the means of cultivating it; *proktam*—are spoken;
viji' äna—transcendental realization; *saàyutam*—including.

TRANSLATION

This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.

TEXT 5

Bai·(yaAegA: s\$amaAKyaAtaAe
vaEr"AgyaM ca tad"A™ayama,
paAr"li°atamaupaAKyaAnaM
naAr"d"AKyaAnamaeva ca

*bhakti-yogaù samäkhyäto
vairägyaà ca tad-äçrayam
pärekñitam upäkhyänaà
nāradäkhyānam eva ca*

WORD-FOR-WORD MEANINGS

bhakti-yogaù—the process of devotional service; *samākhyātaù*—is thoroughly enunciated; *vairāgyam*—renunciation; *ca*—and; *tat-āçrayam*—which is subsidiary to it; *pārékñitam*—of Mahārāja Parékñit; *upākhyānam*—the history; *nārada*—of Nārada; *ākhyānam*—the history; *eva*—indeed; *ca*—also.

TRANSLATION

The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parékñit and the sage Nārada.

TEXT 6

‘aAyaAepavaezAAe r"AjaSaeRr,"
iva‘azAApaAtpar"li⁰ata:
zAuk(sya “aöSaRBasya
s\$aMvaAd"ê par"li⁰ata:

prāyopaveço rājarñer
vipra-çäpät parékñitaù
çukasya brahmañābhasya
saàvādaç ca parékñitaù

WORD-FOR-WORD MEANINGS

prāya-upaveçaù—the fast until death; *rāja-āñeù*—of the sage among kings; *vipra-çäpät*—because of the curse of the *brāhmaëa*’s son; *parékñitaù*—of King Parékñit; *çukasya*—of Çukadeva; *brahma-ñābhasya*—the best of *brāhmaëas*; *saàvādaù*—the conversation; *ca*—and; *parékñitaù*—with Parékñit.

TRANSLATION

Also described are saintly King Parékñit's sitting down to fast until death in response to the curse of a *brähmaëa*'s son, and the conversations between Parékñit and Çukadeva Gosvämé, who is the best of all *brähmaëas*.

TEXT 7

yaAegADaAr"NayaAet,(Ainta:
s\$AMvaAd"Ae naAr"d"AjayaAe:
@vataAr"AnaugAltaM ca
s\$agAR: 'aADaAinak(Ae'fata:

yoga-dhāraēayotkrāntiù
saāvādo nāradañjayou
avatāranugētaà ca
sargaù prādhāniko 'grataù

WORD-FOR-WORD MEANINGS

yoga-dhāraēayā—by fixed meditation in *yoga*; *utkrāntiù*—the attainment of liberation at the time of passing away; *saāvādaù*—the conversation; *nārada-ajayou*—between Nārada and Brahmā; *avatāra-anugētam*—the listing of the incarnations of the Supreme Lord; *ca*—and; *sargaù*—the process of creation; *prādhānikaù*—from the unmanifest material nature; *agrataù*—in progressive order.

TRANSLATION

The *Bhāgavatam* explains how one can attain liberation at the time of death by practicing fixed meditation in *yoga*. It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of

material nature.

PURPORT

Çréla Viçvanätha Cakravarté Öhäkura explains that it would be difficult to give a complete list of the numerous accounts and topics contained in the *Çrémad-Bhägavatam*. Therefore it is understood that Söta Gosväme is merely summarizing the topics. We should not consider the topics he fails to mention here less important or superfluous, since every letter and word of *Çrémad-Bhägavatam* is absolute, Kânëa conscious sound vibration.

TEXT 8

ivaäu"r"AeÜ"vas\$aMvaAd":
°aÔa{maE†aeyayaAestata:
paur"ANAs\$aMih"taA'a'aAe
mah"Apauç&Sas\$aMisTaita:

viduroddhava-saävädaù
kñattâ-maitreyayos tataù
puräëa-saàhitâ-praçno
mahâ-puruña-saàsthitiù

WORD-FOR-WORD MEANINGS

vidura-uddhava—between Vidura and Uddhava; *saävädaù*—the discussion;
kñattâ-maitreyayou—between Vidura and Maitreya; *tataù*—then;
puräëa-saàhitâ—concerning this Puräëic compilation; *praçnaù*—inquiries;
mahâ-puruña—within the Supreme Personality of Godhead; *saàsthitiù*—the winding up of creation.

TRANSLATION

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this *Puräëa*, and the

winding up of creation within the body of the Supreme Lord at the time of annihilation.

TEXT 9

tata: 'aAk{(itak(: s\$agAR:
s\$aæa vaEk{(itak(Aê yae
tataAe "aöANx"s\$amBaUitar,"
vaEr"Aja: pauç&SaAe yata:

*tataù prakâtikaù sargaù
sapta vaikâtikäç ca ye
tato brahmäëòa-sambhütir
vairājaù puruṇa yataù*

WORD-FOR-WORD MEANINGS

tataù—then; *prakâtikaù*—from material nature; *sargaù*—the creation; *sapta*—the seven; *vaikâtikäù*—stages of creation derived by transformation; *ca*—and; *ye*—which; *tataù*—then; *brahma-aëòa*—of the universal egg; *sambhütiù*—the construction; *vairājaù puruṇaù*—the universal form of the Lord; *yataù*—from which.

TRANSLATION

The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described.

TEXT 10

k(Alasya sTaUlas\$aU^omasya
gAita: paás\$amauà"va:
Bauva oÜ"r"NAe'mBaAeDaer,"

ih"r"NyaA^oavaDaAe yaTaA

*kālasya sthūla-sūkīṃasya
gatiù padma-samudbhavaù
bhuva uddharaëe 'mbhodher
hiraëyākñā-vadho yathā*

WORD-FOR-WORD MEANINGS

kālasya—of time; *sthūla-sūkīṃasya*—gross and subtle; *gatiù*—the movement; *padma*—of the lotus; *samudbhavaù*—the generation; *bhuvaù*—of the earth; *uddharaëe*—in connection with the deliverance; *ambhodheù*—from the ocean; *hiraëyākñā-vadhaù*—the killing of the demon Hiraëyākñā; *yathā*—as it occurred.

TRANSLATION

Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaçäyë Viñëu, and the killing of the demon Hiraëyākñā when the earth was delivered from the Garbhodaka Ocean.

TEXT 11

ODvaRitayaRgAvaAfs\$agAAeR
ç&%"s\$agARstaTaEva ca
@DaRnaAr"lir"syaATa
yata: svaAyamBauvaAe manau:

*ürdhva-tiryag-aväk-sargo
rudra-sargas tathaiva ca
ardha-näreçvarasyätha
yataù sväyambhuvo manuù*

WORD-FOR-WORD MEANINGS

ürdhva—of the higher species, the demigods; *tiryak*—of the animals; *aväk*—and of lower species; *sargaù*—the creation; *rudra*—of Lord Çiva; *sargaù*—the creation; *tathä*—and; *eva*—indeed; *ca*—also; *ardha-näre*—as a half man, half woman; *éçvarasya*—of the lord; *atha*—then; *yataù*—from whom; *svâyambhuvaù manuù*—Svâyambhuva Manu.

TRANSLATION

The *Bhāgavatam* also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svâyambhuva Manu from the half-man, half-woman Éçvara.

TEXT 12

zAtaè&paA ca yaA ñINA Ama,
@AâA 'ak{(itaç&ÔamaA
s\$antaAnaAe DamaRpa¥alnaAM
k(dR"masya 'ajaApatae:

çatarüpä ca yä stréëäm
ädyä prakâtir uttamä
santāno dharma-patnénāà
kardamasya prajāpateù

WORD-FOR-WORD MEANINGS

çatarüpä—Çatarüpä; *ca*—and; *yä*—who; *stréëäm*—of women; *ädyä*—the first; *prakâtiù*—the consort; *uttamä*—best; *santānaù*—the progeny; *dharma-patnénām*—of the pious wives; *kardamasya*—of the sage Kardama; *prajāpateù*—the progenitor.

TRANSLATION

Also related are the appearance of the first woman, Çatarüpä, who was the excellent consort of Manu, and the offspring of the pious wives of Prajapati

Kardama.

TEXT 13

@vataAr"Ae BagAvata:
k(ipalasya mah"Atmana:
de"vaó"tyaAê s\$aMvaAd":
k(ipalaena ca DalmataA

*avatāro bhagavataù
kapilasya mahātmanaù
devahütyäç ca saàvādaù
kapilena ca dhēmatā*

WORD-FOR-WORD MEANINGS

avatāraù—the descent; *bhagavataù*—of the Supreme Personality of Godhead; *kapilasya*—Lord Kapila; *mahā-ātmanaù*—the Supreme Soul; *devahütyäù*—of Devahüti; *ca*—and; *saàvādaù*—the conversation; *kapilena*—with Lord Kapila; *ca*—and; *dhé-matā*—the intelligent.

TRANSLATION

The *Bhāgavatam* describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahüti.

TEXTS 14-15

nava"aös\$amautpaiÔar,"
d"°ayaÁaivanaAzAnama,
'auvasya cair"taM paêAta,
pa{TaAe: 'aAcalnabaihR"Sa:

naAr"d"sya ca s\$aMvaAd"s\$a,
tata: 'aEya~ataM iã"jaA:

naABaestataAe'naucair"tama,
[%SaBasya Bar"tasya ca

*nava-brahma-samutpattir
dakña-yajī a-vināṣanam
dhruvasya caritaḥ paścāt
pāthoḥ prācēnabarhiṇaḥ*

*nāradasya ca saṅvādas
tataḥ praiyavrataḥ dvijāḥ
nābhes tato 'nucaritam
āñabhasya bharatasya ca*

WORD-FOR-WORD MEANINGS

nava-brahma—of the nine *brāhmaēas* (the sons of Lord Brahmā, headed by Maréci); *samutpattiḥ*—the descendants; *dakña-yajī a*—of the sacrifice performed by Dakña; *vināṣanam*—the destruction; *dhruvasya*—of Dhruva Mahārāja; *caritam*—the history; *paścāt*—then; *pāthoḥ*—of King Pāthu; *prācēnabarhiṇaḥ*—of Prācēnabarhi; *nāradasya*—with Nārada Muni; *ca*—and; *saṅvādaḥ*—his conversation; *tataḥ*—then; *praiyavratam*—the story of Mahārāja Priyavrata; *dvijāḥ*—O *brāhmaēas*; *nābheḥ*—of Nābhi; *tataḥ*—then; *anucaritam*—the life story; *āñabhasya*—of Lord Āñabha; *bharatasya*—of Bharata Mahārāja; *ca*—and.

TRANSLATION

Also described are the progeny of the nine great *brāhmaēas*, the destruction of Dakña's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pāthu and King Prācēnabarhi, the discussion between Prācēnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O *brāhmaēas*, the *Bhāgavatam* tells of the character and activities of King Nābhi, Lord Āñabha and King Bharata.

TEXT 16

ã"lpavaSaRs\$amau"% "ANAAM
igAir"naâupavaNARnama,
jyaAeitaê,(sya s\$aMsTaAnaM
paAtaAlanar"k(isTaita:

*dvépa-varña-samudrääà
giri-nady-upavarëanam
jyotiç-cakrasya saàsthānaà
pātāla-naraka-sthitiù*

WORD-FOR-WORD MEANINGS

dvépa-varña-samudrääm—of the continents, great islands and oceans;
giri-nadē—of the mountains and rivers; *upavarëanam*—the detailed
description; *jyotiù-cakrasya*—of the celestial sphere; *saàsthānam*—the
arrangement; *pātāla*—of the subterranean regions; *naraka*—and of hell;
sthitiù—the situation.

TRANSLATION

The *Bhāgavatam* gives an elaborate description of the earth's continents,
regions, oceans, mountains and rivers. Also described are the arrangement of
the celestial sphere and the conditions found in the subterranean regions and
in hell.

TEXT 17

d"°ajanma 'acaetaAeByas\$a,
tatpauṭaINAM ca s\$antaita:
yataAe de"vaAs\$aur"nar"As\$a,
itayaRx.~nagAKagAAd"ya:

*dakñā-janma pracetobhyas
tat-putréääà ca santatiù
yato devāsura-naräs*

tiryai -naga-khagādayau

WORD-FOR-WORD MEANINGS

dakṇa-janma—the birth of Dakṇa; *pracetobhyaù*—from the Pracetās; *tat-putrēām*—of his daughters; *ca*—and; *santatiù*—the progeny; *yataù*—from which; *deva-asura-narāù*—the demigods, demons and human beings; *tiryak-naga-khaga-ādayau*—the animals, serpents, birds and other species.

TRANSLATION

The rebirth of Prajāpati Dakṇa as the son of the Pracetās, and the progeny of Dakṇa's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on—all this is described.

TEXT 18

tvaAī)"sya janmainaDanaM
pauṭayaAeê id"taeiãR"jaA:
dE"tyaeir"sya cair"taM
'aœ"Ad"sya mah"Atmana:

tvāñōrasya janma-nidhanaà
putrayoç ca diter dvijäù
daityeçvarasya caritaà
prahrādasya mahātmanaù

WORD-FOR-WORD MEANINGS

tvāñōrasya—of the son of Tvañōā (Vātra); *janma-nidhanam*—the birth and death; *putrayau*—of the two sons, Hiraëyākṇa and Hiraëyakaçipu; *ca*—and; *diteù*—of Diti; *dvijäù*—O *brāhmaëas*; *daitya-ēçvarasya*—of the greatest of the Daityas; *caritam*—the history; *prahrādasya*—of Prahlāda; *mahā-ātmanaù*—the great soul.

TRANSLATION

O *brähmaëas*, also recounted are the births and deaths of Vâtrâsura and of Diti's sons Hiraëyâkñā and Hiraëyakaçipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlāda.

TEXT 19

manvantar"Anauk(TanaM
gAjaen%"sya ivamaAe°aNama,
manvantar"AvataAr"Aê
ivaSNAAehR"yaizAr"Ad"ya:

*manv-antarānukathanaà
gajendrasya vimokñāëam
manv-antarāvatārāç ca
viñëor hayaçirādayaù*

WORD-FOR-WORD MEANINGS

manu-antara—of reigns of the various Manus; *anukathanam*—the detailed description; *gaja-indrasya*—of the king of the elephants; *vimokñāëam*—the liberation; *manu-antara-avatārāù*—the particular incarnations of the Supreme Personality of Godhead in each *manv-antara*; *ca*-and; *viñëou*—of Lord Viñëu; *hayaçirā-ādayaù*—such as Lord Hayaçérñā.

TRANSLATION

The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viñëu in each *manv-antara*, such as Lord Hayaçérñā, are described as well.

TEXT 20

k(AEma< maAtsyaM naAr"iś\$amhM"
vaAmanaM ca jagAtpatae:
°alr"Aed"maTanaM taā"ä,"
@ma{taATaeR id"vaAEk(s\$Ama,

*kaurmaà mätśyaà nāraśiàhaà
vāmanaà ca jagat-pateu
kñēroda-mathanaà tadvad
amātārthe divaukasām*

WORD-FOR-WORD MEANINGS

kaurmam—the incarnation as a tortoise; *mätśyam*—as a fish;
nāraśiàham—as a man-lion; *vāmanam*—as a dwarf; *ca*—and;
jagat-pateu—of the Lord of the universe; *kñēra-uda*—of the ocean of milk;
mathanam—the churning; *tadvat*—thus; *amāta-arthe*—for the sake of
nectar; *diva-okasām*—on the part of the inhabitants of heaven.

TRANSLATION

The *Bhāgavatam* also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Naraśiàha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.

TEXT 21

de"vaAs\$aur"mah"AyauÜM"
r"AjavaMzAAnauk(LtaRnama,
w°vaAku(janma taāM"zA:
s\$auâu°asya mah"Atmana:

*devāsura-mahā-yuddhaà
rāja-vaàçānukērtanam
ikñivāku-janma tad-vaàçaù
sudyumnasya mahātmanaù*

WORD-FOR-WORD MEANINGS

deva-asura—of the demigods and demons; *mahā-yuddham*—the great war; *rāja-vaṇṇa*—of the dynasties of kings; *anukṛtānam*—the reciting in sequence; *ikṣvāku-janma*—the birth of Ikṣvāku; *tat-vaṇṇa*—his dynasty; *sudyamnasya*—(and the dynasty) of Sudyumna; *mahā-ātmana*—the great soul.

TRANSLATION

An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna—all are presented within this literature.

TEXT 22

wlaAepaAKyaAnamaṭaAe·M(
taAr"AepaAKyaAnamaeva ca
s\$aUyaRvaMzAAanauk(TanaM
zAzAAAd"AâA na{gAAAd"ya:

ilopākhyānam atrokta
tāropākhyānam eva ca
sūrya-vaṇṇanukathana
ṇṇādādyā nāgādaya

WORD-FOR-WORD MEANINGS

ilā-upākhyānam—the history of Ilā; *acra*—herein; *uktam*—is spoken; *tārā-upākhyānam*—the history of Tārā; *eva*—indeed; *ca*—also; *sūrya-vaṇṇa*—of the dynasty of the sun-god; *anukathanam*—the narration; *ṇṇāda-ādyā*—ṇṇāda and others; *nāga-ādaya*—Nāga and others.

TRANSLATION

Also related are the histories of Ilä and Tärä, and the description of the descendants of the sun-god, including such kings as Çaçäda and Nğa.

TEXT 23

s\$aAEk(nyaM caATa zAyaARtae:
k(ku(tsTasya ca Dalmata:
KaÅ%AËÿsya ca maAnDaAtau:
s\$aAEBare": s\$agAr"sya ca

saukanyaà cätha çaryäteù
kakutsthasya ca dhémataù
khaöväi gasya ca mändhätuù
saubhareù sagarasya ca

WORD-FOR-WORD MEANINGS

saukanyam—the story of Sukanyä; *ca*—and; *atha*—then; *çaryäteù*—that of Çaryäti; *kakutsthasya*—of Kakutstha; *ca*—and; *dhé-mataù*—who was an intelligent king; *khaöväi gasya*—of Khaöväi ga; *ca*—and; *mändhätuù*—of Mändhätä; *saubhareù*—of Saubhari; *sagarasya*—of Sagara; *ca*—and.

TRANSLATION

The histories of Sukanyä, Çaryäti, the intelligent Kakutstha, Khaöväi ga, Mändhätä, Saubhari and Sagara are narrated.

TEXT 24

r"Amasya k(AezAlaen%"sya
cair"taM ik(ilbaSaApah"ma,
inamaer"Ëÿpair"tyaAgAAe

janak(AnaAM ca s\$amBava:

*rāmasya koçalendrasya
caritaà kilbiñāpaham
nimer aī ga-parityāgo
janakānāà ca sambhavaù*

WORD-FOR-WORD MEANINGS

rāmasya—of Lord Rāmacandra; *koçala-indrasya*—the King of Koçala; *caritam*—the pastimes; *kilbiñā-apaham*—which drive away all sins; *nimeù*—of King Nimi; *aī ga-parityāgaù*—the giving up of his body; *janakānām*—of the descendants of Janaka; *ca*—and; *sambhavaù*—the appearance.

TRANSLATION

The *Bhāgavatam* narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

TEXTS 25-26

r"Amasya BaAgAR"vaen%"sya
ina:°ata{wRk(r"NAM Bauva:
Welasya s\$aAemavaMzAsya
yayaAtaenaRò"Sasya ca

d"AESmantaeBaRr"tasyaAipa
zAAntanaAestats\$autasya ca
yayaAtaejyaeRi"pauḥasya
yad"Aeva<zAAe'nauk(LitaRta:

*rāmasya bhārgavendrasya
niükñatāē-karaëaà bhuvaù
ailasya soma-vaàçasya*

*yayäter nahuñasya ca
dauñmanter bharatasyäpi
çäntanos tat-sutasya ca
yayäter jyeñña-putrasya
yador vaàço 'nukértitaù*

WORD-FOR-WORD MEANINGS

rāmasya—by Lord Paraçurāma; *bhārgava-indrasya*—the greatest of the descendants of Bhāgu Muni; *niùkñātré-karaëam*—the elimination of all the *kñātriyas*; *bhuvaù*—of the earth; *ailasya*—of Mahārāja Aila; *soma-vaàçasya*—of the dynasty of the moon-god; *yayäteù*—of Yayāti; *nahuñasya*—of Nahuña; *ca*—and; *dauñmanteù*—of the son of Duñmanta; *bharatasya*—Bharata; *api*—also; *çäntanoù*—of King Çäntanu; *tat*—his; *sutasya*—of the son, Bhēma; *ca*—and; *yayäteù*—of Yayāti; *jyeñña-putrasya*—of the eldest son; *yadoù*—Yadu; *vaàçaù*—the dynasty; *anu-kértitaù*—is glorified.

TRANSLATION

The *Çrémad-Bhāgavatam* describes how Lord Paraçurāma, the greatest descendant of Bhāgu, annihilated all the *kñātriyas* on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuña, Duñmanta's son Bharata, Çäntanu and Çäntanu's son Bhēma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

TEXT 27

*yaṭaAvatal[%NAAe BagAvaAna,
k{(SNAAKyaAe jagAd"lir":
vas\$auDe"vagA{he" janma
tataAe va{iÜ"ê gAAeku(lae*

yatrāvatēāëo bhagavān

*kāñëäkhya jagad-êçvaraù
vasudeva-gâhe janma
tato vâddhiç ca gokule*

WORD-FOR-WORD MEANINGS

yatra—in which dynasty; *avatérëaù*—descended; *bhagavän*—the Supreme Personality of Godhead; *kāñëa-äkhyau*—known as Kāñëa; *jagat-êçvaraù*—the Lord of the universe; *vasudeva-gâhe*—in the home of Vasudeva; *janma*—His birth; *tataù*—subsequently; *vâddhiù*—His growing up; *ca*—and; *gokule*—in Gokula.

TRANSLATION

How Çré Kāñëa, the Supreme Personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula—all this is described in detail.

TEXTS 28-29

tasya k(maARNyapaAr"AiNA
k(LitaRtaAnyas\$aur"iã"Sa:
paUtanaAs\$aupaya:paAnaM
zAk(q%Ae»aAq%naM izAzAAe:

ta{NAAvataRsya inaSpaeSas\$a,
taTaEva bak(vats\$ayaAe:
@GaAs\$aur"vaDaAe DaAḥaA
vats\$apaAlaAvagAUh"nama,

*tasya karmäëy apäräëi
kértitäny asura-dviñaù
pütanäsu-payaù-pänaà
çakaöoccäöanaà çiçou*

*tâëäivartasya niñpeñas
tathaiva baka-vatsayoù
aghāsura-vadho dhātrā
vatsa-pālāvagühanam*

WORD-FOR-WORD MEANINGS

tasya—His; *karmäë*—activities; *apārāëi*—innumerable; *kértitāni*—are glorified; *asura-dviñāù*—of the enemy of the demons; *pūtanā*—of the witch Pūtanā; *asu*—along with her life air; *payaù*—of the milk; *pānam*—the drinking; *çakata*—of the cart; *uccāānam*—the breaking; *çiçoù*—by the child; *tâëäivartasya*—of Tâëäivarta; *niñpeñaù*—the trampling; *tathā*—and; *eva*—indeed; *baka-vatsayoù*—of the demons named Baka and Vatsa; *agha-asura*—of the demon Agha; *vadhaù*—the killing; *dhātrā*—by Lord Brahmā; *vatsa-pāla*—of the calves and cowherd boys; *avagühanam*—the hiding away.

TRANSLATION

Also glorified are the innumerable pastimes of Çré Kāñëa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, trampling down Tâëäivarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His calves and cowherd boyfriends in a cave.

TEXT 30

Daenauk(sya s\$ah""aAtau:
'alambasya ca s\$aÉÿya:
gAAepaAnaAM ca pair"‡aANAM
d"AvaAçae: pair"s\$apaRta:

*dhenukasya saha-bhrātuù
pralambasya ca saì kīayaù
gopānāà ca paritrāëaà*

dävägneù parisarpataù

WORD-FOR-WORD MEANINGS

dhenukasya—of Dhenuka; *saha-bhrātuù*—along with his companions; *pralambasya*—of Pralamba; *ca*—and; *saì kñayaù*—the destruction; *gopänäm*—of the cowherd boys; *ca*—and; *pariträëam*—the saving; *däva-agneù*—from the forest fire; *parisarpataù*—which was encircling.

TRANSLATION

The *Çrémad-Bhāgavatam* tells how Lord Kāñëa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kāñëa saved the cowherd boys from a raging forest fire that had encircled them.

TEXTS 31-33

d"manaM k(AilayasyaAhe"r,"
mah"Ahe"naRnd"maAe°aNAma,
~atacayaAR tau k(nyaAnaAM
yaṭa tauí"Ae'cyautaAe ~ataE:

‘as\$aAd"Ae yaÁapa¥aIByaAe
iva‘aANAAM caAnautaApanama,
gAAevaDaRnaAeÜ"Ar"NAM ca
zA,(sya s\$aur"Baer"Ta

yaÁaiBaSaek(: k{(SNAasya
ñliBa: ,(Lx"A ca r"AiṭaSau
zAÊÿcaUx"sya äu"bauRÜe"r,"
vaDaAe'ir"í"sya ke(izAna:

damanaà kälīasyäher
mahäher nanda-mokñäëam
vrata-caryä tu kanyänäà

yatra tuñño 'cyuto vrataiù
prasādo yaji a-patnēbhyo
viprāëä cānutāpanam
govardhanoddhāraëä ca
çakrasya surabher atha

yaji abhiñekaù kânēasya
strébhiù krèöä ca rātriñu
çaì khacüòasya durbuddher
vadho 'riñōasya keçinaù

WORD-FOR-WORD MEANINGS

damanam—the subduing; *kāliasya*—of Kāliya; *aheù*—the snake; *mahā-aheù*—from the great serpent; *nanda-mokñāëam*—the rescue of Mahārāja Nanda; *vrata-caryā*—the execution of austere vows; *tu*—and; *kanyānām*—of the *gopés*; *yatra*—by which; *tuññaù*—became satisfied; *acyutaù*—Lord Kāñëa; *vrataiù*—with their vows; *prasādaù*—the mercy; *yaji a-patnēbhyau*—to the wives of the *brāhmaëas* performing Vedic sacrifices; *viprāëām*—of the *brāhmaëa* husbands; *ca*—and; *anutāpanam*—the experience of remorse; *govardhana-uddhāraëam*—the lifting of Govardhana Hill; *ca*—and; *çakrasya*—by Indra; *surabheù*—along with the Surabhi cow; *atha*—then; *yaji a-abhiñekaù*—the worship and ritual bathing; *kânēasya*—of Lord Kāñëa; *strébhiù*—together with the women; *krèöä*—the sporting; *ca*—and; *rātriñu*—in the nights; *çaì khacüòasya*—of the demon Çai khacüòä; *durbuddheù*—who was foolish; *vadhaù*—the killing; *ariñōasya*—of Ariñōa; *keçinaù*—of Keçé.

TRANSLATION

The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young *gopés*, who thus satisfied Lord Kāñëa; the mercy He showed the wives of the Vedic *brāhmaëas*, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow;

Lord Kāñëa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Çai khacüòà, Ariñòa and Keçé—all these pastimes are elaborately recounted.

TEXT 34

@,U(r"AgAmanaM paêAta,
'asTaAnaM r"Amak{(SNayaAe:
~ajañINAAM ivalaApaê
maTaur"AlaAek(naM tata:

*akrürägamanaà paçcät
prasthänaà räma-kāñëayou
vraja-stréëää viläpaç ca
mathurälokanaà tataù*

WORD-FOR-WORD MEANINGS

akrūra—of Akrūra; *ägamana*—the coming; *paçcät*—after that; *prasthäna*—the departure; *räma-kāñëayou*—of Lord Balaräma and Lord Kāñëa; *vraja-stréëäm*—of the women of Våndävana; *viläpaù*—the lamentation; *ca*—and; *mathurä-älokanam*—the seeing of Mathurä; *tataù*—then.

TRANSLATION

The *Bhägavatam* describes the arrival of Akrūra, the subsequent departure of Kāñëa and Balaräma, the lamentation of the *gopés* and the touring of Mathurä.

TEXT 35

gAjamauii"k(caANAUr"-
kM(s\$aAd"lnaAM taTaA vaDa:
ma{tasyaAnayanaM s\$aUnaAe:

pauna: s\$aAnd"IpanaegAuRr"Ae:

*gaja-muñōika-cäëüra-
kaàsädénäà tathä vadhaù
mâtasyānayanaà sünoù
punaù sändépaner guroù*

WORD-FOR-WORD MEANINGS

gaja—of the elephant Kuvalayäpéòa; *muñōika-cäëüra*—of the wrestlers Muñōika and Cäëüra; *kaàsa*—of Kaàsa; *ädénäm*—and of others; *tathä*—also; *vadhaù*—the killing; *mâtasya*—who had died; *ānayanam*—the bringing back; *sünoù*—of the son; *punaù*—again; *sändépaneù*—of Sändépani; *guroù*—their spiritual master.

TRANSLATION

Also narrated are how Kāñëa and Balarāma killed the elephant Kuvalayäpéòa, the wrestlers Muñōika and Cäëüra, and Kaàsa and other demons, as well as how Kāñëa brought back the dead son of His spiritual master, Sändépani Muni.

TEXT 36

maTaur"AyaAM inavas\$ataA
yaäu"ca,(sya yait'ayama,
k{(tamaU"var"AmaAByaAM
yautaena h"ir"NAA iã"jaA:

*mathuräyää nivasatä
yadu-cakrasya yat priyam
kâtam uddhava-rāmābhyää
yutena hariëä dvijäù*

WORD-FOR-WORD MEANINGS

mathurâyäm—in Mathurä; *nivasatä*—by Him who was residing; *yadu-cakrasya*—for the circle of Yadus; *yat*—which; *priyam*—gratifying; *kâtam*—was done; *uddhava-rämabhyäm*—with Uddhava and Balaräma; *yutena*—joined; *hariëä*—by Lord Hari; *dvijäù*—O *brähmaëas*.

TRANSLATION

Then, O *brähmaëas*, this scripture recounts how Lord Hari, while residing in Mathurä in the company of Uddhava and Balaräma, performed pastimes for the satisfaction of the Yadu dynasty.

TEXT 37

jar" As\$anDas\$amaAnalta-
s\$aEnyasya baò"zAAe vaDa:
GaAtanaM yavanaen%"sya
ku(zAsTalyaA inavaezAnama,

jaräsandha-samänëta-
sainyasya bahuço vadhaù
ghätanaà yavanendrasya
kuçasthalyä niveçanam

WORD-FOR-WORD MEANINGS

jaräsandha—bv King Jaräsandha; *samänëta*—assembled; *sainyasya*—of the army; *bahuçaù*—many times; *vadhaù*—the annihilation; *ghätanam*—the killing; *yavana-indrasya*—of the king of the barbarians; *kuçasthalyäù*—of Dvarakä; *niveçanam*—the founding.

TRANSLATION

Also described are the annihilation of each of the many armies brought by Jaräsandha, the killing of the barbarian king Kälavyana and the establishment of Dvarakä City.

TEXT 38

@Ad"AnaM paAir"jaAtasya
s\$auDamaARyaA: s\$aur"AlayaAta,
ç&ifmaNyaA h"r"NAM yauÜe"
'amaTya iã"SataAe h"re":

*ädänaà pärijätasya
sudharmâyäù surālayāt
rukmiëyā haraëaà yuddhe
pramathya dviñato hareù*

WORD-FOR-WORD MEANINGS

ädānam—the receiving; *pārijätasya*—of the *pārijāta* tree; *sudharmâyäù*—of the Sudharmā assembly hall; *sura-ālayāt*—from the abode of the demigods; *rukmiëyäù*—of Rukmiëë; *haraëam*—the kidnapping; *yuddhe*—in battle; *pramathya*—defeating; *dviñataù*—His rivals; *hareù*—by Lord Hari.

TRANSLATION

This work also describes how Lord Kāñëa brought from heaven the *pārijāta* tree and the Sudharmā assembly hall, and how He kidnapped Rukmiëë by defeating all His rivals in battle.

TEXT 39

h"r"sya ja{mBaNAM yauÜe"
baANAsya Baujak{(ntanama,
'aAgjyaAeitaSapaitaM h"tvaA
k(nyaAnaAM h"r"NAM ca yata,

*harasya jāmbhaëaà yuddhe
bäëasya bhuja-kāntanam*

*präggyotiña-patià hatvä
kanyänääà haraëaà ca yat*

WORD-FOR-WORD MEANINGS

harasya—of Lord Çiva; *jâmbhaëam*—the forced yawning; *yuddhe*—in battle;
bäëasya—of Bäëa; *bhuja*—of the arms; *kântanam*—the cutting;;
präggyotiña-patim—the master of the city Präggyotiña; *hatvä*—killing;
kanyänäm—of the unmarried virgins; *haraëam*—the removal; *ca*—and;
yat—which.

TRANSLATION

Also narrated are how Lord Kânëa, in the battle with Bäëäsura, defeated Lord Çiva by making him yawn, how the Lord cut off Bäëäsura's arms, and how He killed the master of Präggyotiñapura and then rescued the young princesses held captive in that city.

TEXTS 40-41

*caEâpaAENx")k(zAAIvaAnaAM
d"ntava,(sya äü"maRtae:
zAmbar"Ae iã"ivad": paIQ&Ae
maur": paÂajanaAd"ya:*

*maAh"AtmyaM ca vaDastaeSaAM
vaAr"ANAsyaAê d"Ah"nama,
BaAr"Avatar"NAM BaUmaer,"
inaimaÔalk{(tya paANx"vaAna,*

*caidya-pauëòraka-çälvänääà
dantavakrasya durmateù
çambaro dvividaù pëòho
muraù pai'cajanädayaù*

mähätmyaà ca vadhas teñääà

*vārāeasyāç ca dāhanam
bhārāvataraēaà bhūmer
nimitté-kātya päëòavān*

WORD-FOR-WORD MEANINGS

caidyā—of the King of Cedi, Çiçupāla; *pauëòraka*—of Pauëòraka; *çālvānām*—and of Çālva; *dantavakrasya*—of Dantavakra; *durmateù*—the foolish; *çambaraù dvividaù pëøhaù*—the demons Çambara, Dvivida and Pëøha; *muraù paì cajana-ādayaù*—Mura, Paì cajana and others; *māhātmyam*—the prowess; *ca*—and; *vadhaù*—the death; *teñām*—of these; *vārāeasyāù*—of the holy city of Benares; *ca*—and; *dāhanam*—the burning; *bhāra*—of the burden; *avataraëam*—the reduction; *bhūmeù*—of the earth; *nimitté-kātya*—making the apparent cause; *päëòavān*—the sons of Päëòu.

TRANSLATION

There are descriptions of the powers and the deaths of the King of Cedi, Pauëòraka, Çālva, the foolish Dantavakra, Çambara, Dvivida, Pëøha, Mura, Paì cajana and other demons, along with a description of how Vārāeasé was burned to the ground. The *Bhāgavatam* also recounts how Lord Kāñëa relieved the earth's burden by engaging the Päëòavas in the Battle of Kurukñetra.

TEXTS 42-43

iva‘azAApaApade"zAena
s\$aMh"Ar": svaku(lasya ca
oÜ"vasya ca s\$aMvaAd"Ae
vas\$aude"vasya caAàu"ta:

yaḥaAtmaivaâA ÷iKalaA
‘aAe·(A DamaRivainaNARya:
tataAe matyaRpair"tyaAgA
@AtmayaAegAAnauBaAvata:

*vipra-çäpāpadeçena
saàhāraù sva-kulasya ca
uddhavyasya ca saävādo
vasudevasya cādbhutaù

yatrātma-vidyā hy akhilā
proktā dharma-vinirēayaù
tato martya-parityāga
ātma-yogānubhāvataù*

WORD-FOR-WORD MEANINGS

vipra-çäpa—of the curse by the *brāhmaëas*; *apadeçena*—on the pretext; *saàhāraù*—the withdrawal; *sva-kulasya*—of His own family; *ca*—and; *uddhavyasya*—with Uddhava; *ca*—and; *saävādaù*—the discussion; *vasudevasya*—of Vasudeva (with Nārada); *ca*—and; *adbhutaù*—wonderful; *yatra*—in which; *ātma-vidyā*—the science of the self; *hi*—indeed; *akhilā*—completely; *proktā*—was spoken; *dharma-vinirēayaù*—the ascertainment of the principles of religion; *tataù*—then; *martya*—of the mortal world; *parityāgaù*—the giving up; *ātma-yoga*—of His personal mystic power; *anubhāvataù*—on the strength.

TRANSLATION

How the Lord withdrew His own dynasty on the pretext of the *brāhmaëas*' curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kāñëa, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Kāñëa gave up this mortal world by His own mystic power—the *Bhāgavatam* narrates all these events.

TEXT 44

yaugAla°aNAva{iÔaê
k(laAE na|NAAmaupaplava:

catauivaRDaê 'alaya
otpaiÔaiñivaDaA taTaA

*yuga-lakṇāḍa-vāttiḥ ca
kalau nēḍām upaplavaù
catur-vidhaḥ ca pralaya
utpattis tri-vidhā tathā*

WORD-FOR-WORD MEANINGS

yuga—of the different ages; *lakṇāḍa*—the characteristics; *vāttiù*—and the corresponding activities; *ca*—also; *kalau*—in the present age of Kali; *nēḍām*—of men; *upaplavaù*—the total disturbance; *catuù-vidhaù*—fourfold; *ca*—and; *pralayaù*—the process of annihilation; *utpattiù*—creation; *tri-vidhā*—of three kinds; *tathā*—and.

TRANSLATION

This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.

TEXT 45

de"h"tyaAgAê r"AjaSaeRr,"
ivaSNAur"Atasya Dalmata:
zAAKaA'aNAyanama{Saer,"
maAkR(Nxe"yasya s\$atk(TaA
mah"Apauç&SaivanyaAs\$a:
s\$aUyaRsya jagAd"Atmana:

*deha-tyāgaḥ ca rājarñer
viñēu-rātasya dhēmataù
çākhā-praḍayanam āñer
mārkaḍḍeyasya sat-kathā*

mahā-puruṇa-vinyāsaù
sūryasya jagad-ātmanaù

WORD-FOR-WORD MEANINGS

deha-tyāgaù—the relinquishing of his body; *ca*—and; *rāja-āñeù*—by the saintly king; *viñëu-rätasya*—Parékñit; *dhé-mataù*—the intelligent; *çākhā*—of the branches of the *Vedas*; *praëayanam*—the dissemination; *āñeù*—from the great sage Vyāsadeva; *mārkaëðeyasya*—of Märkaëðeya Āñi; *sat-kathā*—the pious narration; *mahā-puruṇa*—of the universal form of the Lord; *vinyāsaù*—the detailed arrangement; *sūryasya*—of the sun; *jagat-ātmanaù*—who is the soul of the universe.

TRANSLATION

There are also an account of the passing away of the wise and saintly King Viñëurāta [Parékñit], an explanation of how Çréla Vyāsadeva disseminated the branches of the *Vedas*, a pious narration concerning Märkaëðeya Āñi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

TEXT 46

wita caAe·M(iā"ja™aei"A
yatpa{í"Ae'h"imah"Aisma va:
lallaAvataAr"k(maARiNA
k(LitaRtaAnalh" s\$avaRzA:

iti coktaà dvija-çreñöhä
yat pāñöo 'ham ihäsmi vaù
lélävatära-karmäëi
kértitänéha sarvaçaù

WORD-FOR-WORD MEANINGS

iti—thus; *ca*—and; *uktam*—spoken; *dvija-çreñöhäù*—O best of the

brähmaëas; yat—what; pãññaù—inquired; aham—I; iha—here; asmi—have been; vaù—by you; lélä-avatära—of the divine descents of the Supreme Lord for His own enjoyment; karmäëi—the activities; kértitáni—have been glorified; iha—in this scripture; sarvaçaù—completely.

TRANSLATION

Thus, O best of the brähmaëas, I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

TEXT 47

paitata: sKailataêAtaR:
°auÔvaA vaA ivavazAAe gA{NAna,
h"r"yae nama wtyau»aEr,"
maucyatae s\$avaRpaAtak(Ata,

*patitaù skhalitaç cārtaù
kñuttvā vā vivaço gāëan
haraye nama ity uccair
mucyate sarva-pātakāt*

WORD-FOR-WORD MEANINGS

patitaù—falling; skhalitaù—tripping; ca—and; ārtaù—feeling pain; kñuttvā—sneezing; vā—or; vivaçaù—involuntarily; gāëan—chanting; haraye namaù—"obeisances to Lord Hari"; iti—thus; uccaiù—loudly; mucyate—one is freed; sarva-pātakāt—from all sinful reactions.

TRANSLATION

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

PURPORT

Çréla Bhaktisiddhānta Sarasvaté Öhäkura explains that Lord Çré Caitanya is always loudly chanting the song *haraye namaù kãñëa* in the courtyard of Çréväsa Öhäkura and that this same Lord Caitanya will free us from our materialistic enjoying propensity if we also loudly chant the glories of the Supreme Lord Hari.

TEXT 48

s\$aÆyLtyaRmaAnaAe BagAvaAnananta:
™autaAnauBaAvaAe vya\$anaM ih" pauMs\$aAma,
'aivazya icaÔaM ivaDaunaAetyazAeSaM
yaTaA tamaAe'k(AeR'"aimavaAitavaAta:

*saì kértyamāno bhagavān anantaù
çrutānubhāvo vyaśanaà hi puàśām
praviçya cittaà vidhunoty açeñaà
yathā tamo 'rko 'bhram ivāti-vātaù*

WORD-FOR-WORD MEANINGS

saì kértyamānaù—being properly chanted about; *bhagavān*—the Supreme Personality of Godhead; *anantaù*—the unlimited; *çruta*—being heard about; *anubhāvaù*—His potency; *vyaśanam*—the misery; *hi*—indeed; *puàśām*—of persons; *praviçya*—enter; *cittam*—the heart; *vidhunoti*—cleans away; *açeñaam*—entirely; *yathā*—just as; *tamaù*—darkness; *arkaù*—the sun; *abhram*—clouds; *iva*—as; *ati-vātaù*—a strong wind.

TRANSLATION

When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness

or as a powerful wind drives away the clouds.

PURPORT

One may not be satisfied by the example of the sun removing the darkness, since sometimes the darkness in a cave is not removed by the sun. Therefore the example is given of a strong wind that drives away a cover of clouds. It is thus emphatically stated here that the Supreme Lord will remove from the heart of His devotee the darkness of material illusion.

TEXT 49

ma{SaA igAr"staA ÷s\$atalr"s\$atk(TaA
na k(Tyatae yaà"gAvaAnaDaAe^oaja:
tade"va s\$atyaM taäu" hE"va maËÿlaM
tade"va pauNyaM BagAvaÖ"NAAed"yama,

*māñä giras tä hy asatér asat-kathä
na kathyate yad bhagavän adhokñajaù
tat eva satyaà tad u haiva maì galaà
tat eva puëyaà bhagavad-guëodayam*

WORD-FOR-WORD MEANINGS

māñäù—false; *giraù*—words; *täù*—they; *hi*—indeed; *asatëù*—untrue; *asat-kathäù*—useless discussions of that which is not eternal; *na kathyate*—is not discussed; *yat*—wherein; *bhagavän*—the Personality of Godhead; *adhokñajaù*—the transcendental Lord; *tat*—that; *eva*—alone; *satyam*—true; *tat*—that; *u ha*—indeed; *eva*—alone; *maì galam*—auspicious; *tat*—that; *eva*—alone; *puëyam*—pious; *bhagavat-guëa*—the qualities of the Supreme Personality; *udayam*—which manifests.

TRANSLATION

Words that do not describe the transcendental Personality of Godhead but

instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

PURPORT

Sooner or later, all material literature and discussion must fail the test of time. On the other hand, the transcendental descriptions of the Supreme Lord can free us from the bondage of illusion and restore us to our eternal status as loving servants of the Lord. Although men who are like animals may criticize the glorification of the Absolute Truth, those who are civilized should go on vigorously propagating the transcendental glories of the Lord.

TEXT 50

tade"va r"myaM ç&icarM" navaM navaM
tade"va zAinmanas\$aAe mah"Aets\$avama,
tade"va zAAek(ANARvazAAeSaNAM na{NAAM
yaäu"Ôama:ëAek(yazAAe'naugAlyatae

tad eva ramyaà ruciraà navaà navaà
tad eva çaçvan manaso mahotsavam
tad eva çokäreava-çoiäëaà nâëäà
yad uttamaùçloka-yaço 'nugéyate

WORD-FOR-WORD MEANINGS

tat—that; *eva*—indeed; *ramyam*—attractive; *ruciram*—palatable; *navam navam*—newer and newer; *tat*—that; *eva*—indeed; *çaçvat*—constantly; *manasaù*—for the mind; *mahä-utsavam*—a great festival; *tat*—that; *eva*—indeed; *çoka-arëava*—the ocean of misery; *çoiäëam*—that which dries; *nâëäà*—for all persons; *yat*—in which; *uttamaùçloka*—of the all-famous Supreme Personality of Godhead; *yaçaù*—the glories; *anugéyate*—are sung.

TRANSLATION

Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

TEXT 51

na yaã"caiêṭapadM" h"re"yaRzAAe
jagAtpaivaṭaM 'agA{NAIta k(ihR"icata,
taä," DvaAÉytail[%TaM na tau hM"s\$as\$aeivataM
yaṭaAcyautastaṭa ih" s\$ADavaAe'malaA:

*na yad vacaṣ citra-padaà harer yaço
jagat-pavitraà pragâëeta karhicit
tad dhvâi kña-têathaà na tu haàsa-sevitaà
yatrâcyutas tatra hi sâdhavo 'malâu*

WORD-FOR-WORD MEANINGS

na—not; *yat*—which; *vacaù*—vocabulary; *citra-padam*—decorative words; *hareù*—of the Lord; *yaçaù*—the glories; *jagat*—the universe; *pavitram*—sanctifying; *pragâëeta*—describe; *karhicit*—ever; *tat*—that; *dhvâi kña*—of the crows; *têrtham*—a place of pilgrimage; *na*—not; *tu*—on the other hand; *haàsa*—by saintly persons situated in knowledge; *sevitam*—served; *yatra*—in which; *acyutaù*—Lord Acyuta (is described); *tatra*—there; *hi*—alone; *sâdhavaù*—the saints; *amalâu*—who are pure.

TRANSLATION

Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only

in topics glorifying the infallible Supreme Lord.

TEXT 52

taã"Aigvas\$agAAeR janataAGas\$amplavaAe
yaismana, 'aitaëAek(mabaÜ"vatyaipa
naAmaAnyanantasya yazAAe'iÆÿtaAina yata,
Za{Nvainta gAAyainta gA{NAinta s\$aADava:

*tad vāg-visargo janatāgha-samplavo
yasmin prati-çlokaṁ abaddhavyatī api
nāmāṇy anantasya yaçō 'ī kitāni yat
çāëvanti gāyanti gāëanti sādhaṇā*

WORD-FOR-WORD MEANINGS

tat—that; *vāk*—vocabulary; *visargaṁ*—creation; *janatā*—of the people in general; *agha*—of the sins; *samplavaṁ*—a revolution; *yasmin*—in which; *prati-çlokaṁ*—each and every stanza; *abaddhavyatī*—is irregularly composed; *api*—although; *nāmāṇi*—the transcendental names, etc; *anantasya*—of the unlimited Lord; *yaçaṁ*—the glories; *aī kitāni*—depicted; *yat*—which; *çāëvanti*—do hear; *gāyanti*—do sing; *gāëanti*—do accept; *sādhaṇā*—the purified men who are honest.

TRANSLATION

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

TEXT 53

naESk(myaRmapyacyautaBaAvavaijaRtaM
na zAAeBatae ÁaAnamalaM inar"Āanama,
ku(ta: pauna: zAid"Ba%"malire"
na ÷ipaRtaM k(maR yad"pyanauÔamama,

*naiñkarmyam apy acyuta-bhāva-varjitaà
na çobhate ji' ānam alaà nirai' janam
kutaù punaù çaçvad abhadram éçvare
na hy arpitaà karma yad apy anuttamam*

WORD-FOR-WORD MEANINGS

naiñkarmyam—self-realization, being freed from the reactions of fruitive work; *api*—although; *acyuta*—of the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *çobhate*—look well; *ji' ānam*—transcendental knowledge; *alam*—actually; *nirai' janam*—free from designations; *kutaù*—where is; *punaù*—again; *çaçvat*—always; *abhadram*—uncongenial; *éçvare*—unto the Lord; *na*—not; *hi*—indeed; *arpitam*—offered; *karma*—fruitive work; *yad*—which is; *api*—even; *anuttamam*—unsurpassed.

TRANSLATION

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

PURPORT

This and the previous two verses are found in a slightly different form in the First Canto of *Çrémad-Bhāgavatam* (1.5.10-12). The translations are based on Çréla Prabhupāda's.

TEXT 54

yazA:i™ayaAmaeva pair"™ama: par"Ae
vaNAAR™amaAcaAr"tapa:™autaAid"Sau
@ivasma{ita:™alDar"paAd"paáyaAer,"
gAuNANauvaAd"™avaNAAd"r"Aid"iBa:

*yaçaù-çriyām eva pariçramaù paro
varëäçramäcära-tapaù-çrutädiñu
avismâtiù çrédhara-päda-padmaya
guëänuväda-çravaëädarädibhiù*

WORD-FOR-WORD MEANINGS

yaçaù—in fame; *çréyām*—and opulence; *eva*—only; *pariçramaù*—the labor;
paraù—great; *varëa-äçrama-äcära*—by one's execution of duties in the
varëäçrama system; *tapaù*—austerities; *çruta*—hearing of sacred scripture;
ädiñu—and so on; *avismâtiù*—remembrance; *çrédhara*—of the maintainer of
the goddess of fortune; *päda-padmayaù*—of the lotus feet;
guëa-anuväda—of the chanting of the qualities; *çravaëa*—by hearing;
ädara—respecting; *ädibhiù*—and so on.

TRANSLATION

The great endeavor one undergoes in executing the ordinary social and religious duties of the *varëäçrama* system, in performing austerities, and in hearing from the *Vedas* culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet.

TEXT 55

@ivasma{ita: k{(SNApad"Ar"ivand"yaAe:

i°aNAaetyaBa%o"AiNA ca zAM tanaAeita
s\$aÔvasya zAuiÜM" par"maAtmaBai·M(
ÁaAnaM ca ivaÁaAnaivar"AgAyau·(ma,

*avismâtiù kâñëa-padāravindayòu
kñiëoty abhadräëi ca çaà tanoti
sattvasya çuddhià paramātma-bhaktià
jī ānaà ca vijī āna-virāga-yuktam*

WORD-FOR-WORD MEANINGS

avismâtiù—remembrance; *kâñëa-pada-aravindayòu*—of Lord Kâñëa's lotus feet; *kñiëoti*—destroys; *abhadräëi*—everything inauspicious; *ca*—and; *çam*—good fortune; *tanoti*—expands; *sattvasya*—of the heart; *çuddhim*—the purification; *parama-ātma*—for the Supreme Soul; *bhaktim*—devotion; *jī ānam*—knowledge; *ca*—and; *vijī āna*—with direct realization; *virāga*—and detachment; *yuktam*—endowed.

TRANSLATION

Remembrance of Lord Kâñëa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

TEXT 56

yaUyaM iā"jaAfyaA bata BaUir"BaAgAA
yacC\$ìd"AtmanyaiKalaAtmaBaUtama,
naAr"AyaNAM de"vamade"vamaIzAma,
@ja>aBaAvaA BajataAivavaezya

*yüyaà dvijāgryā bata bhūri-bhāgā
yac chaçvad ātmany akhilātma-bhūtam
nārāyaëaà devam adevam éçam*

ajasra-bhävā bhajatäviveçya

WORD-FOR-WORD MEANINGS

yüyam—all of you; *dvija-agryäù*—O most eminent of *brähmaëas*; *bata*—indeed; *bhüri-bhägäù*—extremely fortunate; *ya*—because; *çaçvat*—constantly; *ätmani*—in your hearts; *akhila*—of all; *ätma-bhütam*—who is the ultimate Soul; *näräyaëam*—Lord Näräyaëa; *devam*—the Personality of Godhead; *adevam*—beyond whom there is no other god; *éçam*—the supreme controller; *ajasra*—without interruption; *bhäväù*—having love; *bhajata*—you should worship; *äviveçya*—placing Him.

TRANSLATION

O most eminent of *brähmaëas*, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Çré Näräyaëa—the Personality of Godhead, the supreme controller and the ultimate Soul of all existence—beyond whom there is no other god. You have undeviating love for Him, and thus I request you to worship Him.

TEXT 57

@hM" ca s\$AmsmaAir"ta @AtmataÔvaM
™autaM paura mae par"maiSaRvafṭaAta,
'aAyaAepavaezAe na{patae: par"li°ata:
s\$ad"sya{SaINAAM mah"taAM ca Za{NvataAma,

ahaà ca saàsmärita ätma-tattvaà
çrutaà purā me paramarñi-vakträt
präyopaveçe nāpateù parékñitaù
sadasy āñéääà mahatäà ca çäëvatām

WORD-FOR-WORD MEANINGS

aham—I; *ca*—also; *saàsmäritaù*—have been made to remember;

ätma-tattvam—the science of the Supersoul; *çrutam*—heard; *purä*—previously; *me*—by me; *parama-āṇi*—of the greatest of sages, Çukadeva; *vakträt*—from the mouth; *präya-upaveçe*—during the fast to death; *nāpateu*—of the king; *parékñitaù*—Parékñit; *sadasi*—in the assembly; *āñéäm*—of sages; *mahatām*—great; *ca*—and; *çäëvatām*—while they were listening.

TRANSLATION

I also have now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Çukadeva Gosvämé. I was present in the assembly of great sages who heard him speak to King Parékñit as the monarch sat fasting until death.

TEXT 58

Wtaã": k(iTataM iva'aA:
k(TanalyaAeç&k(maRNA:
maAh"AtmyaM vaAs\$aude"vasya
s\$avaARzAuBaivanaAzAnama,

etad vaù kathitaà vipräù
kathanéyuru-karmaëaù
mähätmyaà väsudevasya
sarvāçubha-vināçanam

WORD-FOR-WORD MEANINGS

etad—this; *vaù*—to you; *kathitam*—narrated; *vipräù*—O *brähmaëas*; *kathanéya*—of Him who is most worthy of being described; *uru-karmaëaù*—and whose activities are very great; *mähätmyam*—the glories; *väsudevasya*—of Lord Väsudeva; *sarva-açubha*—all inauspiciousness; *vināçanam*—which completely destroys.

TRANSLATION

O *brähmaëas*, I have thus described to you the glories of the Supreme Lord Väsudeva, whose extraordinary activities are most worthy of glorification. This narration destroys all that is inauspicious.

TEXT 59

ya Wtat™aAvayaei³atyaM
yaAma°aNAmananyaDal:
ëAek(maekM(tad"Da< vaA
paAdM" paAd"ADaRmaeva vaA
™aÜ"AvaAna, yaAe'nauZa{NAuyaAta,
paunaAtyaAtmaAnamaeva s\$a:

*ya etat çrävayen nityaà
yāma-kīāëam ananya-dhéù
çlokaṁ ekaà tad-ardhaà vä
pädaà pädārdham eva vä
çraddhävān yo 'nuçāëuyāt
punāty ātmānam eva saù*

WORD-FOR-WORD MEANINGS

yaù—who; *etat*—this; *çrävayet*—makes others hear; *nityam*—always; *yāma-kīāëam*—every hour and every minute; *ananya-dhéù*—with undeviated attention; *çlokaṁ*—verse; *ekaṁ*—one; *tat-ardham*—half of that; *vä*—or; *pädam*—a single line; *päda-ardham*—half a line; *eva*—indeed; *vä*—or; *çraddhā-vān*—with faith; *yaù*—who; *anuçāëuyāt*—hears from the proper source; *punāti*—purifies; *ātmānam*—his very self; *eva*—indeed; *saù*—he.

TRANSLATION

One who with undeviating attention constantly recites this literature at

every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

TEXT 60

ã"Ad"zyaAmaek(Ad"zyaAM vaA
Za{NvaªaAyaSyavaAna, Bavaeta,
paQ&tyana´ana, ´ayata:
paUtaAe Bavaita paAtak(Ata,

*dvādaçyām ekādaçyāà vā
çāëvann āyuñyavān bhavet
paõhaty anaçnan prayataù
pūto bhavati pātakāt*

WORD-FOR-WORD MEANINGS

dvādaçyām—on the twelfth day of either fortnight of the month; *ekādaçyām*—on the auspicious eleventh day; *vā*—or; *çāëvan*—hearing; *āyuñya-vān*—possessed of long life; *bhavet*—one becomes; *paõhati*—if one recites; *anaçnan*—while refraining from eating; *prayataù*—with careful attention; *pūtaù*—purified; *bhavati*—one becomes; *pātakāt*—from sinful reactions.

TRANSLATION

One who hears this *Bhāgavatam* on the Ekādaçé or Dvādaçé day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

TEXT 61

pauSk(re" maTaur"yaAM ca
ã"Ar"vatyaAM yataAtmavaAna,

opaAeSya s\$aMih"taAmaetaAM
paiQ&tvaA maucyatae BayaAta,

*puñkare mathurayäà ca
dvāravatyäà yatātmavān
upoñya saàhitām etāà
pañhitvā mucyate bhayāt*

WORD-FOR-WORD MEANINGS

puñkare—at the holy place Puñkara; *mathurāyām*—at Mathurā; *ca*—and; *dvāravatyām*—at Dvārakā; *yata-ātma-vān*—self-controlled; *upoñya*—fasting; *saàhitām*—literature; *etām*—this; *pañhitvā*—reciting; *mucyate*—one becomes freed; *bhayāt*—from fear.

TRANSLATION

One who controls his mind, fasts at the holy places Puñkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

TEXT 62

de"vataA maunaya: is\$aÜ"A:
ipatar"Ae manavaAe na{paA:
yacC\$inta k(AmaAna, gA{NAta:
Za{NvataAe yasya k(LtaRnaAta,

*devatā munayaù siddhāù
pitaro manavo nāpāù
yacchanti kāmān gāēataù
çāēvato yasya kērtanāt*

WORD-FOR-WORD MEANINGS

devatāù—the demigods; *munayaù*—the sages; *siddhāù*—the perfected *yogés*; *pitaraù*—the forefathers; *manavaù*—the progenitors of mankind;

nāpaù—the kings of the earth; *yacchanti*—bestow; *kāmān*—desires; *gāēataù*—to one who is chanting; *çāēvataù*—or who is hearing; *yasya*—of which; *kértanāt*—because of the glorification.

TRANSLATION

Upon the person who glorifies this *Purāēa* by chanting or hearing it, the demigods, sages, Siddhas, Pitās, Manus and kings of the earth bestow all desirable things.

TEXT 63

[%caAe yajaUMiSa s\$aAmaAina
iā"jaAe'DaltyaAnauivand"tae
maDauku(lyA Ga{taku(lyA:
paya:ku(lyAÊ tatP(lama,

āco yajüàñi sāmāni
dvijo 'dhētyānuvindate
madhu-kulyā ghāta-kulyäù
payaù-kulyäç ca tat phalam

WORD-FOR-WORD MEANINGS

ācaù—the *mantras* of the *Āg Veda*; *yajüàñi*—those of the *Yajur Veda*; *sāmāni*—and those of the *Sāma Veda*; *dvijaù*—a *brāhmaēa*; *adhētya*—studying; *anuvindate*—obtains; *madhu-kulyäù*—rivers of honey; *ghāta-kulyäù*—rivers of ghee; *payaù-kulyäù*—rivers of milk; *ca*—and; *tat*—that; *phalam*—fruit.

TRANSLATION

By studying this *Bhāgavatam*, a *brāhmaēa* can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the *Āg*, *Yajur* and *Sāma Vedas*.

TEXT 64

paur"ANAs\$aMih"taAmaetaAma,
@Daltya 'ayataAe iã"ja:
'aAe·M(BagAvataA yaÔau
tatpadM" par"maM ~ajaeta,

*puräëa-saàhitām etām
adhētya prayato dvijaù
proktaà bhagavatā yat tu
tat padaà paramaà vrajet*

WORD-FOR-WORD MEANINGS

puräëa-saàhitām—essential compilation of all the *Puräëas*; *etām*—this;
adhētya—studying; *prayataù*—carefully; *dvijaù*—a *brähmaëa*;
proktam—described; *bhagavatā*—by the Personality of Godhead;
yat—which; *tu*—indeed; *tat*—that; *padam*—position; *paramam*—supreme;
vrajet—he attains.

TRANSLATION

A *brähmaëa* who diligently reads this essential compilation of all the *Puräëas* will go to the supreme destination, which the Supreme Lord Himself has herein described.

TEXT 65

iva'aAe'DaltyaA«auyaAt'aÁaAM
r"AjanyaAed"iDamaeKalaAma,
vaEzyaAe inaiDapaitatvaM ca
zAU#%": zAuDyaeta paAtak(Ata,

vipro 'dhētyāpnuyāt prajī āà

*rājanyodadhi-mekhalām
vaiçyo nidhi-patitvaà ca
çüdrau çudhyeta pātakāt*

WORD-FOR-WORD MEANINGS

viprau—a *brāhmaëa*; *adhetya*—studying; *āpnuyāt*—achieves;
prajī ām—intelligence in devotional service; *rājanya*—a king;
udadhi-mekhalām—(the earth) bounded by the seas; *vaiçyaù*—a
businessman; *nidhi*—of treasures; *patitvam*—lordship; *ca*—and; *çüdrau*—a
worker; *çudhyeta*—becomes purified; *pātakāt*—from sinful reactions.

TRANSLATION

A *brāhmaëa* who studies the *Çrēmad-Bhāgavatam* achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a *vaiçya* acquires great treasure and a *çüdra* is freed from sinful reactions.

TEXT 66

k(īlamalas\$aMh"itak(AlanaAe'iKalaēzAAe
h"ir"ir"tar"ḥa na gAlyatae ÷BaI°NAmā,
wh" tau paunaBaRgAvaAnazAeSamaUitaR:
pair"paiQ&taAe'naupadM" k(TaA'as\$aĒĒy:

*kali-mala-saàhati-kālano 'khileço
harir itaratra na géyate hy abhékñëam
iha tu punar bhagavān aṇeña-mūrtiù
paripaõhito 'nu-padaà kathā-prasaì gaiù*

WORD-FOR-WORD MEANINGS

kali—of the age of quarrel; *mala-saàhati*—of all the contamination;
kālanaù—the annihilator; *akhila-éçaù*—the supreme controller of all beings;
hariù—Lord Hari; *itaratra*—elsewhere; *na géyate*—is not described;

hi—indeed; *abhékīëam*—constantly; *iha*—here; *tu*—however; *punaù*—on the other hand; *bhagavän*—the Personality of Godhead; *açeña-mürtiù*—who expands in unlimited personal forms; *paripaöhitaù*—is openly described in narration; *anu-padam*—in each and every verse; *kathä-prasaì gaiù*—on the pretext of stories.

TRANSLATION

Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this *Çrémad-Bhāgavatam*.

TEXT 67

tamah"majamanantamaAtmataÔvaM
jagAäu"d"yaisTaitas\$amYamaAtmazAi·(ma,
âupaitaiBar"jazA,(zAÆÿr"AâEr,"
äu"r"vais\$atastavamacyautaM nataAe'isma

*tam aham ajam anantam ātma-tattvaà
jagad-udaya-sthiti-saàyamātma-çaktim
dyu-patibhir aja-çakra-çaì karādyair
duravasita-stavam acyutaà nato 'smi*

WORD-FOR-WORD MEANINGS

tam—to Him; *aham*—I; *ajam*—to the unborn; *anantam*—the unlimited; *ātma-tattvam*—the original Supersoul; *jagat*—of the material universe; *udaya*—the creation; *sthiti*—maintenance; *saàyama*—and destruction; *ātma-çaktim*—by whose personal energies; *dyu-patibhiù*—by the masters of heaven; *aja-çakra-çaì kara-ādyaiù*—headed by Brahmä, Indra and Çiva; *duravasita*—incomprehensible; *stavam*—whose praises; *acyutam*—to the infallible Supreme Lord; *nataù*—bowed down; *asmi*—I am.

TRANSLATION

I bow down to that unborn and infinite Supreme Soul, whose personal energies effect the creation, maintenance and destruction of the material universe. Even Brahmä, Indra, Çai kara and the other lords of the heavenly planets cannot fathom the glories of that infallible Personality of Godhead.

TEXT 68

opaicatanavazAi·(iBa: sva @Atmánya,
opar"icataisTar"jaĒyṁaAlayaAya
BagAvata opalaibDamaAḥaDa°ae
s\$aur"[%SaBaAya nama: s\$anaAtanaAya

*upacita-nava-çaktibhiù sva ätmany
uparacita-sthira-jaì gamālayāya
bhagavata upalabdhi-mātra-dhamne
sura-āñabhāya namaù sanātanāya*

WORD-FOR-WORD MEANINGS

upacita—fully developed; *nava-çaktibhiù*—by His nine energies (*prakāti*, *puruṇa*, *mahat*, false ego and the five subtle forms of perception); *sve ätmani*—within Himself; *uparacita*—arranged in proximity; *sthira jaì gama*—of both the nonmoving and the moving living beings; *ālayāya*—the abode; *bhagavate*—to the Supreme Personality of Godhead; *upalabdhi-mātra*—pure consciousness; *dhāmne*—whose manifestation; *sura*—of deities; *āñabhāya*—the chief; *namaù*—my obeisances; *sanātanāya*—to the eternal Lord.

TRANSLATION

I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and

nonmoving creatures, and who is always situated in pure, transcendental consciousness.

TEXT 69

svas\$auKainaBa{tacaetaAstaã"Yaud"staAnyBaAvaAe
'pyaijataç&icar"lallaAk{(í"s\$aAr"stad"lyama,
vyatanauta k{(payaA yastaÔvad"lpaM paur"ANAM
tamaiKalava{ijana£aM vyaAs\$as\$aUnauM nataAe'isma

*sva-sukha-nibhâta-cetäs tad-vyudastänya-bhâvo
'py ajita-rucira-läläkânôa-sâras tadéyam
vyatanuta kâpayä yas tattva-dépaà puräëaà
tam akhila-vâjina-ghnaà vyâsa-sünuà nato 'smi*

WORD-FOR-WORD MEANINGS

sva-sukha—in the happiness of the self; *nibhâta*—solitary; *cetäu*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhâvaù*—any other type of consciousness; *api*—although; *ajita*—of Çré Kânëa, the unconquerable Lord; *rucira*—pleasing; *lälä*—by the pastimes; *äkânôa*—attracted; *säraù*—whose heart; *tadéyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kâpayä*—mercifully; *yaù*—who; *tattva-dépam*—the bright light of the Absolute Truth; *puräëam*—the *Puräëa* (*Çrémad-Bhāgavatam*); *tam*—unto Him; *akhila-vâjina-ghnam*—defeating everything inauspicious; *vyâsa-sünun*—son of Vyāsadeva; *nataù asmi*—I offer my obeisances.

TRANSLATION

Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Çukadeva Gosvāmé. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most

melodious pastimes of Lord Çré Kâñëa. He therefore mercifully spoke this supreme *Puräëa*, *Çrémad-Bhägavatam*, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

PURPORT

Without offering respectful obeisances to Çukadeva Gosvämé and other great *äcäryas* in his line, one cannot possibly gain the privilege of entering into the deep transcendental meaning of *Çrémad-Bhägavatam*.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Twelfth Chapter, of the Çrémad-Bhägavatam, entitled "The Topics of Çrémad-Bhägavatam Summarized."

13. The Glories of Çrémad-Bhägavatam

In this final chapter Çré Söta Gosvämé describes the length of each of the *Puräëas*, along with the subject matter of *Çrémad-Bhägavatam*, its purpose, how to give it as a gift, the glories of such gift-giving and the glories of chanting and hearing it.

The total corpus of the *Puräëas* includes four hundred thousand verses, eighteen thousand of which constitute *Çrémad-Bhägavatam*. The Supreme Personality of Godhead, Näräyaëa, instructed Brahmä in this *Çrémad-Bhägavatam*, whose narrations produce detachment from matter and which contains the essence of all the *Vedänta*. One who gives the *Çrémad-Bhägavata Puräëa* as a gift will attain the highest destination. Among all the *Puräëas*, *Çrémad-Bhägavatam* is the best, and it is the most dear thing to the Vaiñëavas. It reveals that spotless, supreme knowledge accessible to the *paramahäsa*s, and it also reveals the process by which one

can become free from the reactions of material work—a process enriched with knowledge, renunciation and devotion.

Having thus glorified the *Bhāgavatam*, Sūta Gosvāmī meditates upon Lord Ṛṇē Nārāyaṇa as the original Absolute Truth, who is perfectly pure, free from all contamination, devoid of sorrow and immortal. Then he offers obeisances to the greatest *yogī*, Ṛṇē Ṣukadeva, who is nondifferent from the Absolute Truth. Finally, praying with true devotion, Sūta Gosvāmī offers respects to the Supreme Personality of Godhead, Lord Ṛṇē Hari, who takes away all misery.

TEXT 1

s\$Uta ovaAca

yaM “aöA vaç&NAen%”ç&%”maç&ta: staunvainta id"vyaE: stavaEr,"
vaedE": s\$aAËÿpad", (maAepainaSadE" gAARyainta yaM s\$aAmagAA:
DyaAnaAvaisTatataÖ"taena manas\$aA pazyainta yaM yaAeigAnaAe
yasyaAntaM na ivaäu": s\$aur"As\$aur" gANAA de"vaAya tasmaE nama:

sūta uvāca

yaè brahmā varuëendra-rudra-marutaù stunvanti divyaiù stavair
vedaiù sâi ga-pada-kramopaniñadair gāyanti yaè sāma-gāu
dhyānāvasthita-tad-gatena manasā paçyanti yaè yogino
yasyāntaè na viduù surāsura-gaëä devāya tasmai namaù

WORD-FOR-WORD MEANINGS

sūtaù uvāca—Sūta Gosvāmī said; *yam*—whom; *brahmā*—Lord Brahmā; *varuëa-indra-rudra-marutaù*—as well as Varuëa, Indra, Rudra and the Maruts; *stunvanti*—praise; *divyaiù*—with transcendental; *stavaiù*—prayers; *vedaiù*—with the *Vedas*; *sa*—along with; *aì ga*—the corollary branches; *pada-krama*—the special sequential arrangement of *mantras*; *upaniñadaiù*—and the *Upaniñads*; *gāyanti*—they sing about; *yam*—whom; *sāma-gāu*—the singers of the *Sāma Veda*; *dhyāna*—in meditative trance; *avasthita*—situated; *tad-gatena*—which is fixed upon Him; *manasā*—within the mind; *paçyanti*—they see; *yam*—whom; *yoginaù*—the mystic *yogīs*;

yasya—whose; *antam*—end; *na viduù*—they do not know; *sura-asura-gaëù*—all the demigods and demons; *deväya*—to the Supreme Personality of Godhead; *tasmai*—to Him; *namaù*—obeisances.

TRANSLATION

Süta Gosvämé said: Unto that personality whom Brahmä, Varuëa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniñads, to whom the chanters of the Säma Veda always sing, whom the perfected yogés see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.

TEXT 2

pa{ie" "aAmyad"mand"mand"r"igAir"faAvaAfak(Nx"^yanaAna,
ina%"AlaAe: k(maQ&Ak{(taeBaRgAvata: iAs\$aAinalaA: paAntau va:
yats\$aMs\$k(Ar"k(laAnauvataRnavazAAãe"laAinaBaenaAmBas\$aAM
yaAtaAyaAtamatain%"taM jalainaDaenaARâAipa iva™aAmyaita

pāñōhe bhrāmyad amanda-mandara-giri-grāvāgra-kaëöüyanān
nidrāloù kamañhākāter bhagavataù çväsāniläù pāntu vaù
yat-saàskāra-kalānuvartana-vaçād velā-nibhenāmbhasāà
yätäyātam atandritaà jala-nidher nädyāpi viçrāmyati

WORD-FOR-WORD MEANINGS

pāñōhe—upon His back; *bhrāmyat*—rotating; *amanda*—most heavy; *mandara-giri*—of Mandara Mountain; *grāva-agra*—by the edges of the stones; *kaëöüyanāt*—by the scratching; *nidrāloù*—who became sleepy; *kamañha-ākāteù*—in the form of a tortoise; *bhagavataù*—of the Supreme Personality of Godhead; *çvāsa*—coming from the breathing; *aniläù*—the winds; *pāntu*—may they protect; *vaù*—all of you; *yat*—of which; *saàskāra*—of the remnants; *kalā*—the traces; *anuvartana-vaçāt*—as the

effect of following; *velā-nibhena*—by that which resembles the flow; *ambhasām*—of the water; *yāta-āyātam*—the coming and going; *atandritam*—ceaseless; *jala-nidheu*—of the ocean; *na*—does not; *adya api*—even today; *viçrāmyati*—stop.

TRANSLATION

When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out.

PURPORT

At times we alleviate an itching sensation by blowing upon it. Similarly, Çréla Bhaktisiddhānta Sarasvaté Ōhākura explains, the breathing of the Supreme Personality of Godhead can alleviate the itching sensation within the minds of mental speculators, as well as the itching of the material senses of conditioned souls engaged in sense gratification. Thus by meditating on the windy breath of Lord Kūrma—the tortoise incarnation—all categories of conditioned souls can be relieved of the deficiencies of material existence and come to the liberated, spiritual platform. One must simply allow the pastimes of Lord Kūrma to blow within one's heart like a favorable breeze; then one will surely find spiritual peace.

TEXT 3

paur"ANAs\$aÊÿYaAs\$amBaUitama,
@sya vaAcya'ayaAejanae
d"AnaM d"Anasya maAh"AtmyaM
paAQ&Ade"ê inabaAeData

puräëa-saì khyä-sambhütim
asya väcyä-prayojane
dänaà dänasya mähätmyaà
päöhädeç ca nibodhata

WORD-FOR-WORD MEANINGS

puräëa—of the *Puräëas*; *saì khyä*—of the counting (of verses); *sambhütim*—the summation; *asya*—of this *Bhägavatam*; *väcyä*—the subject matter; *prayojane*—and the purpose; *dänam*—the method of giving as a gift; *dänasya*—of such gift-giving; *mähätmyam*—the glories; *päôha-ädeu*—of teaching and so on; *ca*—and; *nibodhata*—please hear.

TRANSLATION

Now please hear a summation of the verse length of each of the *Puräëas*. Then hear of the prime subject and purpose of this *Bhägavata Puräëa*, the proper method of giving it as a gift, the glories of such gift-giving, and finally the glories of hearing and chanting this literature.

PURPORT

Çrémad-Bhägavatam is the best of all *Puräëas*. Çréla Viçvanätha Cakravarté Öhäkura explains that the other *Puräëas* will now be mentioned just as the assistants of a king are mentioned in connection with his glorification.

TEXTS 4-9

“aAöM d"zA s\$ah">aAiNA
paAáM paÂaAenaSaií" ca
™alvaESNAvaM ‡ayaAeivaMzAca,
catauiva<zAita zAEvak(ma,

d"zAAí"AE ™alBaAgAvataM
naAr"dM" paÂaivaMzAita

maAkR(NxM" nava vaA¶M" ca
d"zApaÂa catau:zAtama,

cataudR"zA BaivaSyaM syaAta,
taTaA paÂazAtaAina ca
d"zAAí"AE "aövaEvata<
laEËÿmaek(Ad"zAEva tau

catauiva<zAita vaAr"Ah"ma,
Wk(AzAlitas\$ah"›ak(ma,
s\$k(AndM" zAtaM taTaA caEkM(
vaAmanaM d"zA k(LitaRtama,

k(AEma< s\$aæad"zAAKyaAtaM
maAtsyaM taÔau cataudR"zA
Wk(AenaivaMzAts\$aAEpaNA<
"aöANxM" ã"Ad"zAEva tau

WvaM paura"ANAs\$and"Aeh"zA,
cataulaR^oa od"Aô\$ta:
ta‡aAí"d"zAs\$aAh"›aM
™alBaAgAvataM wSyatae

*brāhmaà daça sahasrāëi
pādmaà pai cona-ñañōi ca
çré-vaiñëavaà trayo-viàçac
catur-viàçati çaivakam*

*daçäñōau çré-bhāgavataà
nāradaà pai ca-viàçati
mārkaëòaà nava vāhnaà ca
daça-pai ca catuù-çatam*

*catur-daça bhaviñyaà syāt
tathā pai ca-çatāni ca
daçäñōau brahma-vaivartaà
laiî gam ekādaçaiva tu*

*catur-viàçati vārāham
ekāçēti-sahasrakam
skāndaà çataà tathā caikaà
vāmanaà daça kértitam
kaurmaà sapta-daçākhyātaà
mātsyaà tat tu catur-daça
ekona-viàçat sauparēaà
brahmäëòaà dvādaçaiva tu
evaà purāëa-sandohaç
catur-lakña udāhātaù
tatrāññadaça-sāhasraà
çré-bhāgavataà iñyate*

WORD-FOR-WORD MEANINGS

brāhmam—the *Brahma Purāëa*; *daça*—ten; *sahasrāëi*—thousands;
pādmam—the *Padma Purāëa*; *pañca-ūna-ñāññi*—five less than sixty;
ca—and; *çré-vaiñëavam*—the *Viñëu Purāëa*; *trayaù-viàçat*—twenty-three;
catuù-viàçati—twenty-four; *çāivakam*—the *Çiva Purāëa*;
daça-aññau—eighteen; *çré-bhāgavatam*—*Çrémad-Bhāgavatam*; *nāradam*—the
Nārada Purāëa; *pañca-viàçati*—twenty-five; *mārkaëòam*—the *Mārkaëòeya
Purāëa*; *nava*—nine; *vāhnam*—the *Agni Purāëa*; *ca*—and;
daça-pañca-catuù-çatam—fifteen thousand four hundred;
catuù-daça—fourteen; *bhaviñyam*—the *Bhaviñya Purāëa*; *syāt*—consists of;
tathā—plus; *pañca-çatāni*—five hundred (verses); *ca*—and;
daça-aññau—eighteen; *brahma-vaivartam*—the *Brahma-vaivarta Purāëa*;
laiì gam—the *Liì ga Purāëa*; *ekādaça*—eleven; *eva*—indeed; *tu*—and;
catuù-viàçati—twenty-four; *vārāham*—the *Varāha Purāëa*;
ekāçēti-sahasrakam—eighty-one thousand; *skāndam*—the *Skanda Purāëa*;
çatam—hundred; *tathā*—plus; *ca*—and; *ekam*—one; *vāmanam*—the
Vāmana Purāëa; *daça*—ten; *kértitam*—is described; *kaurmam*—the *Kūrma
Purāëa*; *sapta-daça*—seventeen; *ākhyātam*—is said; *mātsyam*—the *Matsya
Purāëa*; *tat*—that; *tu*—and; *catuù-daça*—fourteen;

eka-üna-viàcat—nineteen; *sauparëam*—the *Garuòa Puräëa*; *brahmäëòam*—the *Brahmäëòà Puräëa*; *dvādaça*—twelve; *eva*—indeed; *tu*—and; *evam*—in this way; *Puräëa*—of the *Puräëas*; *sandohaù*—the sum; *catuù-lakñāù*—four hundred thousand; *udāhātaù*—is described; *tatra*—therein; *añña-daça-sāhasram*—eighteen thousand; *çré-bhāgavatam*—*Çrémad-Bhāgavatam*; *īṇyate*—is said.

TRANSLATION

The *Brahma Puräëa* consists of ten thousand verses, the *Padma Puräëa* of fifty-five thousand, *Çré Viññeu Puräëa* of twenty-three thousand, the *Çiva Puräëa* of twenty-four thousand and *Çrémad-Bhāgavatam* of eighteen thousand. The *Nārada Puräëa* has twenty-five thousand verses, the *Mārkaëðeya Puräëa* nine thousand, the *Agni Puräëa* fifteen thousand four hundred, the *Bhaviñya Puräëa* fourteen thousand five hundred, the *Brahma-vaivarta Puräëa* eighteen thousand and the *Lī ga Puräëa* eleven thousand. The *Varāha Puräëa* contains twenty-four thousand verses, the *Skanda Puräëa* eighty-one thousand one hundred, the *Vāmana Puräëa* ten thousand, the *Kūrma Puräëa* seventeen thousand, the *Matsya Puräëa* fourteen thousand, the *Garuòa Puräëa* nineteen thousand and the *Brahmäëòà Puräëa* twelve thousand. Thus the total number of verses in all the *Puräëas* is four hundred thousand. Eighteen thousand of these, once again, belong to the beautiful *Bhāgavatam*.

PURPORT

Çréla Jéva Gosvämé has quoted from the *Matsya Puräëa* as follows:

*aññādaça puräëäni
kātvā satyavaté-sutaù
bhāratākhyānam akhilaà
cakre tad-upabāàhitam*

*lakñāëaikena tat proktaà
vedārtha-paribāàhitam*

*vālmékināpi yat proktaḥ
rāmopakhyānam uttamam*

*brahmaēābhīhitaḥ tac ca
ṣata-koṭi-pravistarāt
āhātya nāradenaiva
vālmékāya punaḥ punaḥ*

*vālmékinā ca lokeṇu
dharma-kāmārtha-sāadhanam
evaḥ sa-pādāu pai caite
lakṣās teṇu prakēātītāu*

"After compiling the eighteen *Purāṇas*, Vyāsadeva, the son of Satyavatī, composed the entire *Mahābhārata*, which contains the essence of all the *Purāṇas*. It consists of over one hundred thousand verses and is filled with all the ideas of the *Vedas*. There is also the account of the pastimes of Lord Rāmacandra, spoken by Vālméki—an account originally related by Lord Brahmā in one billion verses. That *Rāmāyaṇa* was later summarized by Nārada and related to Vālméki, who further presented it to mankind so that human beings could attain the goals of religiosity, sense gratification and economic development. The total number of verses in all the *Purāṇas* and *itihāsas* (histories) is thus known in human society to amount to 525,000."

Ṣṛéla Viṣvanātha Cakravartī Ōhākura points out that in the First Canto, Third Chapter, of this work, after Sūta Gosvāmī lists the incarnations of Godhead, he adds the special phrase *kāṇḍas tu bhagavān svayam*: [SB 1.3.28] "But Kāṇḍa is the original Personality of Godhead." Similarly, after mentioning all of the *Purāṇas*, Ṣṛé Suta Gosvāmī again mentions the *Ṣṛémad-Bhāgavatam* to emphasize that it is the chief of all Purāṇic literatures.

TEXT 10

wdM" BagAvataA paUva<

“aöNAe naAiBapaÆÿjae
isTataAya BavaBaltaAya
k(Aç&NyaAts\$am‘ak(AizAtama,

*idaà bhagavatä pürvaà
brahmaëe nābhi-paì kaje
sthitāya bhava-bhétāya
kāruëyāt samprakāçitam*

WORD-FOR-WORD MEANINGS

idam—this; *bhagavatä*—by the Supreme Personality of Godhead; *pürvam*—first; *brahmaëe*—to Brahmä; *nābhi-paì kaje*—upon the lotus growing from the navel; *sthitāya*—who was situated; *bhava*—of material existence; *bhétāya*—who was fearful; *kāruëyāt*—out of mercy; *samprakāçitam*—was fully revealed.

TRANSLATION

It was to Lord Brahmä that the Supreme Personality of Godhead first revealed the *Çrémad-Bhāgavatam* in full. At the time, Brahmä, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

PURPORT

Lord Kāñëa enlightened Brahmä with the knowledge of *Çrémad-Bhāgavatam* before the creation of this universe, as indicated here by the word *pürvam*. Also, the first verse of the *Bhāgavatam* states, *tene brahma hädä ya ädi-kavaye*: [SB 1.1.1] "Lord Kāñëa expanded perfect knowledge into the heart of Lord Brahmä." Because conditioned souls can experience only temporary objects, which are created, maintained and destroyed, they cannot readily understand that *Çrémad-Bhāgavatam* is an eternal, transcendental literature nondifferent from the Absolute Truth.

As stated in the *Muëòaka Upaniñad* (1.1.1):

*brahmä devänäà prathamau sambabhüva
viçvasya kartä bhuvanasya goptä
sa brahma-vidyää sarva-vidyä-pratiñöhäm
atharväya jyeñöha-puträya präha*

"Among all the demigods, Brahmä was the first to take birth. He is the creator of this universe and also its protector. To his eldest son, Atharvä, He instructed the spiritual science of the self, which is the basis of all other branches of knowledge." Despite his exalted position, however, Brahmä still fears the influence of the Lord's illusory potency. Thus this energy seems virtually insurmountable. But Lord Caitanya is so kind that during His missionary activities in eastern and southern India, He freely distributed Kåñëa consciousness to everyone, urging them to become teachers of *Bhagavad-gétä*. Lord Caitanya, who is Kåñëa Himself, encouraged the people by saying, "By My order just become a teacher of Lord Kåñëa's message and save this country. I assure you that the waves of *mäyä* will never stop your progress." (Cc. *Madhya* 7.128)

If we give up all sinful activities and engage constantly in the *saì kértana* movement of Caitanya Mahäprabhu, victory is assured in our personal lives and also in our missionary efforts.

TEXTS 11-12

@Aid"maDyaAvas\$aAnaeSau
vaEr"AgyaAKyaAnas\$aMyautama,
h"ir"lallaAk(TaA~aAtaA-
ma{taAnaind"tas\$ats\$aur"ma,

s\$avaR"vaed"Antas\$aArM" yaä,"
"aöAtmaEk(tvala°aNama,
vastvaiã"talyaM taiªaiM"
kE(valyaEk('ayaAejanama,

ädi-madhyävasäneñu

vairägyäkhyäna-saàyutam
hari-lälä-kathä-vrätä-
mätänandita-sat-suram

sarva-vedänta-säraà yad
brahmätmaikatva-lakñaëam
vastv advitéyaà tan-niñhaà
kaivalyaika-prayojanam

WORD-FOR-WORD MEANINGS

ädi—in the beginning; *madhya*—the middle; *avasäneñu*—and the end; *vairägya*—concerning renunciation of material things; *äkhyäna*—with narrations; *saàyutam*—full; *hari-lälä*—of the pastimes of Lord Hari; *kathä-vrätä*—of the many discussions; *amäta*—by the nectar; *änandita*—in which are made ecstatic; *sat-suram*—the saintly devotees and demigods; *sarva-vedänta*—of all the *Vedänta*; *säram*—the essence; *yat*—which; *brahma*—the Absolute Truth; *ätma-ekatva*—in terms of nondifference from the spirit soul; *lakñaëam*—characterized; *vastu*—the reality; *advitéyam*—one without a second; *tat-niñham*—having that as its prime subject matter; *kaivalya*—exclusive devotional service; *eka*—the only; *prayojanam*—ultimate goal.

TRANSLATION

From beginning to end, the *Çrémad-Bhägavatam* is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhägavatam* is the essence of all *Vedänta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

PURPORT

Vairägya, renunciation, means giving up everything that has no relation

with the Absolute Truth. Saintly devotees and demigods are enthused by the nectar of the Lord's spiritual pastimes, which are the essence of all Vedic knowledge. Vedic knowledge elaborately negates the ultimate reality of material things by emphasizing their temporary, fleeting existence. The ultimate goal is *vastu*, the factual substance, which is *advitēyam*, one without a second. That unique Absolute Truth is a transcendental person far beyond the mundane categories and characteristics of personality found in our pale material world. Thus the ultimate goal of *Çrémad-Bhāgavatam* is to train the sincere reader in love of Godhead. Lord Kāñëa is supremely lovable because of His eternal, transcendental qualities. The beauty of this world is a dim reflection of the unlimited beauty of the Lord. Without compromise, *Çrémad-Bhāgavatam* persistently declares the glories of the Absolute Truth and is therefore the supreme spiritual literature, awarding a full taste of the nectar of love of Kāñëa in full Kāñëa consciousness.

TEXT 13

‘aAEi"paâAM paAENARmaAsyaAM
 he"mais\$aMh"s\$amainvatama,
 d"d"Aita yaAe BaAgAvataM
 s\$a yaAita par"maAM gAitama,

prauñöhapadyäà paureämäsyäà
hema-siàha-samanvitam
dadäti yo bhāgavataà
sa yäti paramäà gatim

WORD-FOR-WORD MEANINGS

prauñöhapadyäm—in the month of Bhādra; *paureämäsyäm*—on the full-moon day; *hema-siàha*—upon a golden throne; *samanvitam*—seated; *dadäti*—gives as a gift; *yaù*—who; *bhāgavatam*—*Çrémad-Bhāgavatam*; *saù*—he; *yäti*—goes; *paramäm*—to the supreme; *gatim*—destination.

TRANSLATION

If on the full moon day of the month of Bhādra one places *Çrémad-Bhāgavatam* on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

PURPORT

One should place *Çrémad-Bhāgavatam* on a golden throne because it is the king of all literature. On the full-moon day of the month of Bhādra, the sun, which is compared to this king of literatures, is present in the constellation Leo and looks as if raised up on a royal throne. (According to astrology, the sun is said to be exalted in the sign of Leo). Thus one may unreservedly worship *Çrémad-Bhāgavatam*, the supreme divine scripture.

TEXT 14

r"Ajantae taAvad"nyaAina
paur"ANAAina s\$ataAM gANAe
yaAvaà"AgAvataM naEva
™aUyatae'ma{tas\$AAgAr"ma,

*rājante tāvad anyāni
purāēāni satāà gaēe
yāvad bhāgavataà naiva
çrūyate 'māta-sāgaram*

WORD-FOR-WORD MEANINGS

rājante—they shine forth; *tāvat*—that long; *anyāni*—the other; *purāēāni*—*Purāēas*; *satām*—of saintly persons; *gaēe*—in the assembly; *yāvat*—as long as; *bhāgavatam*—*Çrémad-Bhāgavatam*; *na*—not; *eva*—indeed; *çrūyate*—is heard; *amāta-sāgaram*—the great ocean of nectar.

TRANSLATION

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, *Çrémad-Bhāgavatam*, is not heard.

PURPORT

Other Vedic literatures and other scriptures of the world remain prominent until the *Çrémad-Bhāgavatam* is duly heard and understood. *Çrémad-Bhāgavatam* is the ocean of nectar and the supreme literature. By faithful hearing, recitation and distribution of *Çrémad-Bhāgavatam*, the world will be sanctified and other, inferior literatures will fade to minor status.

TEXT 15

s\$avaR"vaed"Antas\$aArM" ih"
™alBaAgAvataimaSyatae
ta%"s\$aAma{tata{æasya
naAnyatā syaA%"ita: ,(icata,

*sarva-vedānta-sāraḥ hi
çré-bhāgavatam iṅyate
tad-rasāmāta-tāptasya
nānyatra syād ratiḥ kvacit*

WORD-FOR-WORD MEANINGS

sarva-vedānta—of all *Vedānta* philosophy; *sāra*—the essence; *hi*—indeed; *çré-bhāgavatam*—*Çrémad-Bhāgavatam*; *iṅyate*—is said to be; *tat*—of it; *rasa-amāta*—by the nectarean taste; *tāptasya*—for one who is satisfied; *na*—not; *anyatra*—elsewhere; *syāt*—there is; *ratiḥ*—attraction; *kvacit*—ever.

TRANSLATION

Çrémad-Bhāgavatam is declared to be the essence of all *Vedānta* philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

TEXT 16

ina°agAAAnaAM yaTaA gAËyA
de"vaAnaAmacyautaAe yaTaA
vaESNAvaAnaAM yaTaA zAmBau:
paur"ANAAAnaAimad"mtaTaA

nimna-gānāà yathā gaì gā
devānām acyuto yathā
vaiñëavānāà yathā çambhuù
puräëänām idam tathā

WORD-FOR-WORD MEANINGS

nimna-gānām—of rivers flowing down to the sea; *yathā*—as; *gaì gā*—the Ganges; *devānām*—of all deities; *acyutaù*—the infallible Supreme Personality of Godhead; *yathā*—as; *vaiñëavānām*—of devotees of Lord Viñëu; *yathā*—as; *çambhuù*—Çiva; *puräëänām*—of *Puräëas*; *idam*—this; *tathā*—similarly.

TRANSLATION

Just as the Gaì gā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Çambhu [Çiva] the greatest of Vaiñëavas, so *Çrémad-Bhāgavatam* is the greatest of all *Puräëas*.

TEXT 17

°aeṭaANAAM caEva s\$avaeRSaAM
yaTaA k(AzAI ÷nauÔamaA
taTaA pauraANA~aAtaAnaAM
™almaà"AgAvataM iã"jaA:

*kñeträëää caiva sarveñää
yathä käçé hy anuttamä
tathä puräëa-vrätänää
çrémad-bhägavataà dvijäù*

WORD-FOR-WORD MEANINGS

kñeträëäm—of holy places; *ca*—and; *eva*—indeed; *sarveñäm*—of all;
yathä—as; *käçé*—Benares; *hi*—indeed; *anuttamä*—unexcelled; *tathä*—thus;
puräëa-vrätänäm—of all the *Puräëas*;
çrémat-bhägavatam-Çrémad-Bhägavatam; *dvijäù*—O *brähmaëas*.

TRANSLATION

O *brähmaëas*, in the same way that the city of *Käçé* is unexcelled among holy places, *Çrémad-Bhägavatam* is supreme among all the *Puräëas*.

TEXT 18

™almaà"AgAvataM pauraANAmamalaM yaãE"SNavaAnaAM i'ayaM
yaismana, paAr"mahM"syamaek(mamalaM ÁaAnaM parM" gAlyatae
taṭa ÁaAnaivar"AgABai·(s\$aih"taM naESk(myaRmaAivas\$k{(taM
tacC+\$Nvana, s\$aupaQ&na, ivacaAr"NApar"Ae BaftyaA ivamaucyae²ar":

*çrémad-bhägavataà puräëam amalaà yad vaiñëavänää priyaà
yasmin päramahaàsyam ekam amalaà jì änaà paraà géyate
tatra jì äna-viräga-bhakti-sahitaà naiñkarmyam äviskåtaà
tac chãëvan su-paõhan vicäraëa-paro bhaktyä vimucyen naraù*

WORD-FOR-WORD MEANINGS

çrémat-bhāgavatam—*Çrémad-Bhāgavatam*; *purāëam*—the *Purāëa*; *amalam*—perfectly pure; *yat*—which; *vaiñëavānām*—to the *Vaiñëavas*; *priyam*—most dear; *yasmin*—in which; *pāramahaàsyam*—attainable by the topmost devotees; *ekam*—exclusive; *amalam*—perfectly pure; *jī ānam*—knowledge; *param*—supreme; *gēyate*—is sung; *tatra*—there; *jī āna-virāga-bhakti-sahitam*—together with knowledge, renunciation and devotion; *naiñkarmyam*—freedom from all material work; *āviñkātam*—is revealed; *tat*—that; *çāëvan*—hearing; *su-paōhan*—properly chanting; *vicāraëa-paraù*—who is serious about understanding; *bhaktyā*—with devotion; *vimucyete*—becomes totally liberated; *naraù*—a person.

TRANSLATION

***Çrémad-Bhāgavatam* is the spotless *Purāëa*. It is most dear to the *Vaiñëavas* because it describes the pure and supreme knowledge of the *paramahaàsas*. This *Bhāgavatam* reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand *Çrémad-Bhāgavatam*, who properly hears and chants it with devotion, becomes completely liberated.**

PURPORT

Because *Çrémad-Bhāgavatam* is completely free of contamination by the modes of nature, it is endowed with extraordinary spiritual beauty and is therefore dear to the pure devotees of the Lord. The word *pāramahaàsyam* indicates that even completely liberated souls are eager to hear and narrate *Çrémad-Bhāgavatam*. Those who are trying to be liberated should faithfully serve this literature by hearing and reciting it with faith and devotion.

TEXT 19

k(smaE yaena ivaBaAis\$ataAe'yamataulaAe ÁaAna'ad"lpa: paur"A
taåU"paeNA ca naAr"d"Aya maunayae k{(SNAAYa taåU"ipaNAA
yaAegAln%"Aya tad"AtmanaATA BagAva%"AtaAya k(Aç&Nyatas\$a,

tacC]ŠÜM" ivamalaM ivazAAek(mama{taM s\$atyaM parM" Dalmaih"

*kasmai yena vibhāsito 'yam atulo jī āna-pradēpaù purā
tad-rūpeēa ca nārādāya munaye kāñēāya tad-rūpiēā
yogēndrāya tad-ātmanātha bhagavad-rātāya kārūēyatas
tac chuddhaà vimalaà viçokam amātaà satyaà paraà dhémahi*

WORD-FOR-WORD MEANINGS

kasmai—unto Brahmā; *yena*—by whom; *vibhāsitaù*—thoroughly revealed; *ayam*—this; *atulaù*—incomparable; *jī āna*—of transcendental knowledge; *pradēpaù*—the torchlight; *purā*—long ago; *tad-rūpeēa*—in the form of Brahmā; *ca*—and; *nārādāya*—to Nārada; *munaye*—the great sage; *kāñēāya*—to Kāñēa-dvaipāyana Vyāsa; *tad-rūpiēā*—in the form of Nārada; *yogi-indrāya*—to the best of *yogés*, Çukadeva; *tad-ātmanā*—as Nārada; *atha*—then; *bhagavat-rātāya*—to Parēkñit Mahārāja; *kārūēyataù*—out of mercy; *tat*—that; *çuddham*—pure; *vimalam*—uncontaminated; *viçokam*—free from misery; *amātam*—immortal; *satyam*—upon the truth; *param*—supreme; *dhémahi*—I meditate.

TRANSLATION

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kāñēa-dvaipāyana Vyāsa. Çréla Vyāsa revealed this *Bhāgavatam* to the greatest of sages, Çukadeva Gosvāmé, and Çukadeva mercifully spoke it to Mahārāja Parēkñit.

PURPORT

The first verse of *Çrémad-Bhāgavatam* states, *satyaà paraà dhémahi* [SB 1.1.1]—"I meditate upon the Supreme Truth"—and now at the conclusion of this magnificent transcendental literature, the same auspicious sounds are vibrated. The words *tad-rūpeēa*, *tad-rūpiēā* and *tad-ātmanā* in this verse

clearly indicate that Lord Kāñëa Himself originally spoke *Çrémad-Bhāgavatam* to Brahmā and then continued to speak this literature through the agency of Nārada Muni, Dvaipāyana Vyāsa, Çukadeva Gosvāmé and other great sages. In other words, whenever saintly devotees vibrate *Çrémad-Bhāgavatam*, it is to be understood that Lord Kāñëa Himself is speaking the Absolute Truth through the agency of His pure representatives. Anyone who submissively hears this literature from the Lord's bona fide devotees transcends his conditioned state and becomes qualified to meditate upon the Absolute Truth and serve Him.

TEXT 20

namastasmaE BagAvatae
vaAs\$auDe"vaAya s\$aAi°aNAe
ya wd"mk{(payaA k(smaE
vyaAcaca°ae maumau°avae

*namas tasmai bhagavate
vāsudevāya sākñiëe
ya idam kâpayā kasmai
vyācacakñe mumukñave*

WORD-FOR-WORD MEANINGS

namaù—obeisances; *tasmai*—to Him; *bhagavate*—the Supreme Personality of Godhead; *vāsudevāya*—Lord Vāsudeva; *sākñiëe*—the supreme witness; *yaù*—who; *idam*—this; *kâpayā*—out of mercy; *kasmai*—to Brahmā; *vyācacakñe*—explained; *mumukñave*—who was desiring liberation.

TRANSLATION

We offer our obeisances to the Supreme Personality of Godhead, Lord Vāsudeva, the all-pervading witness, who mercifully explained this science to Brahmā when he anxiously desired salvation.

TEXT 21

yaAegAln%"Aya namastasmaE
zAuk(Aya "aöè&ipaNAe
s\$aMs\$aAr"s\$apaRd"iM" yaAe
ivaSNAur"AtamamaUmaucata,

*yogéndrāya namas tasmai
çukāya brahma-rüpiëe
saàsāra-sarpa-daññaà yo
viññeu-rātam amūmucat*

WORD-FOR-WORD MEANINGS

yogi-indrāya—to the king of mystics; *namaù*—obeisances; *tasmai*—to him; *çukaya*—Çukadeva Gosvāmé; *brahma-rüpiëe*—who is a personal manifestation of the Absolute Truth; *saàsāra-sarpa*—by the snake of material existence; *daññaam*—bitten; *yaù*—who; *viññeu-rātam*—Parékñit Mahārāja; *amūmucat*—freed.

TRANSLATION

I offer my humble obeisances to Çré Çukadeva Gosvāmé, the best of mystic sages and a personal manifestation of the Absolute Truth. He saved Mahārāja Parékñit, who was bitten by the snake of material existence.

PURPORT

Süta Gosvāmé now offers obeisances to his own spiritual master Çukadeva Gosvāmé. Çréla Viçvanātha Cakravarté Öhākura clarifies that just as Arjuna was placed into material confusion so that *Bhagavad-gētā* might be spoken, so King Parékñit, a pure, liberated devotee of the Lord, was cursed to die so that *Çrémad-Bhāgavatam* might be spoken. Actually, King Parékñit is *viññeu-rāta*, eternally under the protection of the Lord. Çukadeva Gosvāmé liberated the king from his so-called illusion to exhibit the merciful nature of a pure devotee and the enlightening effect of his association.

TEXT 22

Bavae Bavae yaTaA Bai·(:
paAd"yaAestava jaAyatae
taTaA ku(ç&Sva de"vaezA
naATastvaM naAe yata: 'aBaAe

*bhave bhave yathā bhaktiù
pādayos tava jāyate
tathā kuruñva deveça
nāthas tvaè no yataù prabho*

WORD-FOR-WORD MEANINGS

bhave bhave—in life after life; *yathā*—so that; *bhaktiù*—devotional service;
pādayoù—at the lotus feet; *tava*—of You; *jāyate*—arises; *tathā*—so;
kuruñva—please do; *deva-éça*—O Lord of lords; *nāthaù*—the master;
tvam—You; *naù*—our; *yataù*—because; *prabho*—O Lord.

TRANSLATION

O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

TEXT 23

naAmas\$aÆyLtaRnaM yasya
s\$avaRpaApa 'aNAAzAnama,
'aNAaMaAe äu":KazAmanas\$a,
taM namaAima h"ir\$M par"ma,

*nāma-saì kértanaà yasya
sarva-pāpa praëāçanam
praëämo duùkha-çamanas*

taà namämi harià param

WORD-FOR-WORD MEANINGS

näma-sai kértanam—the congregational chanting of the holy name; *yasya*—of whom; *sarva-päpa*—all sins; *praëäçanam*—which destroys; *praëämau*—the bowing down; *duùkha*—misery; *çamanaù*—which subdues; *tam*—to Him; *namämi*—I offer my obeisances; *harim*—to Lord Hari; *param*—the Supreme.

TRANSLATION

I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupäda to the Twelfth Canto, Thirteenth Chapter, of the Çrémad-Bhägavatam, entitled "The Glories of Çrémad-Bhägavatam."

The Twelfth Canto was completed at Gainesville, Florida, on Sunday, July 18, 1982.

END OF THE TWELFTH CANTO

CONCLUSION

We offer our most respectful obeisances at the lotus feet of His Divine Grace Oà Viñëupäda Paramahaàsa Parivräjakäcärya Añöottara-çata Çré Çrémad Bhaktivedanta Swami Prabhupäda and, by his mercy, to the six Gosvämés of Våndävana, to Lord Caitanya and His eternal associates, to Çré Çré Rädhä-Käñëa and to the supreme transcendental literature, *Çrémad-Bhägavatam*. By the causeless mercy of Çréla Prabhupäda we have been able to approach the lotus feet of Çréla Bhaktisiddhänta Sarasvaté Öhäkura, Çréla Jéva Gosvämé, Çréla Viçvanätha Cakravarté Öhäkura, Çréla Çrédhara Svämé, and other great Vaiñëava äcäryas, and by carefully studying

their liberated commentaries we have humbly tried to complete the *Çrémad-Bhāgavatam*. We are the insignificant servants of our spiritual master, Çréla Prabhupāda, and by his mercy we have been allowed to serve him through the presentation of *Çrémad-Bhāgavatam*.

Endnotes

1 (Popup - Popup)

SB 11.1.1 - Çré Çukadeva Gosvāmé said: Lord Çré Kāñëa, accompanied by Balarāma and surrounded by the Yadu dynasty, executed the killing of many demons. Then, further to remove the burden of the earth, the Lord arranged for the great Battle of Kurukñetra, which suddenly erupted in violence between the Kurus and the Pāëðavas.

SB 11.1.2 - Because the sons of Pāëðu were enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadé's hair, and many other cruel transgressions, the Supreme Lord engaged those Pāëðavas as the immediate cause to execute His will. On the pretext of the Battle of Kurukñetra, Lord Kāñëa arranged for all the kings who were burdening the earth to assemble with their armies on opposite sides of the battlefield, and when the Lord killed them through the agency of war, the earth was relieved of its burden.

SB 11.1.3 - The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, "Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth."

SB 11.1.4 - Lord Kāñëa thought, "No outside force could ever bring about the defeat of this family, the Yadu dynasty, whose members have always been fully surrendered to Me and are unrestricted in their opulence. But if I inspire a quarrel within the dynasty, that quarrel will act just like a fire created from the friction of bamboo in a grove, and then I shall achieve My real purpose and return to My eternal abode."

SB 11.1.5 - My dear King Parékñit, when the supreme almighty Lord,

whose desire always comes to pass, had thus made up His mind, He withdrew His own family on the pretext of a curse spoken by an assembly of brāhmaëas.

SB 11.1.6-7 - The Supreme Personality of Godhead, Kāñëa, is the reservoir of all beauty. All beautiful things emanate from Him, and His personal form is so attractive that it steals the eyes away from all other objects, which then seem devoid of beauty in comparison to Him. When Lord Kāñëa was on the earth, He attracted the eyes of all people. When Kāñëa spoke, His words attracted the minds of all who remembered them. By seeing the footsteps of Lord Kāñëa, people became attracted to Him, and thus they wanted to offer their bodily activities to the Lord as His followers. In this way Kāñëa very easily spread His glories, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kāñëa considered that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance. Being satisfied with this arrangement, He left for His desired destination.

SB 11.1.8 - King Parékñit inquired: How could the brāhmaëas curse the Vāñëis, who were always respectful to the brāhmaëas, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Kāñëa?

SB 11.1.9 - King Parékñit continued inquiring: What was the motive for this curse? What did it consist of, O purest of the twice-born? And how could such a disagreement have arisen among the Yadus, who all shared the same goal of life? Please tell me all these things.

SB 11.1.10 - Çukadeva Gosvämé said: The Lord, who bore His body as the amalgamation of everything beautiful, dutifully executed the most auspicious activities while on the earth, although He was, in fact, without any endeavor already satisfied in all desires. Residing in His abode and enjoying life, the

Lord, whose glorification is in itself magnanimous, now wanted to annihilate His dynasty, as there still remained some small part of His duty to be carried out.

SB 11.1.11-12 - The sages Viçvämitra, Asita, Kaëva, Durväsä, Bhägu, Aì girä, Kaçyapa, Vämadeva, Atri and Vasiñöha, along with Närada and others, once performed fruitive rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world by merely being recounted. The sages duly executed these rituals in the home of the chief of the Yadus, Vasudeva, the father of Lord Kãñëa. After Lord Kãñëa, who was staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, they went to the holy place called Piëöäraka.

SB 11.1.13-15 - To that holy place, the young boys of the Yadu dynasty had brought Sämba, son of Jämbavaté, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned brähmaëas, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."

SB 11.1.16 - Thus ridiculed by deceit, the sages became angry, O King, and told the boys, "Fools! She will bear you an iron club that will destroy your entire dynasty."

SB 11.1.17 - Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sämba, and indeed they observed that therein was an iron club.

SB 11.1.18 - The young men of the Yadu dynasty said, "Oh, what have we

done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

SB 11.1.19 - The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

SB 11.1.20 - O King Parékñit, when the inhabitants of Dvārakā heard of the infallible curse of the brāhmaëas and saw the club, they were astonished and distraught with fear.

SB 11.1.21 - After having the club ground to bits, King Ähuka [Ugrasena] of the Yadus personally threw the pieces, along with the remaining lump of iron, into the water of the ocean.

SB 11.1.22 - A certain fish swallowed the iron lump, and the bits of iron, carried back to the shore by the waves, implanted themselves there and grew into tall, sharp canes.

SB 11.1.23 - The fish was caught in the ocean along with other fish in a fishermen's net. The iron lump in the fish's stomach was taken by the hunter Jarä, who fixed it as an arrowhead at the end of his shaft.

SB 11.1.24 - Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the brāhmaëas' curse, did not wish to do so. Rather, in His form of time, He gladly sanctioned the events.

2 (Popup - Popup)

SB 11.1.1 - **Çré Çukadeva Gosvämé** said: Lord **Çré Kåñëa**, accompanied by **Balaräma** and surrounded by the **Yadu** dynasty, executed the killing of many demons. Then, further to remove the burden of the earth, the Lord arranged for the great **Battle of Kurukñetra**, which suddenly erupted in violence between the **Kurus** and the **Päëòavas**.

SB 11.1.2 - Because the sons of **Päëòu** were enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of **Draupadé's** hair, and many other cruel transgressions, the Supreme Lord engaged those **Päëòavas** as the immediate cause to execute His will. On the pretext of the **Battle of Kurukñetra**, Lord **Kåñëa** arranged for all the kings who were burdening the earth to assemble with their armies on opposite sides of the battlefield, and when the Lord killed them through the agency of war, the earth was relieved of its burden.

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SB 11.1.5 - My dear King **Parékñit**, when the supreme almighty Lord, whose desire always comes to pass, had thus made up His mind, He withdrew

His own family on the pretext of a curse spoken by an assembly of brāhmaëas.

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SB 11.1.10 - Çukadeva Gosvämé said: The Lord, who bore His body as the amalgamation of everything beautiful, dutifully executed the most auspicious activities while on the earth, although He was, in fact, without any endeavor already satisfied in all desires. Residing in His abode and enjoying life, the Lord, whose glorification is in itself magnanimous, now wanted to annihilate

His dynasty, as there still remained some small part of His duty to be carried out.

SB 11.1.11-12 - The sages Viçvämitra, Asita, Kaëva, Durväsä, Bhågu, Aì girä, Kaçyapa, Vämadeva, Atri and Vasiñöha, along with Närada and others, once performed fruitive rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world by merely being recounted. The sages duly executed these rituals in the home of the chief of the Yadus, Vasudeva, the father of Lord Kåñëa. After Lord Kåñëa, who was staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, they went to the holy place called Piëöäraka.

SB 11.1.13-15 - To that holy place, the young boys of the Yadu dynasty had brought Sämba, son of Jämbavaté, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned brähmaëas, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."

SB 11.1.16 - Thus ridiculed by deceit, the sages became angry, O King, and told the boys, "Fools! She will bear you an iron club that will destroy your entire dynasty."

SB 11.1.17 - Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sämba, and indeed they observed that therein was an iron club.

SB 11.1.18 - The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?"

Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

SB 11.1.19 - The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

SB 11.1.20 - O King Parékñit, when the inhabitants of Dvārakā heard of the infallible curse of the brāhmaëas and saw the club, they were astonished and distraught with fear.

SB 11.1.21 - After having the club ground to bits, King Ähuka [Ugrasena] of the Yadus personally threw the pieces, along with the remaining lump of iron, into the water of the ocean.

SB 11.1.22 - A certain fish swallowed the iron lump, and the bits of iron, carried back to the shore by the waves, implanted themselves there and grew into tall, sharp canes.

SB 11.1.23 - The fish was caught in the ocean along with other fish in a fishermen's net. The iron lump in the fish's stomach was taken by the hunter Jarä, who fixed it as an arrowhead at the end of his shaft.

SB 11.1.24 - Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the brāhmaëas' curse, did not wish to do so. Rather, in His form of time, He gladly sanctioned the events.

SB 11.2.1 - Çré Çukadeva Gosvämé said: Eager to engage in the worship of Lord Kânëä, O best of the Kurus, Närada Muni stayed for some time in Dväarakä, which was always protected by the arms of Govinda.

SB 11.2.2 - My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?

SB 11.2.3 - One day the sage among the demigods, Närada, came to the house of Vasudeva. After worshiping Närada with suitable paraphernalia, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.

SB 11.2.4 - Çré Vasudeva said: My lord, your visit, like that of a father to his children, is for the benefit of all living beings. You especially help the most wretched among them, as well as those who are advanced on the path toward the Supreme Lord, Uttamaçloka.

SB 11.2.5 - The activities of demigods lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.

SB 11.2.6 - Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of karma, like a person's shadow, but sädhus are actually merciful to the fallen.

SB 11.2.7 - O brähmaëa, although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme

Personality of Godhead. Any mortal who faithfully hears about them is freed from all kinds of fear.

SB 11.2.8 - In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship Him for liberation. Thus I was bewildered by the Lord's illusory energy.

SB 11.2.9 - My dear lord, you are always true to your vow. Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of many dangers and keeps us constantly bound in fear.

SB 11.2.10 - Çukadeva Gosvämé said: O King, Devarîi Nārada was pleased by the questions of the highly intelligent Vasudeva. Because they suggested the transcendental qualities of the Supreme Personality of Godhead, they reminded Nārada of Lord Kāñëa. Thus Nārada replied to Vasudeva as follows.

SB 11.2.11 - Çré Nārada said: O best of the Sätvatas, you have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord. Such devotional service to the Lord is so potent that its performance can purify the entire universe.

SB 11.2.12 - Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified.

SB 11.2.13 - Today you have made me remember my Lord, the supremely blissful Personality of Godhead, Nārāyaṇa. The Supreme Lord is so auspicious that whoever hears and chants about Him becomes completely pious.

SB 11.2.14 - To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Āṇabha.

SB 11.2.15 - Svāyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Āgnédhra. From Āgnédhra was born Nābhi, whose son was known as Āṇabhadeva.

SB 11.2.16 - Ṣré Āṇabhadeva is accepted as an expansion of the Supreme Lord, Vāsudeva. He incarnated in this world to propagate those religious principles that lead living entities to ultimate liberation. He had one hundred sons, all perfect in Vedic knowledge.

SB 11.2.17 - Of the one hundred sons of Lord Āṇabhadeva, the eldest, Bharata, was completely devoted to Lord Nārāyaṇa. It is because of Bharata's fame that this planet is now celebrated as the great Bhārata-varṇa.

SB 11.2.18 - King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his beautiful young wife and family, he worshiped Lord Hari by severe austerities and attained the abode of the Lord after three lifetimes.

SB 11.2.19 - Nine of the remaining sons of Āṇabhadeva became the rulers of the nine islands of Bhārata-varṇa, and they exercised complete sovereignty over this planet. Eighty-one sons became twice-born brāhmaṇas and helped initiate the Vedic path of fruitive sacrifices [karma-kāṇḍa].

SB 11.2.20-21 - The nine remaining sons of Āñabha were greatly fortunate sages who worked vigorously to spread knowledge of the Absolute Truth. They wandered about naked and were very well versed in spiritual science. Their names were Kavi, Havir, Antarékñā, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

SB 11.2.22 - These sages wandered the earth seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from the self.

SB 11.2.23 - The nine Yogendras are liberated souls who travel freely to the planets of the demigods, the perfected mystics, the Sādhyas, the heavenly musicians, the Yakñās, the human beings, and the minor demigods such as the Kinnaras and the serpents. No mundane force can check their free movement, and exactly as they wish they can travel as well to the worlds of the sages, the angels, the ghostly followers of Lord Çiva, the Vidyādharas, the brāhmaëas and the cows.

SB 11.2.24 - Once in Ajanābha [the former name of the earth], they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of elevated sages.

SB 11.2.25 - My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present-the performer of the sacrifice, the brāhmaëas and even the sacrificial fires-stood in respect.

SB 11.2.26 - King Videha [Nimi] understood that the nine sages were exalted devotees of the Supreme Personality of Godhead. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in a proper way, just as one would worship the Supreme

Personality of Godhead.

SB 11.2.27 - Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages. These nine great souls glowed with their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brāhmā.

SB 11.2.28 - King Videha said: I think that you must be direct associates of the Supreme Personality of Godhead, who is famous as the enemy of the demon Madhu. Indeed, the pure devotees of Lord Viñëu wander throughout the universe not for their personal, selfish interest, but to purify all the conditioned souls.

SB 11.2.29 - For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuëha.

SB 11.2.30 - Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.

SB 11.2.31 - Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul.

SB 11.2.32 - Çré Nārada said: O Vasudeva, when Mahārāja Nimi had thus inquired from the nine Yogendras about devotional service to the Lord, those

best of saintly persons sincerely thanked the King for his questions and spoke to him with affection in the presence of the members of the sacrificial assembly and the brāhmaëa priests.

SB 11.2.33 - Çré Kavi said: I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.

SB 11.2.34 - Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhāgavata-dharma, or devotional service to the Supreme Personality of Godhead.

SB 11.2.35 - O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

SB 11.2.36 - In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Nārāyaëa."

SB 11.2.37 - Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide

spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

SB 11.2.38 - Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kāñëa can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kāñëa, and when the mind is thus controlled he will experience actual fearlessness.

SB 11.2.39 - An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kāñëa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

SB 11.2.40 - By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

SB 11.2.41 - A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kāñëä. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans-whatever a devotee experiences he should consider to be an expansion of Kāñëä. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

SB 11.2.42 - Devotion, direct experience of the Supreme Lord, and detachment from other things-these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

SB 11.2.43 - My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.

SB 11.2.44 - Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaiñëäva, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaiñëävas become dear to the Supreme Personality of Godhead.

SB 11.2.45 - Çré Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Çré Kāñëä. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

SB 11.2.46 - An intermediate or second-class devotee, called *madhyama-adhikāre*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

SB 11.2.47 - A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākāta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.

SB 11.2.48 - Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viñëu is neither repelled nor elated. He is indeed the greatest among devotees.

SB 11.2.49 - Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [*prāëa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.

SB 11.2.50 - One who has taken exclusive shelter of the Supreme Lord, *Vāsudeva*, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered *bhāgavatottama*, a pure devotee of the Lord on the highest

platform.

SB 11.2.51 - Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varëāçrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.

SB 11.2.52 - When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiñëava is considered to be at the highest standard of devotional service.

SB 11.2.53 - The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmä and Çiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiñëavas.

SB 11.2.54 - How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the

heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

SB 11.2.55 - The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kâñëa with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhāgavata-pradhāna, the most exalted devotee of the Lord.

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SB 11.2.38 - Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kāñḍā can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kāñḍā, and when the mind is thus controlled he will experience actual fearlessness.

SB 11.2.39 - An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing

and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kāñëa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

SB 11.2.40 - By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

SB 11.2.41 - A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kāñëa. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans-whatever a devotee experiences he should consider to be an expansion of Kāñëa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

SB 11.2.42 - Devotion, direct experience of the Supreme Lord, and detachment from other things-these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

SB 11.2.43 - My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord

achieves supreme spiritual peace.

SB 11.2.44 - Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaiñëava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaiñëavas become dear to the Supreme Personality of Godhead.

SB 11.2.45 - Çré Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Çré Kâñëa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

SB 11.2.46 - An intermediate or second-class devotee, called madhyama-adhikäré, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

SB 11.2.47 - A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākāta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

SB 11.2.48 - Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viñëu is neither repelled nor elated. He is indeed the greatest among devotees.

SB 11.2.49 - Within the material world, one's material body is always

subject to birth and decay. Similarly, the life air [prāëa] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhāgavata-pradhāna, the foremost devotee of the Lord.

SB 11.2.50 - One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhāgavatottama, a pure devotee of the Lord on the highest platform.

SB 11.2.51 - Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varëāçrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.

SB 11.2.52 - When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiñëava is considered to be at the highest standard of devotional service.

SB 11.2.53 - The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Çiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiñëavas.

SB 11.2.54 - How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

SB 11.2.55 - The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kåñëa with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhāgavata-pradhāna, the most exalted devotee of the Lord.

5 (Popup - Popup)

SB 11.3.1 - King Nimi said: Now we wish to learn about the illusory potency of the Supreme Personality of Godhead, Çré Viñëu, which bewilders even great mystics. My lords, please speak to us about this subject.

SB 11.3.2 - Although I am drinking the nectar of your statements about the glories of the Supreme Personality of Godhead, my thirst is not yet satiated. Such nectarean descriptions of the Lord and His devotees are the actual medicine for conditioned souls like me, who are tormented by the threefold miseries of material existence.

SB 11.3.3 - Çré Antarákña said: O mighty-armed King, by activating the material elements, the primeval Soul of all creation has sent forth all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

SB 11.3.4 - The Supersoul enters the material bodies of the created beings, activates the mind and senses, and thus causes the conditioned souls to approach the three modes of material nature for sense gratification.

SB 11.3.5 - The individual living being, the master of the material body, uses his material senses, which have been activated by the Supersoul, to try to enjoy sense objects composed of the three modes of nature. Thus he misidentifies the created material body with the unborn eternal self and becomes entangled in the illusory energy of the Lord.

SB 11.3.6 - Impelled by deep-rooted material desires, the embodied living entity engages his active sense organs in fruitive activities. He then experiences the results of his material actions by wandering throughout this world in so-called happiness and distress.

SB 11.3.7 - Thus the conditioned living entity is forced to experience repeated birth and death. Impelled by the reactions of his own activities, he helplessly wanders from one inauspicious situation to another, suffering from

the moment of creation until the time of cosmic annihilation.

SB 11.3.8 - When the annihilation of the material elements is imminent, the Supreme Personality of Godhead in His form of eternal time withdraws the manifest cosmos, consisting of gross and subtle features, and the entire universe vanishes into nonmanifestation.

SB 11.3.9 - As cosmic annihilation approaches, a terrible drought takes place on earth for one hundred years. For one hundred years the heat of the sun gradually increases, and its blazing heat begins to torment the three worlds.

SB 11.3.10 - Beginning from Pātāla-loka, a fire grows, emanating from the mouth of Lord Saṁkarṣaṇa. Its flames shooting upward, driven by great winds, it scorches everything in all directions.

SB 11.3.11 - Hoards of clouds called Saṁvartaka pour torrents of rain for one hundred years. Flooding down in raindrops as long as the trunk of an elephant, the deadly rainfall submerges the entire universe in water.

SB 11.3.12 - Then Vairāja Brahmā, the soul of the universal form, gives up his universal body, O King, and enters into the subtle unmanifest nature, like a fire that has run out of fuel.

SB 11.3.13 - Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.

SB 11.3.14 - Fire, deprived of its form by darkness, dissolves into the element air. When the air loses its quality of touch by the influence of space, the air merges into that space. When space is deprived of its tangible quality

by the Supreme Soul in the form of time, space merges into false ego in the mode of ignorance.

SB 11.3.15 - My dear King, the material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the demigods, merges into false ego in the mode of goodness. Then the total false ego, along with all of its qualities, merges into the mahat-tattva.

SB 11.3.16 - I have now described māyā, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?

SB 11.3.17 - King Nimi said: O great sage, please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self-controlled.

SB 11.3.18 - Çré Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.

SB 11.3.19 - Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?

SB 11.3.20 - One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.

SB 11.3.21 - Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

SB 11.3.22 - Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

SB 11.3.23 - A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he
should learn to deal properly with all living beings.

SB 11.3.24 - To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.

SB 11.3.25 - One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.

SB 11.3.26 - One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.

SB 11.3.27-28 - One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air

he should offer at the lotus feet of the Supreme Personality of Godhead.

SB 11.3.29 - One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kāñëa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.

SB 11.3.30 - One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

SB 11.3.31 - The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

SB 11.3.32 - Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal

audience, they remain peaceful and silent.

SB 11.3.33 - Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, māyā, which is extremely difficult to cross.

SB 11.3.34 - King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Nārāyaṇa, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge.

SB 11.3.35 - Ṣré Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

SB 11.3.36 - Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the Vedas can perfectly describe the Supreme Truth, since the Vedas themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

SB 11.3.37 - Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature-goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute.

SB 11.3.38 - Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

SB 11.3.39 - The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the *prāëa*, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

SB 11.3.40 - When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

SB 11.3.41 - King Nimi said: O great sages, please speak to us about the process of karma-yoga. Purified by this process of dedicating one's practical work to the Supreme, a person can very quickly free himself from all material activities, even in this life, and thus enjoy pure life on the transcendental platform.

SB 11.3.42 - Once in the past, in the presence of my father, Mahārāja Ikāvāku, I placed a similar question before four great sages who were sons of Lord Brāhmā. But they did not answer my question. Please explain the reason for this.

SB 11.3.43 - Ṣré Ävirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

SB 11.3.44 - Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such

activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

SB 11.3.45 - If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

SB 11.3.46 - By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

SB 11.3.47 - One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keçava, by the regulations found in Vedic literatures such as the tantras.

SB 11.3.48 - Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

SB 11.3.49 - After cleansing oneself, purifying the body by *präëyāma*, *bhūta-çuddhi* and other processes, and marking the body with sacred *tilaka* for protection, one should sit in front of the Deity and worship the Supreme Personality of Godhead.

SB 11.3.50-51 - The devotee should gather whatever ingredients for

worshipping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with tilaka. Then he should offer worship with the appropriate mantra.

SB 11.3.52-53 - One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarçana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own mantra and with offerings of water to wash the feet, scented water, water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.

SB 11.3.54 - The worshiper should become fully absorbed in meditating upon himself as an eternal servant of the Lord and should thus perfectly worship the Deity, remembering that the Deity is also situated within his heart. Then he should take the remnants of the Deity's paraphernalia, such as flower garlands, upon his head and respectfully put the Deity back in His own place, thus concluding the worship.

SB 11.3.55 - Thus the worshiper of the Supreme Lord should recognize that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.

6 (Popup - Popup)

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SB 11.3.22 - Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

SB 11.3.23 - A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an

inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

SB 11.3.24 - To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.

SB 11.3.25 - One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.

SB 11.3.26 - One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.

SB 11.3.27-28 - One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of

Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.

SB 11.3.29 - One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kāñëa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.

SB 11.3.30 - One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

SB 11.3.31 - The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

SB 11.3.32 - Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh,

feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

SB 11.3.33 - Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, māyā, which is extremely difficult to cross.

SB 11.3.34 - King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Nārāyaṇa, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge.

SB 11.3.35 - Śrī Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

SB 11.3.36 - Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the Vedas can perfectly describe the Supreme Truth, since the Vedas themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the

Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

SB 11.3.37 - Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature-goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute.

SB 11.3.38 - Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

SB 11.3.39 - The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the *prāëa*, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a

dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

SB 11.3.40 - When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

SB 11.3.41 - King Nimi said: O great sages, please speak to us about the process of karma-yoga. Purified by this process of dedicating one's practical work to the Supreme, a person can very quickly free himself from all material activities, even in this life, and thus enjoy pure life on the transcendental platform.

SB 11.3.42 - Once in the past, in the presence of my father, Mahārāja Ikāvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.

SB 11.3.43 - Çré Ävirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

SB 11.3.44 - Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

SB 11.3.45 - If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

SB 11.3.46 - By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

SB 11.3.47 - One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keçava, by the regulations found in Vedic literatures such as the tantras.

SB 11.3.48 - Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

SB 11.3.49 - After cleansing oneself, purifying the body by *prāëyāma*, *bhūta-çuddhi* and other processes, and marking the body with sacred *tilaka* for protection, one should sit in front of the Deity and worship the Supreme

Personality of Godhead.

SB 11.3.50-51 - The devotee should gather whatever ingredients for worshipping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with tilaka. Then he should offer worship with the appropriate mantra.

SB 11.3.52-53 - One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarçana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own mantra and with offerings of water to wash the feet, scented water, water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.

SB 11.3.54 - The worshiper should become fully absorbed in meditating upon himself as an eternal servant of the Lord and should thus perfectly worship the Deity, remembering that the Deity is also situated within his heart. Then he should take the remnants of the Deity's paraphernalia, such as flower garlands, upon his head and respectfully put the Deity back in His own place, thus concluding the worship.

SB 11.3.55 - Thus the worshiper of the Supreme Lord should recognize that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this

way the worshiper will very soon achieve liberation.

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SB 11.4.1 - King Nimi said: The Supreme Personality of Godhead descends into the material world by His internal potency and according to His own desire. Therefore, please tell us about the various pastimes Lord Hari has performed in the past, is performing now and will perform in this world in the future in His various incarnations.

SB 11.4.2 - Çré Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

SB 11.4.3 - When the primeval Lord Nārāyaëa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṇa.

SB 11.4.4 - Within His body are elaborately arranged the three planetary systems of this universe. His transcendental senses generate the knowledge-acquiring and active senses of all embodied beings. His consciousness generates conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power and conditioned activities of the embodied souls. He is the prime mover, through the agency of the material modes of goodness, passion and ignorance. And thus the universe is created, maintained and annihilated.

SB 11.4.5 - In the beginning, the original Supreme Personality manifested

the form of Brahmā through the material mode of passion in order to create this universe. The Lord manifested His form as Viñëu, the Lord of sacrifice and protector of the twice-born brähmaëas and their religious duties, to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance and destruction.

SB 11.4.6 - Nara-Nārāyaëa Āñi, who is perfectly peaceful and is the best of sages, was born as the son of Dharma and his wife Mūrti, the daughter of Dakñia. Nara-Nārāyaëa Āñi taught the devotional service of the Lord, by which material work ceases, and He Himself perfectly practiced this knowledge. He is living even today, His lotus feet served by the greatest of saintly persons.

SB 11.4.7 - King Indra became fearful, thinking that Nara-Nārāyaëa Āñi would become very powerful by His severe penances and seize Indra's heavenly kingdom. Thus Indra, not knowing the transcendental glories of the incarnation of the Lord, sent Cupid and his associates to the Lord's residence in Badarikāçrama. As the charming breezes of spring created a most sensuous atmosphere, Cupid himself attacked the Lord with arrows in the form of the irresistible glances of beautiful women.

SB 11.4.8 - The primeval Lord, understanding the offense committed by Indra, did not become proud. Instead He spoke laughingly as follows to Cupid and his followers, who were trembling before Him: "Do not fear, O mighty Madana, O wind-god and wives of the demigods. Rather, please accept these gifts I am offering you and kindly sanctify My āçrama by your presence."

SB 11.4.9 - My dear King Nimi, when Nara-Nārāyaëa Āñi thus spoke, eradicating the fear of the demigods, they bowed their heads with shame and

addressed the Lord as follows, to invoke His compassion: Our dear Lord, You are always transcendental, beyond the reach of illusion, and therefore You are forever changeless. Your causeless compassion toward us, despite our great offense, is not at all unusual in You, since innumerable great sages who are self-satisfied and free from anger and false pride bow down humbly at Your lotus feet.

SB 11.4.10 - The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.

SB 11.4.11 - Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with endless waves of hunger, thirst, heat, cold and the other conditions brought about by the passing of time, such as the sensuous wind and the urges of the tongue and sex organs. Nevertheless, although crossing this ocean of sense gratification through severe penances, such persons foolishly drown in a cow's hoofprint when conquered by useless anger. Thus they exhaust the benefit of their difficult austerities in vain.

SB 11.4.12 - While the demigods were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.

SB 11.4.13 - When the followers of the demigods gazed upon the fascinating mystic beauty of the women created by Nara-Nārāyaṇa Āṇi and smelled the fragrance of their bodies, the minds of these followers became bewildered. Indeed, upon seeing the beauty and magnificence of such women,

the representatives of the demigods were completely diminished in their own opulence.

SB 11.4.14 - The Supreme Lord of lords then smiled slightly and told the representatives of heaven, who were bowing down before Him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."

SB 11.4.15 - Vibrating the sacred syllable oṃ, the servants of the demigods selected Urvaçé, the best of the Apsarās. Placing her in front of them out of respect, they returned to the heavenly planets.

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SB 11.4.18 - In His appearance as a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs. He protected them from the waters of annihilation. As a boar, the Lord killed Hiraṇyākṣa, the son of Diti, while delivering the earth from the universal waters. And as a tortoise, He lifted Mandara Mountain on His back so that nectar could be churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who

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SB 11.4.20 - The Supreme Lord regularly takes advantage of the wars between the demons and demigods to kill the leaders of the demons. The Lord thus encourages the demigods by protecting the universe through His various incarnations during the reigns of each Manu. The Lord also appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.

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SB 11.4.23 - O mighty-armed King, there are innumerable appearances and

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SB 11.5.1 - King Nimi further inquired: My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves.

SB 11.5.2

Çré Camasa said: Each of the four social orders, headed by the brähmaëas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

SB 11.5.3 - If any of the members of the four varëas and four äçramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

SB 11.5.4 - There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, çüdras and other fallen classes always deserve the mercy of great personalities like yourself.

SB 11.5.5 - On the other hand, brähmaëas, members of the royal order and vaiçyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become

bewildered and adopt various materialistic philosophies.

SB 11.5.6 - Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the Vedas, pose as learned authorities and offer flattering entreaties to the demigods.

SB 11.5.7 - Due to the influence of the mode of passion, the materialistic followers of the Vedas become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees who are dear to Lord Acyuta.

SB 11.5.8 - The materialistic followers of Vedic rituals, giving up the worship of the Lord, instead practically worship their wives, and thus their homes become dedicated to sex life. Such materialistic householders encourage one another in such whimsical behavior. Understanding ritualistic sacrifice as a necessary item for bodily maintenance, they perform unauthorized ceremonies in which there is no distribution of foodstuffs or charity to the brāhmaëas and other respectable persons. Instead, they cruelly slaughter animals such as goats without any understanding of the dark consequences of their activities.

SB 11.5.9 - The intelligence of cruel-minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees.

SB 11.5.10 - The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of

everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

SB 11.5.11 - In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

SB 11.5.12 - The only proper fruit of acquired wealth is religiosity, on the basis of which one can acquire a philosophical understanding of life that eventually matures into direct perception of the Absolute Truth and thus liberation from all suffering. Materialistic persons, however, utilize their wealth simply for the advancement of their family situation. They fail to see that insurmountable death will soon destroy the frail material body.

SB 11.5.13 - According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

SB 11.5.14 - Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same

creatures they have killed in this world.

SB 11.5.15 - The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.

SB 11.5.16 - Those who have not achieved knowledge of the Absolute Truth, yet who are still beyond the darkness of complete ignorance, generally follow the threefold path of pious material life, namely religiosity, economic development and sense gratification. Not having time to reflect on any higher purpose, they become the killers of their own soul.

SB 11.5.17 - The killers of the soul are never peaceful, because they consider that human intelligence is ultimately meant for expanding material life. Thus neglecting their real, spiritual duties, they are always in distress. They are filled with great hopes and dreams, but unfortunately these are always destroyed by the inevitable march of time.

SB 11.5.18 - Those who have turned away from the Supreme Lord, Vāsudeva, being under the spell of the Lord's illusory energy, are eventually forced to give up their so-called homes, children, friends, wives and lovers, which were all created by the illusory potency of the Supreme Lord, and enter against their will into the darkest regions of the universe.

SB 11.5.19 - King Nimi inquired: In what colors and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshiped in human society?

SB 11.5.20 - Çré Karabhājana replied: In each of the four yugas, or ages-Kāta, Tretā, Dvāpara and Kali-Lord Keçava appears with various complexions, names and forms and is thus worshiped by various processes.

SB 11.5.21 - In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmacäre.

SB 11.5.22 - People in Satya-yuga are peaceful, nonenvious, friendly to every creature and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

SB 11.5.23 - In Satya-yuga the Lord is glorified by the names Haàsa, Suparëa, Vaikuëöha, Dharma, Yogeçvara, Amala, Éçvara, Puruña, Avyakta and Paramätmä.

SB 11.5.24 - In Tretä-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Åg, Säma and Yajur Vedas, His symbols are the ladle, spoon and other implements of sacrifice.

SB 11.5.25 - In Tretä-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three Vedas.

SB 11.5.26 - In Tretä-yuga the Lord is glorified by the names Viñëu, Yajñi a, Pāçnigarbha, Sarvadeva, Urukrama, Vāñākapi, Jayanta and Urugäya.

SB 11.5.27 - In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Ćrāvatsa and other distinctive ornaments, and He manifests His personal weapons.

SB 11.5.28 - My dear King, in Dvāpara-yuga men who desire to know the Supreme Personality of Godhead, who is the supreme enjoyer, worship Him in the mood of honoring a great king, following the prescriptions of both the Vedas and tantras.

SB 11.5.29-30 - "Obeisances to You, O Supreme Lord Vāsudeva, and to Your forms of Saì karīaëa, Pradyumna and Aniruddha. O Supreme Personality of Godhead, all obeisances unto You. O Lord Nārāyaëa Āñi, O creator of the universe, best of personalities, master of this cosmos and original form of the universe, O Supersoul of all created entities, all homage unto You."

SB 11.5.31 - O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

SB 11.5.32 - In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kāñëa. Although His complexion is not blackish, He is Kāñëa Himself. He is accompanied by His associates, servants, weapons and confidential companions.

SB 11.5.33 - My dear Lord, You are the Mahā-puruña, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the

attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Çiva and Lord Brahmä. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmä and Lord Çiva seek shelter at Your lotus feet."

SB 11.5.34 - O Mahä-puruña, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brähmaëa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Çyāmasundara.

SB 11.5.35 - Thus, O King, the Supreme Lord Hari is the giver of all desirable benefits of life. Intelligent human beings worship the particular forms and names that the Lord manifests in different ages.

SB 11.5.36 - Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sañ kértana.

SB 11.5.37 - Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's sañ kértana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death.

SB 11.5.38-40 - My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Dravida-deça, such as the Tāmraparëé, Krtamälä, Payasviné, the extremely pious Käveré and the Pratécé Mahānadé, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.

SB 11.5.41 - O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

SB 11.5.42 - One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

SB 11.5.43 - Nārada Muni said: Having thus heard the science of devotional service, Nimi, the King of Mithilä, felt extremely satisfied and, along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayanté.

SB 11.5.44 - The perfect sages then disappeared before the eyes of everyone present. King Nimi faithfully practiced the principles of spiritual life he had learned from them, and thus he achieved the supreme goal of life.

SB 11.5.45 - O greatly fortunate Vasudeva, simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme.

SB 11.5.46 - Indeed, the whole world has become filled with the glories of you and your good wife because the Supreme Personality of Godhead, Lord Hari, has taken the position of your son.

SB 11.5.47 - My dear Vasudeva, you and your good wife Devaké have manifested great transcendental love for Kāñëä, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect.

SB 11.5.48 - Inimical kings like Çiçupäla, Pauëöraka and Çälva were always thinking about Lord Kāñëä. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kāñëä, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kāñëä in a favorable, loving mood?

SB 11.5.49 - Do not think of Kāñëä as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being.

SB 11.5.50 - The Supreme Personality of Godhead descended to kill the demoniac kings who were the burden of the earth and to protect the saintly devotees. However, both the demons and the devotees are awarded liberation by the Lord's mercy. Thus, His transcendental fame has spread throughout the universe.

SB 11.5.51 - Çré Çukadeva Gosvämé continued: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devaké gave up all illusion and anxiety that had entered their hearts.

SB 11.5.52 - Anyone who meditates on this pious historical narration with fixed attention will purify himself of all contamination in this very life and thus achieve the highest spiritual perfection.

10 (Popup - Popup)

SB 11.5.1 - King Nimi further inquired: My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves.

SB 11.5.2

Çré Camasa said: Each of the four social orders, headed by the brähmaëas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

SB 11.5.3 - If any of the members of the four varëas and four äçramas fail to worship or intentionally disrespect the Personality of Godhead, who is the

source of their own creation, they will fall down from their position into a hellish state of life.

SB 11.5.4 - There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, çüdras and other fallen classes always deserve the mercy of great personalities like yourself.

SB 11.5.5 - On the other hand, brähmaëas, members of the royal order and vaiçyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

SB 11.5.6 - Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the Vedas, pose as learned authorities and offer flattering entreaties to the demigods.

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SB 11.5.41 - O King, one who has given up all material duties and has taken full shelter of the lotus feet of *Mukunda*, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

SB 11.5.42 - One who has thus given up all other engagements and has taken full shelter at the lotus feet of *Hari*, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul

accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

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SB 11.5.51 - Çré Çukadeva Gosvämé continued: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devaké gave up all illusion and anxiety that had entered their hearts.

SB 11.5.52 - Anyone who meditates on this pious historical narration with fixed attention will purify himself of all contamination in this very life and thus achieve the highest spiritual perfection.

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SB 11.6.1 - Çré Çukadeva Gosvämé said: Lord Brahmä then set off for Dvarakä, accompanied by his own sons as well as by the demigods and the

great Prajāpatis. Lord Çiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

SB 11.6.2-4 - The powerful Lord Indra, along with the Maruts, Ādityas, Vasus, Aṣvinés, Ābhus, Aṁ girās, Rudras, Viçvedevas, Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraēas, Guhyakas, the great sages and forefathers and the Vidyādharas and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kāñēa. By His transcendental form, Kāñēa, the Supreme Lord, enchanted all human beings and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe.

SB 11.6.5 - In that resplendent city of Dvārakā, rich with all superior opulences, the demigods beheld with unsatiated eyes the wonderful form of Çré Kāñēa.

SB 11.6.6 - The demigods covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised Him, the best of the Yadu dynasty, with statements containing charming words and ideas.

SB 11.6.7 - The demigods began to speak: Our dear Lord, advanced mystic yogis, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.

SB 11.6.8 - O unconquerable Lord, You engage Your illusory energy, composed of three modes, to unleash, maintain and devastate the inconceivable manifest cosmos, all within Your own self. As the supreme superintendent of māyā, You appear to be situated in the interaction of the modes of nature; however, You are never affected by material activities. In fact, You are directly engaged in Your own eternal, spiritual bliss, and thus

You cannot be accused of any material infection.

SB 11.6.9 - O greatest of all, those whose consciousness is polluted by illusion cannot purify themselves merely by ordinary worship, study of the Vedas, charity, austerity and ritual activities. Our Lord, those pure souls who have developed a powerful transcendental faith in Your glories achieve a purified state of existence that can never be attained by those lacking such faith.

SB 11.6.10 - Great sages, desiring the highest benefit in life, always cherish Your lotus feet within their hearts, which are melted by love for You. Similarly, Your self-controlled devotees, desiring to cross beyond the material kingdom of heaven to achieve opulence equal to Yours, worship Your lotus feet in the morning, at noon and in the evening. Thus, they meditate upon Your Lordship in Your quadruple expansion. Your lotus feet are just like a blazing fire that burns to ashes all the inauspicious desires for material sense gratification.

SB 11.6.11 - Those about to offer oblations into the fire of sacrifice in accordance with the Āg, Yajur and Sāma Vedas meditate on Your lotus feet. Similarly, the practitioners of transcendental yoga meditate upon Your lotus feet, hoping for knowledge about Your divine mystic potency, and the most elevated pure devotees perfectly worship Your lotus feet, desiring to cross beyond Your illusory potency.

SB 11.6.12 - O almighty Lord, You are so kind to Your servants that You have accepted the withered flower garland that we have placed on Your chest. Since the goddess of fortune makes her abode on Your transcendental chest, she will undoubtedly become agitated, like a jealous co-wife, upon seeing our offering also dwelling there. Yet You are so merciful that You neglect Your eternal consort Lakṣmī and accept our offering as most excellent worship. O merciful Lord, may Your lotus feet always act as a blazing fire to consume the

inauspicious desires within our hearts.

SB 11.6.13 - O omnipotent Lord, in Your incarnation as Trivikrama, You raised Your leg like a flagpole to break the shell of the universe, allowing the holy Ganges to flow down, like a banner of victory, in three branches throughout the three planetary systems. By three mighty steps of Your lotus feet, Your Lordship captured Bali Mahārāja, along with his universal kingdom. Your lotus feet inspire fear in the demons by driving them down to hell and fearlessness among Your devotees by elevating them to the perfection of heavenly life. We are sincerely trying to worship You, our Lord; therefore may Your lotus feet kindly free us from all of our sinful reactions.

SB 11.6.14 - You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses.

SB 11.6.15 - You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.

SB 11.6.16 - My dear Lord, the original puruṣa-avatāra, Mahā-Viñēu, acquires His creative potency from You. Thus with infallible energy He impregnates material nature, producing the mahat-tattva. Then the mahat-tattva, the amalgamated material energy, endowed with the potency of the Lord, produces from itself the primeval golden egg of the universe, which

is covered by various layers of material elements.

SB 11.6.17 - O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hãñékeça, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other hand, other living entities, even yogés and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

SB 11.6.18 - My Lord, You are living with sixteen thousand exquisitely beautiful, aristocratic wives. By their irresistible coy and smiling glances and by their lovely arching eyebrows, they send You messages of eager conjugal love. But they are completely unable to disturb the mind and senses of Your Lordship.

SB 11.6.19 - The nectar-bearing rivers of discussions about You, and also the holy rivers generated from the bathing of Your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of Your glories by hearing them with their ears, and they associate with the holy rivers flowing from Your lotus feet by physically bathing in them.

SB 11.6.20 - Çré Çukadeva Gosvämé continued: After Brahmä, along with Lord Çiva and the other demigods, thus offered prayers to the Supreme Lord, Govinda, Lord Brahmä situated himself in the sky and addressed the Lord as follows.

SB 11.6.21 - Lord Brahmä said: My dear Lord, previously we requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has certainly been fulfilled.

SB 11.6.22 - My Lord, You have reestablished the principles of religion among pious men who are always firmly bound to the truth. You have also distributed Your glories all over the world, and thus the whole world can be purified by hearing about You.

SB 11.6.23 - Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe You have executed magnanimous transcendental activities.

SB 11.6.24 - My dear Lord, those pious and saintly persons who in the age of Kali hear about Your transcendental activities and also glorify them will easily cross over the darkness of the age.

SB 11.6.25 - O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred twenty-five autumns with Your devotees.

SB 11.6.26-27 - My dear Lord, there is nothing remaining at this time for Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the brāhmaëas. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection.

SB 11.6.28 - The Supreme Lord said: O lord of the demigods, Brahmā, I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

SB 11.6.29 - That very Yādava dynasty in which I appeared became greatly magnified in opulence, especially in their physical strength and courage, to the extent that they threatened to devour the whole world. Therefore I have stopped them, just as the shore holds back the great ocean.

SB 11.6.30 - If I were to leave this world without withdrawing the overly proud members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

SB 11.6.31 - Now due to the brāhmaëa's curse, the annihilation of My family has already begun. O sinless Brahmā, when this annihilation is finished and I am enroute to Vaikuëöha, I will pay a small visit to your abode.

SB 11.6.32 - Çré Çukadeva Gosvämé said: Thus addressed by the Lord of the universe, the self-born Brahmā fell down in obeisances at the lotus feet of the Lord. Surrounded by all the demigods, the great Brahmā then returned to his personal abode.

SB 11.6.33 - Thereafter, the Personality of Godhead observed that tremendous disturbances were taking place in the holy city of Dvārakā. Thus the Lord spoke to the assembled senior members of the Yadu dynasty as follows.

SB 11.6.34 - The Supreme Personality of Godhead said: Our dynasty has been cursed by the brāhmaëas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.

SB 11.6.35 - My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.

SB 11.6.36 - Once, the moon was afflicted with consumption because of the curse of Dakṣiṇa, but just by taking bath at Prabhāsa-kṣētra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.

SB 11.6.37-38 - By bathing at Prabhāsa-kṣētra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brāhmaṇas with various delicious foodstuffs and by bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

SB 11.6.39 - Śukadeva Gosvāmī said: O favorite son of the Kurus, thus advised by the Personality of Godhead, the Yādavas made up their minds to go to that holy place, Prabhāsa-kṣētra, and thus yoked their horses to their chariots.

SB 11.6.40-41 - My dear King, Uddhava was a constantly faithful follower of Lord Kāṇḍya. Upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions and taking note of the fearful omens, he approached the Personality of Godhead in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed Him as follows.

SB 11.6.42 - Śrī Uddhava said: O my Lord, O supreme God among all the demigods, real piety is invoked simply by hearing and chanting Your transcendental glories. My Lord, it appears that You will now withdraw Your dynasty, and thus You Yourself will finally give up Your pastimes within this universe. You are the supreme controller and the master of all mystic power. But although You are fully capable of counteracting the brāhmaṇas' curse against Your dynasty, You are not doing so, and Your disappearance is

imminent.

SB 11.6.43 - O Lord Keçava, my dear master, I cannot tolerate giving up Your lotus feet even for a fraction of a moment. I urge You to take me along with You to Your own abode.

SB 11.6.44 - O my dear Kâñëa, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.

SB 11.6.45 - My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You even for a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating or doing anything else, we are constantly engaged in Your service.

SB 11.6.46 - Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

SB 11.6.47 - Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

SB 11.6.48-49 - O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal

devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world.

SB 11.6.50 - Çukadeva Gosvämé said: O King Paréküit, thus addressed, the Supreme Personality of Godhead, Kåñëa, the son of Devaké, began to reply confidentially to His dear, unalloyed servant Uddhava.

12 (Popup - Popup)

SB 11.6.1 - Çré Çukadeva Gosvämé said: Lord Brahmä then set off for Dvarakä, accompanied by his own sons as well as by the demigods and the great Prajäpatīs. Lord Çiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

SB 11.6.2-4 - The powerful Lord Indra, along with the Maruts, Ädityas, Vasus, Açvinés, Åbhus, Aì giräs, Rudras, Viçvedevas, Sädhya, Gandharvas, Apsaräs, Nägas, Siddhas, Cäraëas, Guhyakas, the great sages and forefathers and the Vidyädhara and Kinnaras, arrived at the city of Dvarakä, hoping to see Lord Kåñëa. By His transcendental form, Kåñëa, the Supreme Lord, enchanted all human beings and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe.

SB 11.6.5 - In that resplendent city of Dvarakä, rich with all superior opulences, the demigods beheld with unsatiated eyes the wonderful form of Çré Kåñëa.

SB 11.6.6 - The demigods covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised Him, the best of the Yadu dynasty, with statements containing charming words and ideas.

SB 11.6.7 - The demigods began to speak: Our dear Lord, advanced mystic yogis, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.

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Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the brāhmaëas. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection.

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of Lord Kāñëa. Upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions and taking note of the fearful omens, he approached the Personality of Godhead in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed Him as follows.

SB 11.6.42 - Çré Uddhava said: O my Lord, O supreme God among all the demigods, real piety is invoked simply by hearing and chanting Your transcendental glories. My Lord, it appears that You will now withdraw Your dynasty, and thus You Yourself will finally give up Your pastimes within this universe. You are the supreme controller and the master of all mystic power. But although You are fully capable of counteracting the brāhmaëas' curse against Your dynasty, You are not doing so, and Your disappearance is imminent.

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SB 11.6.50 - Çukadeva Gosvämé said: O King Parékñit, thus addressed, the Supreme Personality of Godhead, Kåñëa, the son of Devaké, began to reply confidentially to His dear, unalloyed servant Uddhava.

13 (Popup - Popup)

SB 11.7.1 - The Supreme Personality of Godhead said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuëöha. Thus Lord Brahmä, Lord Çiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuëöha.

SB 11.7.2 - Answering the prayer of Lord Brahmä, I descended within this world along with My plenary portion, Lord Baladeva, and performed various activities on behalf of the demigods. I have now completed My mission here.

SB 11.7.3 - Now due to the brāhmaëas' curse the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.

SB 11.7.4 - O saintly Uddhava, in the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all piety.

SB 11.7.5 - My dear Uddhava, you should not remain here on the earth once I have abandoned this world. My dear devotee, you are sinless, but in Kali-yuga the people will be addicted to all types of sinful activities; therefore do not stay here.

SB 11.7.6 - Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth.

SB 11.7.7 - My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary.

SB 11.7.8 - One whose consciousness is bewildered by illusion perceives many differences in value and meaning among material objects. Thus one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties and performance of forbidden activities.

SB 11.7.9 - Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as situated within the self, who is expanded everywhere, and you should also see this individual self within Me, the Supreme Personality of Godhead.

SB 11.7.10 - Being fully endowed with conclusive knowledge of the Vedas and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self, and thus your mind will be satisfied. At that time you will become dear to all living beings, headed by the demigods, and you will never be hampered by any disturbance in life.

SB 11.7.11 - One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

SB 11.7.12 - One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees Me within all things. Such a person never again falls down into the cycle of birth and death.

SB 11.7.13 - Çré Çukadeva Gosvāmi said: O King, the Supreme Personality of Godhead, Lord Kāñëa, thus instructed His pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

SB 11.7.14 - Çré Uddhava said: My dear Lord, You alone award the results of yoga practice, and You are so kind that by Your own influence You distribute the perfection of yoga to Your devotee. Thus You are the Supreme Soul who is realized through yoga, and it is You who are the origin of all mystic power. For my supreme benefit You have explained the procedure for giving up the material world through the process of sannyāsa, or renunciation.

SB 11.7.15 - My dear Lord, O Supreme Soul, for those whose minds are attached to sense gratification, and especially for those bereft of devotion unto You, such renunciation of material enjoyment is most difficult to perform. That is my opinion.

SB 11.7.16 - O my Lord, I myself am most foolish because my consciousness is merged in the material body and bodily relations, which are all manufactured by Your illusory energy. Thus I am thinking, "I am this body, and all of these relatives are mine." Therefore, my Lord, please instruct Your poor servant. Please tell me how I can very easily carry out Your instructions.

SB 11.7.17 - My dear Lord, You are the Absolute Truth, the Supreme Personality of Godhead, and You reveal Yourself to Your devotees. Besides Your Lordship, I do not see anyone who can actually explain perfect knowledge to me. Such a perfect teacher is not to be found even among the demigods in heaven. Indeed, all of the demigods, headed by Lord Brahmā, are bewildered by Your illusory potency. They are conditioned souls who accept their own material bodies and bodily expansions to be the highest truth.

SB 11.7.18 - Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuṇṭha is free from all disturbances. In fact, You are known as Nārāyaṇa, the true friend of all living beings.

SB 11.7.19 - The Supreme Lord replied: Generally those human beings who can expertly analyze the actual situation of the material world are able to raise themselves beyond the inauspicious life of gross material gratification.

SB 11.7.20 - An intelligent person, expert in perceiving the world around

him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master.

SB 11.7.21 - In the human form of life, those who are self-controlled and expert in the spiritual science of Sāṁkhya can directly see Me along with all of My potencies.

SB 11.7.22 - In this world there are many kinds of created bodies-some with one leg, others with two, three, four or more legs, and still others with no legs-but of all these, the human form is actually dear to Me.

SB 11.7.23 - Although I, the Supreme Lord, can never be captured by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.

SB 11.7.24 - In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an avadhūta.

SB 11.7.25 - Mahārāja Yadu once observed a certain brāhmaṇa avadhūta, who appeared to be quite young and learned, wandering about fearlessly. Being himself most learned in spiritual science, the King took the opportunity and inquired from him as follows.

SB 11.7.26 - Çré Yadu said: O brāhmaṇa, I see that you are not engaged in any practical religious activity, and yet you have acquired a most expert understanding of all things and all people within this world. Kindly tell me, sir, how did you acquire this extraordinary intelligence, and why are you traveling freely throughout the world behaving as if you were a child?

SB 11.7.27 - Generally human beings work hard to cultivate religiosity, economic development, sense gratification and also knowledge of the soul, and their usual motive is to increase the duration of their lives, acquire fame and enjoy material opulence.

SB 11.7.28 - You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if you were a ghostly creature.

SB 11.7.29 - Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Ganges River,

SB 11.7.30 - O brāhmaëa, we see that you are devoid of any contact with material enjoyment and that you are traveling alone, without any companions or family members. Therefore, because we are sincerely inquiring from you, please tell us the cause of the great ecstasy that you are feeling within yourself.

SB 11.7.31 - Lord Kāñëa continued: The intelligent King Yadu, always respectful to the brāhmaëas, waited with bowed head as the brāhmaëa, pleased with the King's attitude, began to reply.

SB 11.7.32 - The brāhmaëa said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the earth in a liberated condition. Please listen as I describe them to you.

SB 11.7.33-35 - O King, I have taken shelter of twenty-four gurus, who

are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Piṅgalā, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.

SB 11.7.36 - Please listen, O son of Mahārāja Yayāti, O tiger among men, as I explain to you what I have learned from each of these gurus.

SB 11.7.37 - A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.

SB 11.7.38 - A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.

SB 11.7.39 - A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

SB 11.7.40 - Even a transcendentalist is surrounded by innumerable material objects, which possess good and bad qualities. However, one who has transcended material good and evil should not become entangled even when in contact with the material objects; rather, he should act like the wind.

SB 11.7.41 - Although a self-realized soul may live in various material

bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them.

SB 11.7.42 - A thoughtful sage, even while living within a material body, should understand himself to be pure spirit soul. Similarly, one should see that the spirit soul enters within all forms of life, both moving and nonmoving, and that the individual souls are thus all-pervading. The sage should further observe that the Supreme Personality of Godhead, as the Supersoul, is simultaneously present within all things. Both the individual soul and the Supersoul can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything.

SB 11.7.43 - Although the mighty wind blows clouds and storms across the sky, the sky is never implicated or affected by these activities. Similarly, the spirit soul is not actually changed or affected by contact with the material nature. Although the living entity enters within a body made of earth, water and fire, and although he is impelled by the three modes of nature created by eternal time, his eternal spiritual nature is never actually affected.

SB 11.7.44 - O King, a saintly person is just like water because he is free from all contamination, gentle by nature, and by speaking creates a beautiful vibration like that of flowing water. Just by seeing, touching or hearing such a saintly person, the living entity is purified, just as one is cleansed by contact with pure water. Thus a saintly person, just like a holy place, purifies all those who contact him because he always chants the glories of the Lord.

SB 11.7.45 - Saintly persons become powerful by execution of austerities. Their consciousness is unshakable because they do not try to enjoy anything within the material world. Such naturally liberated sages accept foodstuffs

that are offered to them by destiny, and if by chance they happen to eat contaminated food, they are not affected, just like fire, which burns up contaminated substances that are offered to it.

SB 11.7.46 - A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself. For the welfare of the conditioned souls who desire real happiness, a saintly person may accept the worshipable position of spiritual master, and thus like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.

SB 11.7.47 - Just as fire manifests differently in pieces of wood of different sizes and qualities, the omnipotent Supreme Soul, having entered the bodies of higher and lower life forms created by His own potency, appears to assume the identity of each.

SB 11.7.48 - The various phases of one's material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

SB 11.7.49 - The flames of a fire appear and disappear at every moment, and yet this creation and destruction is not noticed by the ordinary observer. Similarly, the mighty waves of time flow constantly, like the powerful currents of a river, and imperceptibly cause the birth, growth and death of innumerable material bodies. And yet the soul, who is thus constantly forced to change his position, cannot perceive the actions of time.

SB 11.7.50 - Just as the sun evaporates large quantities of water by its potent rays and later returns the water to the earth in the form of rain, similarly, a saintly person accepts all types of material objects with his

material senses, and at the appropriate time, when the proper person has approached him to request them, he returns such material objects. Thus, both in accepting and giving up the objects of the senses, he is not entangled.

SB 11.7.51 - Even when reflected in various objects, the sun is never divided, nor does it merge into its reflection. Only those with dull brains would consider the sun in this way. Similarly, although the soul is reflected through different material bodies, the soul remains undivided and nonmaterial.

SB 11.7.52 - One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.

SB 11.7.53 - There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.

SB 11.7.54 - The two pigeons were very much devoted to their household duties. Their hearts being tied together by sentimental affection, they were each attracted by the other's glances, bodily features and states of mind. Thus, they completely bound each other in affection.

SB 11.7.55 - Naively trusting in the future, they carried out their acts of resting, sitting, walking, standing, conversing, playing, eating and so forth as a loving couple among the trees of the forest.

SB 11.7.56 - Whenever she desired anything, O King, the she-pigeon would flatteringly cajole her husband, and he in turn would gratify her by faithfully doing whatever she wanted, even with great personal difficulty. Thus, he could not control his senses in her association.

SB 11.7.57 - Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.

SB 11.7.58 - When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.

SB 11.7.59 - The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born of them.

SB 11.7.60 - The parent birds became very joyful by observing the soft wings of their children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly. Seeing their children happy, the parents were also happy.

SB 11.7.61 - Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Lord Viñëu, continued to take care of the young offspring who had been born to them.

SB 11.7.62 - One day the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.

SB 11.7.63 - At that time a certain hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.

SB 11.7.64 - The pigeon and his wife were always anxious for the maintenance of their children, and they were wandering in the forest for that purpose. Having obtained proper food, they now returned to their nest.

SB 11.7.65 - When the lady pigeon caught sight of her own children trapped within the hunter's net, she was overwhelmed with anguish, and crying out, she rushed toward them as they cried out to her in return.

SB 11.7.66 - The lady pigeon had always allowed herself to be bound by the ropes of intense material affection, and thus her mind was overwhelmed by anguish. Being in the grip of the illusory energy of the Lord, she completely forgot herself, and rushing forward to her helpless children, she was immediately bound in the hunter's net.

SB 11.7.67 - Seeing his own children, who were more dear to him than life itself, fatally bound in the hunter's net along with his dearest wife, whom he considered equal in every way to himself, the poor male pigeon began to lament wretchedly.

SB 11.7.68 - The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

SB 11.7.69 - My wife and I were an ideal match. She always faithfully obeyed me and in fact accepted me as her worshipable deity. But now, seeing her children lost and her home empty, she has left me behind and gone to heaven with our saintly children.

SB 11.7.70 - Now I am a wretched person living in an empty home. My

wife is dead; my children are dead. Why should I possibly want to live? My heart is so pained by separation from my family that life itself has become simply suffering.

SB 11.7.71 - As the father pigeon wretchedly stared at his poor children trapped in the net and on the verge of death, pathetically struggling to free themselves, his mind went blank, and thus he himself fell into the hunter's net.

SB 11.7.72 - The cruel hunter, having fulfilled his desire by capturing the head pigeon, his wife and all of their children, set off for his own home.

SB 11.7.73 - In this way, one who is too attached to family life becomes disturbed at heart. Like the pigeon, he tries to find pleasure in mundane sex attraction. Busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with all his family members.

SB 11.7.74 - The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered as one who has climbed to a high place only to trip and fall down.

14 (Popup - Popup)

SB 11.7.1 - The Supreme Personality of Godhead said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuëöha. Thus Lord Brahmä, Lord Çiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuëöha.

SB 11.7.2 - Answering the prayer of Lord Brahmä, I descended within this

world along with My plenary portion, Lord Baladeva, and performed various activities on behalf of the demigods. I have now completed My mission here.

SB 11.7.3 - Now due to the brähmaëas' curse the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.

SB 11.7.4 - O saintly Uddhava, in the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all piety.

SB 11.7.5 - My dear Uddhava, you should not remain here on the earth once I have abandoned this world. My dear devotee, you are sinless, but in Kali-yuga the people will be addicted to all types of sinful activities; therefore do not stay here.

SB 11.7.6 - Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth.

SB 11.7.7 - My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary.

SB 11.7.8 - One whose consciousness is bewildered by illusion perceives many differences in value and meaning among material objects. Thus one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties and

performance of forbidden activities.

SB 11.7.9 - Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as situated within the self, who is expanded everywhere, and you should also see this individual self within Me, the Supreme Personality of Godhead.

SB 11.7.10 - Being fully endowed with conclusive knowledge of the Vedas and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self, and thus your mind will be satisfied. At that time you will become dear to all living beings, headed by the demigods, and you will never be hampered by any disturbance in life.

SB 11.7.11 - One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

SB 11.7.12 - One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees Me within all things. Such a person never again falls down into the cycle of birth and death.

SB 11.7.13 - **Çré Çukadeva Gosvāmi** said: O King, the Supreme Personality of Godhead, Lord Kāñëa, thus instructed His pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

SB 11.7.14 - **Çré Uddhava** said: My dear Lord, You alone award the results of yoga practice, and You are so kind that by Your own influence You distribute the perfection of yoga to Your devotee. Thus You are the Supreme Soul who is realized through yoga, and it is You who are the origin of all

mystic power. For my supreme benefit You have explained the procedure for giving up the material world through the process of sannyāsa, or renunciation.

SB 11.7.15 - My dear Lord, O Supreme Soul, for those whose minds are attached to sense gratification, and especially for those bereft of devotion unto You, such renunciation of material enjoyment is most difficult to perform. That is my opinion.

SB 11.7.16 - O my Lord, I myself am most foolish because my consciousness is merged in the material body and bodily relations, which are all manufactured by Your illusory energy. Thus I am thinking, "I am this body, and all of these relatives are mine." Therefore, my Lord, please instruct Your poor servant. Please tell me how I can very easily carry out Your instructions.

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SB 11.7.66 - The lady pigeon had always allowed herself to be bound by the ropes of intense material affection, and thus her mind was overwhelmed by anguish. Being in the grip of the illusory energy of the Lord, she completely forgot herself, and rushing forward to her helpless children, she was immediately bound in the hunter's net.

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SB 11.7.68 - The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

SB 11.7.69 - My wife and I were an ideal match. She always faithfully obeyed me and in fact accepted me as her worshipable deity. But now, seeing her children lost and her home empty, she has left me behind and gone to

heaven with our saintly children.

SB 11.7.70 - Now I am a wretched person living in an empty home. My wife is dead; my children are dead. Why should I possibly want to live? My heart is so pained by separation from my family that life itself has become simply suffering.

SB 11.7.71 - As the father pigeon wretchedly stared at his poor children trapped in the net and on the verge of death, pathetically struggling to free themselves, his mind went blank, and thus he himself fell into the hunter's net.

SB 11.7.72 - The cruel hunter, having fulfilled his desire by capturing the head pigeon, his wife and all of their children, set off for his own home.

SB 11.7.73 - In this way, one who is too attached to family life becomes disturbed at heart. Like the pigeon, he tries to find pleasure in mundane sex attraction. Busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with all his family members.

SB 11.7.74 - The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered as one who has climbed to a high place only to trip and fall down.

15 (Popup - Popup)

SB 11.8.1 - The saintly brāhmaëa said: O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material

happiness.

SB 11.8.2 - Following the example of the python, one should give up material endeavors and accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.

SB 11.8.3 - If at any time food does not come, then a saintly person should fast for many days without making endeavor. He should understand that by God's arrangement he must

fast. Thus, following the example of the python, he should remain peaceful and patient.

SB 11.8.4 - A saintly person should remain peaceful and materially inactive, maintaining his body without much endeavor. Even though possessed of full sensual, mental and physical strength, a saintly person should not become active for material gain but rather should always remain alert to his actual self-interest.

SB 11.8.5 - A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because his knowledge is immeasurable and unlimited he is never disturbed, and thus in all respects he is like the tranquil waters of the unfathomable and unsurpassable ocean.

SB 11.8.6 - During the rainy season the swollen rivers rush into the ocean, and during the dry summer the rivers, now shallow, severely reduce their supply of water; yet the ocean does not swell up during the rainy season, nor does it dry up in the hot summer. In the same way, a saintly devotee who has accepted the Supreme Personality of Godhead as the goal of his life sometimes will receive by providence great material opulence, and sometimes he will find himself materially destitute. However, such a devotee of the Lord does not rejoice in a flourishing condition, nor is he morose when

poverty-stricken.

SB 11.8.7 - One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames.

SB 11.8.8 - A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.

SB 11.8.9 - A saintly person should accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

SB 11.8.10 - Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

SB 11.8.11 - A saintly person should not think, "This food I will keep to eat tonight and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy honeybee who eagerly collects more and more honey.

SB 11.8.12 - A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

SB 11.8.13 - A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body.

SB 11.8.14 - A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he.

SB 11.8.15 - A greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

SB 11.8.16 - Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as brahmacārēs and sannyāsēs are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

SB 11.8.17 - A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

SB 11.8.18 - Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage Āñyaçâi ga, the son of Mâgé, fell totally under their control, just like a pet animal.

SB 11.8.19 - Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined.

SB 11.8.20 - By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

SB 11.8.21 - Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

SB 11.8.22 - O son of kings, previously in the city of Videha there dwelled a prostitute named Piî gală. Now please hear what I have learned from that lady.

SB 11.8.23 - Once that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

SB 11.8.24 - O best among men, this prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price, and I am sure he would enjoy my company very much." Thus she thought about all the men on the street.

SB 11.8.25-26 - As the prostitute Piṇ galā stood in the doorway, many men came and went, walking by her house. Her only means of sustenance was prostitution, and therefore she anxiously thought, "Maybe this one who is coming now is very rich...Oh, he is not stopping, but I am sure someone else will come. Surely this man who is coming now will want to pay me for my love, and he will probably give lots of money." Thus, with vain hope, she remained leaning against the doorway, unable to finish her business and go to sleep. Out of anxiety she would sometimes walk out toward the street, and sometimes she went back into her house. In this way, the midnight hour gradually arrived.

SB 11.8.27 - As the night wore on, the prostitute, who intensely desired money, gradually became morose, and her face dried up. Thus being filled with anxiety for money and most disappointed, she began to feel a great detachment from her situation, and happiness arose in her mind.

SB 11.8.28 - The prostitute felt disgusted with her material situation and thus became indifferent to it. Indeed, detachment acts like a sword, cutting to pieces the binding network of material hopes and desires. Now please hear from me the song sung by the prostitute in that situation.

SB 11.8.29 - O King, just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has not developed detachment never desires to give up the bondage of the material body.

SB 11.8.30 - The prostitute Piṅgalā said: Just see how greatly illusioned I am ! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man.

SB 11.8.31 - I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation and illusion.

SB 11.8.32 - Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure.

SB 11.8.33 - This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms and legs are like the beams, crossbeams and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption?

SB 11.8.34 - Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.

SB 11.8.35 - The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord.

He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakīmédevé.

SB 11.8.36 - Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a beginning and an end. They are all temporary creations who will be dragged away by time. Therefore how much actual pleasure or happiness could any of them ever give to their wives?

SB 11.8.37 - Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore the Supreme Personality of Godhead, Viñëu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him.

SB 11.8.38 - A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me.

SB 11.8.39 - With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead.

SB 11.8.40 - I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real

source of love and happiness.

SB 11.8.41 - The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?

SB 11.8.42 - When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.

SB 11.8.43 - The avadhüta said: Thus, her mind completely made up, Piñgalā cut off all her sinful desires to enjoy sex pleasure with lovers, and she became situated in perfect peace. Then she sat down on her bed.

SB 11.8.44 - Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piñgalā very happily went to sleep.

16 (Popup - Popup)

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17 (Popup - Popup)

SB 11.9.1 - The saintly brähmaëa said: Everyone considers certain things within the material world to be most dear to him, and because of attachment to such things one eventually becomes miserable. One who understands this gives up material possessiveness and attachment and thus achieves unlimited happiness.

SB 11.9.2 - Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.

SB 11.9.3 - In family life, the parents are always in anxiety about their home, children and reputation. But I have nothing to do with these things. I do not worry at all about any family, and I do not care about honor and dishonor. I enjoy only the life of the soul, and I find love on the spiritual platform. Thus I wander the earth like a child.

SB 11.9.4 - In this world two types of people are free from all anxiety and merged in great happiness: one who is a retarded and childish fool and one who has approached the Supreme Lord, who is beyond the three modes of material nature.

SB 11.9.5 - Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

SB 11.9.6 - The girl went to a private place and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms were colliding and making a loud noise.

SB 11.9.7 - The young girl feared that the men would consider her family to be poor because their daughter was busily engaged in the menial task of husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.

SB 11.9.8 - Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

SB 11.9.9 - O subduer of the enemy, I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

SB 11.9.10 - When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

SB 11.9.11 - Having perfected the yoga sitting postures and conquered the breathing process, one should make the mind steady by detachment and the regulated practice of yoga. Thus one should carefully fix the mind on the single goal of yoga practice.

SB 11.9.12 - The mind can be controlled when it is fixed on the Supreme Personality of Godhead. Having achieved a stable situation, the mind becomes free from polluted desires to execute material activities; thus as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance, and gradually one transcends even the material mode of goodness. When the mind is freed from the fuel of the modes of nature, the fire of material existence is extinguished. Then one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme Lord.

SB 11.9.13 - Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him.

SB 11.9.14 - A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized or noticed by others. Moving without companions, he should not speak more than required.

SB 11.9.15 - When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

SB 11.9.16 - The Lord of the universe, Nārāyaṇa, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus, His unlimited Self is the shelter and reservoir of all potencies. The subtle pradhāna, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.

SB 11.9.17-18 - When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called pradhāna, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word "liberation."

SB 11.9.19 - O subduer of the enemies, at the time of creation the Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, māyā, composed of the three

modes of material nature, He creates the mahat-tattva.

SB 11.9.20 - According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the sūtra or mahat-tattva. Indeed, this universe is resting within that mahat-tattva, and due to its potency the living entity undergoes material existence.

SB 11.9.21 - Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

SB 11.9.22 - If out of love, hate or fear an embodied soul fixes his mind with intelligence and complete concentration upon a particular bodily form, he will certainly attain the form that he is meditating upon.

SB 11.9.23 - O King, once a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved the same state of existence as the wasp. Thus one achieves a state of existence according to one's constant concentration.

SB 11.9.24 - O King, from all these spiritual masters I have acquired great wisdom. Now please listen as I explain what I learned from my own body.

SB 11.9.25 - The material body is also my spiritual master because it teaches me detachment. Being subject to creation and destruction, it always comes to a painful end. Thus, although using my body to acquire knowledge,

I always remember that it will ultimately be consumed by others, and remaining detached, I move about this world.

SB 11.9.26 - A man attached to the body accumulates money with great struggle to expand and protect the position of his wife, children, property, domestic animals, servants, homes, relatives, friends, and so on. He does all this for the gratification of his own body. As a tree before dying produces the seed of a future tree, the dying body manifests the seed of one's next material body in the form of one's accumulated karma. Thus assuring the continuation of material existence, the material body sinks down and dies.

SB 11.9.27 - A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

SB 11.9.28 - The Supreme Personality of Godhead, expanding His own potency, *māyā-çakti*, created innumerable species of life to house the conditioned souls. Yet by creating the forms of trees, reptiles, animals, birds, snakes and so on, the Lord was not satisfied within His heart. Then He created human life, which offers the conditioned soul sufficient intelligence to perceive the Absolute Truth, and became pleased.

SB 11.9.29 - After many, many births and deaths one achieves the rare

human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kāñëa consciousness is possible only for a human being.

SB 11.9.30 - Having learned from my spiritual masters, I remain situated in realization of the Supreme Personality of Godhead and, fully renounced and enlightened by realized spiritual knowledge, wander the earth without attachment or false ego.

SB 11.9.31 - Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master.

SB 11.9.32 - The Supreme Personality of Godhead said: Having thus spoken to King Yadu, the wise brāhmaëa accepted obeisances and worship from the King and felt pleased within himself. Then bidding farewell, he left exactly as he had come.

SB 11.9.33 - O Uddhava, hearing the words of the avadhüta, the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and thus his mind was evenly fixed on the spiritual platform.

18 (Popup - Popup)

SB 11.9.1 - The saintly brāhmaëa said: Everyone considers certain things within the material world to be most dear to him, and because of attachment to such things one eventually becomes miserable. One who understands this gives up material possessiveness and attachment and thus achieves unlimited

happiness.

SB 11.9.2 - Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.

SB 11.9.3 - In family life, the parents are always in anxiety about their home, children and reputation. But I have nothing to do with these things. I do not worry at all about any family, and I do not care about honor and dishonor. I enjoy only the life of the soul, and I find love on the spiritual platform. Thus I wander the earth like a child.

SB 11.9.4 - In this world two types of people are free from all anxiety and merged in great happiness: one who is a retarded and childish fool and one who has approached the Supreme Lord, who is beyond the three modes of material nature.

SB 11.9.5 - Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

SB 11.9.6 - The girl went to a private place and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms were colliding and making a loud noise.

SB 11.9.7 - The young girl feared that the men would consider her family to be poor because their daughter was busily engaged in the menial task of husking rice. Being very intelligent, the shy girl broke the shell bracelets

from her arms, leaving just two on each wrist.

SB 11.9.8 - Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

SB 11.9.9 - O subduer of the enemy, I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

SB 11.9.10 - When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

SB 11.9.11 - Having perfected the yoga sitting postures and conquered the breathing process, one should make the mind steady by detachment and the regulated practice of yoga. Thus one should carefully fix the mind on the single goal of yoga practice.

SB 11.9.12 - The mind can be controlled when it is fixed on the Supreme Personality of Godhead. Having achieved a stable situation, the mind becomes free from polluted desires to execute material activities; thus as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance, and gradually one transcends even the material mode of goodness. When the mind is freed from the fuel of the modes of nature, the fire of material existence is extinguished. Then one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme Lord.

SB 11.9.13 - Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him.

SB 11.9.14 - A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized or noticed by others. Moving without companions, he should not speak more than required.

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SB 11.9.29 - After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas *Kāññea* consciousness is possible only for a human being.

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19 (Popup - Popup)

SB 11.10.1 - The Supreme Personality of Godhead said: Taking full shelter in Me, with the mind carefully fixed in the devotional service of the Lord as spoken by Me, one should live without personal desire and practice the social and occupational system called varëäçrama.

SB 11.10.2 - A purified soul should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as truth, all of their endeavors are doomed to failure.

SB 11.10.3 - One who is sleeping may see many objects of sense gratification in a dream, but such pleasurable things are merely creations of the mind and are thus ultimately useless. Similarly, the living entity who is asleep to his spiritual identity also sees many sense objects, but these innumerable objects of temporary gratification are creations of the Lord's illusory potency and have no permanent existence. One who meditates upon them, impelled by the senses, uselessly engages his intelligence.

SB 11.10.4 - One who has fixed Me within his mind as the goal of life should give up activities based on sense gratification and should instead execute work governed by the regulative principles for advancement. When, however, one is fully engaged in searching out the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitive activities.

SB 11.10.5 - One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful, and who by spiritual elevation is not different from Me.

SB 11.10.6 - The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

SB 11.10.7 - One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

SB 11.10.8 - Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities.

SB 11.10.9 - Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.

SB 11.10.10 - The subtle and gross material bodies are created by the material modes of nature, which expand from the potency of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his own factual nature. This illusory state, however, can be destroyed by real knowledge.

SB 11.10.11 - Therefore, by the cultivation of knowledge one should

approach the Supreme Personality of Godhead situated within oneself. By understanding the Lord's pure, transcendental existence, one should gradually give up the false vision of the material world as independent reality.

SB 11.10.12 - The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to guru and disciple.

SB 11.10.13 - By submissively hearing from an expert spiritual master, the expert disciple develops pure knowledge, which repels the onslaught of material illusion arising from the three modes of material nature. Finally this pure knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.

SB 11.10.14-16 - My dear Uddhava, I have thus explained to you perfect knowledge. There are philosophers, however, who challenge My conclusion. They state that the natural position of the living entity is to engage in fruitive activities, and they see him as the enjoyer of the happiness and unhappiness that accrue from his own work. According to this materialistic philosophy, the world, time, the revealed scriptures and the self are all variegated and eternal, existing as a perpetual flow of transformations. Knowledge, moreover, cannot be one or eternal, because it arises from the different and changing forms of objects; thus knowledge itself is always subject to change. Even if you accept such a philosophy, My dear Uddhava, there will still be perpetual birth, death, old age and disease, since all living entities must accept a material body subject to the influence of time.

SB 11.10.17 - Although the performer of fruitive activities desires perpetual happiness, it is clearly observed that materialistic workers are often

unhappy and only occasionally satisfied, thus proving that they are not independent or in control of their destiny. When a person is always under the superior control of another, how can he expect any valuable results from his own fruitive actions?

SB 11.10.18 - It is observed within the material world that sometimes even an intelligent person is not happy. Similarly, sometimes even a great fool is happy. The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism.

SB 11.10.19 - Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death will not be able to exert its power over them.

SB 11.10.20 - Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?

SB 11.10.21 - That material happiness of which we hear, such as promotion to heavenly planets for celestial enjoyment, is just like that material happiness we have already experienced. Both are polluted by jealousy, envy, decay and death. Therefore, just as an attempt to raise crops becomes fruitless if there are many problems like crop disease, insect plague or drought, similarly, the attempt to attain material happiness, either on earth or on the heavenly planets, is always fruitless because of innumerable obstacles.

SB 11.10.22 - If one performs Vedic sacrifices and fruitive rituals without any mistake or contamination, one will achieve a heavenly situation in the next life. But even this result, which is only achieved by perfect performance of fruitive rituals, will be vanquished by time. Now hear of this.

SB 11.10.23 - If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets, where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

SB 11.10.24 - Having achieved the heavenly planets, the performer of ritualistic sacrifices travels in a glowing airplane, which he obtains as the result of his piety on earth. Being glorified by songs sung by the Gandharvas and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses.

SB 11.10.25 - Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world.

SB 11.10.26 - Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time.

SB 11.10.27-29 - If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. In such a degraded body, he

unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death?

SB 11.10.30 - In all the planetary systems, from the heavenly to the hellish, and for all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me.

SB 11.10.31 - The material senses create material activities, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work.

SB 11.10.32 - As long as the living entity thinks that the modes of material nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.

SB 11.10.33 - The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief.

SB 11.10.34 - When there is agitation and interaction of the material modes of nature, the living entities then describe Me in various ways such as all-powerful time, the Self, Vedic knowledge, the universe, one's own nature,

religious ceremonies and so on.

SB 11.10.35 - Çré Uddhava said: O my Lord, a living entity situated within the material body is surrounded by the modes of nature and the happiness and distress that are born of activities caused by these modes. How is it possible that he is not bound by this material encirclement? It may also be said that the living entity is ultimately transcendental and has nothing to do with the material world. Then how is he ever bound by material nature?

SB 11.10.36-37 - O my Lord, Acyuta, the same living entity is sometimes described as eternally conditioned and at other times as eternally liberated. I am not able to understand, therefore, the actual situation of the living entity. You, my Lord, are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what various ways would they remain situated, enjoy life, eat, evacuate, lie down, sit or move about?

20 (Popup - Popup)

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SB 11.10.22 - If one performs Vedic sacrifices and fruitive rituals without any mistake or contamination, one will achieve a heavenly situation in the next life. But even this result, which is only achieved by perfect performance of fruitive rituals, will be vanquished by time. Now hear of this.

SB 11.10.23 - If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets, where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

SB 11.10.24 - Having achieved the heavenly planets, the performer of ritualistic sacrifices travels in a glowing airplane, which he obtains as the result of his piety on earth. Being glorified by songs sung by the Gandharvas and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses.

SB 11.10.25 - Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world.

SB 11.10.26 - Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time.

SB 11.10.27-29 - If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death?

SB 11.10.30 - In all the planetary systems, from the heavenly to the hellish, and for all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me.

SB 11.10.31 - The material senses create material activities, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work.

SB 11.10.32 - As long as the living entity thinks that the modes of material

nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.

SB 11.10.33 - The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief.

SB 11.10.34 - When there is agitation and interaction of the material modes of nature, the living entities then describe Me in various ways such as all-powerful time, the Self, Vedic knowledge, the universe, one's own nature, religious ceremonies and so on.

SB 11.10.35 - Çré Uddhava said: O my Lord, a living entity situated within the material body is surrounded by the modes of nature and the happiness and distress that are born of activities caused by these modes. How is it possible that he is not bound by this material encirclement? It may also be said that the living entity is ultimately transcendental and has nothing to do with the material world. Then how is he ever bound by material nature?

SB 11.10.36-37 - O my Lord, Acyuta, the same living entity is sometimes described as eternally conditioned and at other times as eternally liberated. I am not able to understand, therefore, the actual situation of the living entity. You, my Lord, are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what various ways would they remain

situated, enjoy life, eat, evacuate, lie down, sit or move about?

21 (Popup - Popup)

SB 11.10.1 - The Supreme Personality of Godhead said: Taking full shelter in Me, with the mind carefully fixed in the devotional service of the Lord as spoken by Me, one should live without personal desire and practice the social and occupational system called varëäçrama.

SB 11.10.2 - A purified soul should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as truth, all of their endeavors are doomed to failure.

SB 11.10.3 - One who is sleeping may see many objects of sense gratification in a dream, but such pleasurable things are merely creations of the mind and are thus ultimately useless. Similarly, the living entity who is asleep to his spiritual identity also sees many sense objects, but these innumerable objects of temporary gratification are creations of the Lord's illusory potency and have no permanent existence. One who meditates upon them, impelled by the senses, uselessly engages his intelligence.

SB 11.10.4 - One who has fixed Me within his mind as the goal of life should give up activities based on sense gratification and should instead execute work governed by the regulative principles for advancement. When, however, one is fully engaged in searching out the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitive activities.

SB 11.10.5 - One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful,

and who by spiritual elevation is not different from Me.

SB 11.10.6 - The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

SB 11.10.7 - One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

SB 11.10.8 - Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities.

SB 11.10.9 - Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.

SB 11.10.10 - The subtle and gross material bodies are created by the material modes of nature, which expand from the potency of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his own factual nature. This illusory state, however, can be destroyed by real knowledge.

SB 11.10.11 - Therefore, by the cultivation of knowledge one should approach the Supreme Personality of Godhead situated within oneself. By understanding the Lord's pure, transcendental existence, one should gradually give up the false vision of the material world as independent reality.

SB 11.10.12 - The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to guru and disciple.

SB 11.10.13 - By submissively hearing from an expert spiritual master, the expert disciple develops pure knowledge, which repels the onslaught of material illusion arising from the three modes of material nature. Finally this pure knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.

SB 11.10.14-16 - My dear Uddhava, I have thus explained to you perfect knowledge. There are philosophers, however, who challenge My conclusion. They state that the natural position of the living entity is to engage in fruitive activities, and they see him as the enjoyer of the happiness and unhappiness that accrue from his own work. According to this materialistic philosophy, the world, time, the revealed scriptures and the self are all variegated and eternal, existing as a perpetual flow of transformations. Knowledge, moreover, cannot be one or eternal, because it arises from the different and changing forms of objects; thus knowledge itself is always subject to change. Even if you accept such a philosophy, My dear Uddhava, there will still be perpetual birth, death, old age and disease, since all living entities must accept a material body subject to the influence of time.

SB 11.10.17 - Although the performer of fruitive activities desires perpetual happiness, it is clearly observed that materialistic workers are often unhappy and only occasionally satisfied, thus proving that they are not independent or in control of their destiny. When a person is always under the superior control of another, how can he expect any valuable results from his own fruitive actions?

SB 11.10.18 - It is observed within the material world that sometimes even an intelligent person is not happy. Similarly, sometimes even a great fool is happy. The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism.

SB 11.10.19 - Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death will not be able to exert its power over them.

SB 11.10.20 - Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?

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22 (Popup - Popup)

SB 11.11.1 - The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the supreme Lord of *māyā*, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.

SB 11.11.2 - Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of *mayā* are all creations of My illusory energy. In other words, material existence has

no essential reality.

SB 11.11.3 - O Uddhava, both knowledge and ignorance, being products of *māyā*, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.

SB 11.11.4 - O most intelligent Uddhava, the living entity, called *jéva*, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By

knowledge, however, he can be liberated.

SB 11.11.5 - Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

SB 11.11.6 - By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

SB 11.11.7 - The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

SB 11.11.8 - One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

SB 11.11.9 - An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

SB 11.11.10 - An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

SB 11.11.11 - An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

SB 11.11.12-13 - Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened

and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.

SB 11.11.14 - A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled.

SB 11.11.15 - Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.

SB 11.11.16 - A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone.

SB 11.11.17 - For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realization, he should wander about engaged in this liberated life-style, appearing like a retarded person to outsiders.

SB 11.11.18 - If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

SB 11.11.19 - My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

SB 11.11.20 - My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Kāñëa and Balarāma. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.

SB 11.11.21 - Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading.

SB 11.11.22 - My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits.

SB 11.11.23-24 - My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.

SB 11.11.25 - One who has obtained pure devotional service by association with My devotees always engages in worshiping Me. Thus he very easily goes to My abode, which is revealed by My pure devotees.

SB 11.11.26-27 - Çré Uddhava said: My dear Lord, O Supreme Personality of Godhead, what type of person do You consider to be a true devotee, and what type of devotional service is approved by great devotees as worthy of being offered to Your Lordship? My dear ruler of the universal controllers, O Lord of Vaikuëha and almighty God of the universe, I am Your devotee, and because I love You I have no other shelter than You. Therefore please explain this to me.

SB 11.11.28 - My dear Lord, as the Absolute Truth You are transcendental to material nature, and like the sky You are never entangled in any way. Still, being controlled by Your devotees' love, You accept many different forms, incarnating according to Your devotees' desires.

SB 11.11.29-32 - The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities-namely hunger, thirst, lamentation, illusion, old age and death. He

is free from all desire for prestige and offers honor to others. He is expert in reviving the Kāññā consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

SB 11.11.33 - My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

SB 11.11.34-41 - My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāññāmé, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiññāvas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaçé and take initiation by the procedures mentioned in the Vedas, Pañcarātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kāññā conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My

pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself-one should offer that very thing to Me. Such an offering qualifies one for eternal life.

SB 11.11.42 - O saintly Uddhava, please know that you may worship Me in the sun, fire, brāhmaëas, cows, Vaiñëavas, sky, wind, water, earth, individual soul and all living entities.

SB 11.11.43-45 - My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brāhmaëas by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiñëavas by offering loving friendship to them and honoring them in all respects. Through steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that prāëa, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and tulasé leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus

maintaining equal vision.

SB 11.11.46 - Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarçana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

SB 11.11.47 - One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

SB 11.11.48 - My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

SB 11.11.49 - My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

23 (Popup - Popup)

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modes of nature, I also am never to be considered liberated or in bondage.

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SB 11.11.3 - O Uddhava, both knowledge and ignorance, being products of mayä, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.

SB 11.11.4 - O most intelligent Uddhava, the living entity, called jéva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

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SB 11.11.8 - One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

SB 11.11.9 - An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

SB 11.11.10 - An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

SB 11.11.11 - An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

SB 11.11.12-13 - Although the sky, or space, is the resting place of

everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.

SB 11.11.14 - A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled.

SB 11.11.15 - Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.

SB 11.11.16 - A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone.

SB 11.11.17 - For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realization, he should wander about engaged in this liberated life-style, appearing like a retarded person to outsiders.

SB 11.11.18 - If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

SB 11.11.19 - My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

SB 11.11.20 - My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Kāñëa and Balarāma. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.

SB 11.11.21 - Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading.

SB 11.11.22 - My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits.

SB 11.11.23-24 - My dear Uddhava, narrations of My pastimes and qualities

are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.

SB 11.11.25 - One who has obtained pure devotional service by association with My devotees always engages in worshiping Me. Thus he very easily goes to My abode, which is revealed by My pure devotees.

SB 11.11.26-27 - **Çré Uddhava** said: My dear Lord, O Supreme Personality of Godhead, what type of person do You consider to be a true devotee, and what type of devotional service is approved by great devotees as worthy of being offered to Your Lordship? My dear ruler of the universal controllers, O Lord of **Vaikuëöha** and almighty God of the universe, I am Your devotee, and because I love You I have no other shelter than You. Therefore please explain this to me.

SB 11.11.28 - My dear Lord, as the Absolute Truth You are transcendental to material nature, and like the sky You are never entangled in any way. Still, being controlled by Your devotees' love, You accept many different forms, incarnating according to Your devotees' desires.

SB 11.11.29-32 - The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free

from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities-namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Kāññea consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

SB 11.11.33 - My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

SB 11.11.34-41 - My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāññamé, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiññavas. One should observe all

the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaśī and take initiation by the procedures mentioned in the Vedas, Pāi carātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kāññā conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself-one should offer that very thing to Me. Such an offering qualifies one for eternal life.

SB 11.11.42 - O saintly Uddhava, please know that you may worship Me in the sun, fire, brāhmaëas, cows, Vaiñëavas, sky, wind, water, earth, individual soul and all living entities.

SB 11.11.43-45 - My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brāhmaëas by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiñëavas by offering loving friendship to them and honoring them in all respects. Through steady meditation I am worshiped within the inner space of the

heart, and within the air I can be worshiped by knowledge that *prāëa*, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and *tulasé* leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.

SB 11.11.46 - Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarçana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

SB 11.11.47 - One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

SB 11.11.48 - My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

SB 11.11.49 - My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

24 (Popup - Popup)

SB 11.11.1 - The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the supreme Lord of māyā, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.

SB 11.11.2 - Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of mayā are all creations of My illusory energy. In other words, material existence has no essential reality.

SB 11.11.3 - O Uddhava, both knowledge and ignorance, being products of māyā, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.

SB 11.11.4 - O most intelligent Uddhava, the living entity, called jēva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By

knowledge, however, he can be liberated.

SB 11.11.5 - Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

SB 11.11.6 - By chance, two birds have made a nest together in the same

tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

SB 11.11.7 - The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

SB 11.11.8 - One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

SB 11.11.9 - An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

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hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

SB 11.11.12-13 - Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.

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aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities-namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Kāññā consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

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SB 11.11.34-41 - My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should

offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāññamé, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiñëavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaçé and take initiation by the procedures mentioned in the Vedas, Pañcarātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kāñëa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself-one should offer that very thing to Me. Such an offering qualifies one for eternal life.

SB 11.11.42 - O saintly Uddhava, please know that you may worship Me in the sun, fire, brähmaëas, cows, Vaiñëavas, sky, wind, water, earth, individual soul and all living entities.

SB 11.11.43-45 - My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee,

and one may worship Me among the brāhmaëas by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiñëavas by offering loving friendship to them and honoring them in all respects.

Through steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that prāëa, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and tulasé leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.

SB 11.11.46 - Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarçana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

SB 11.11.47 - One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

SB 11.11.48 - My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

SB 11.11.49 - My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

25 (Popup - Popup)

SB 11.12.1-2 - The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the añöäì ga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

SB 11.12.3-6 - In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Räkñasas, birds, beasts, Gandharvas, Apsaräs, Nägas, Siddhas, Cäraëas, Guhyakas and Vidyädharas, as well as such lower-class human beings as the vaiçyas, çüdras, women and others, were able to achieve My supreme abode. Våträsura, Prahlāda Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vāñaparvā, Bali Mahārāja, Bääsura, Maya, Vibhēñaëa, Sugréva, Hanumān, Jāmbavān, Gajendra, Jaöäyu, Tulādhāra, Dharma-vyādha, Kubjā, the gopés in Vāndāvana and the wives of the brähmaëas who were performing sacrifice.

SB 11.12.7 - The persons I have mentioned did not undergo serious studies

of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

SB 11.12.8 - The inhabitants of Våndāvana, including the gopés, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.

SB 11.12.9 - Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.

SB 11.12.10 - The residents of Våndāvana, headed by the gopés, were always completely attached to Me with deepest love. Therefore, when My uncle Akrūra brought My brother Balarāma and Me to the city of Mathurā, the residents of Våndāvana suffered extreme mental distress because of separation from Me and could not find any other source of happiness.

SB 11.12.11 - Dear Uddhava, all of those nights that the gopés spent with Me, their most dearly beloved, in the land of Våndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the gopés felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

SB 11.12.12 - My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopés of Våndāvana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire

consciousness was simply bound up in Me.

SB 11.12.13 - All those hundreds of thousands of gopés, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the gopés attained Me, the Supreme Absolute Truth.

SB 11.12.14-15 - Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

SB 11.12.16 - Çré Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.

SB 11.12.17 - The Supreme Personality of Godhead said: My dear Uddhava, the Supreme Lord gives life to every living being and is situated within the heart along with the life air and primal sound vibration. The Lord can be perceived in His subtle form within the heart by one's mind, since the Lord controls the minds of everyone, even great demigods like Lord Çiva. The Supreme Lord also assumes a gross form as the various sounds of the Vedas, composed of short and long vowels and consonants of different intonations.

SB 11.12.18 - When sticks of kindling wood are vigorously rubbed together, heat is produced by contact with air, and a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in the sound vibration of the Vedas.

SB 11.12.19 - The functions of the working senses-the organ of speech, the hands, the legs, the genital and the anus-and the functions of the knowledge-acquiring senses-the nose, tongue, eyes, skin and ears-along with the functions of the subtle senses of mind, intelligence, consciousness and false ego, as well as the function of the subtle pradhāna and the interaction of the three modes of material nature-all these should be understood as My materially manifest form.

SB 11.12.20 - When many seeds are placed in an agricultural field, innumerable manifestations of trees, bushes, vegetables and so on will arise from a single source, the soil. Similarly, the Supreme Personality of Godhead, who gives life to all and is eternal, originally exists beyond the scope of the cosmic manifestation. In the course of time, however, the Lord, who is the resting place of the three modes of nature and the source of the universal lotus flower, in which the cosmic manifestation takes place, divides His material potencies and thus appears to be manifest in innumerable forms, although He is one.

SB 11.12.21 - Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence.

SB 11.12.22-23 - This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's

fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

SB 11.12.24 - With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

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SB 11.12.1-2 - The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the añöäi ga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

SB 11.12.3-6 - In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Räkñasas, birds, beasts, Gandharvas, Apsaräs, Nägas, Siddhas, Cäraëas, Guhyakas and Vidyädharas, as well as such lower-class human beings as the vaiçyas, çüdras, women and others, were able to achieve My supreme abode. Vâträsura, Prahläda Mahäräja and others like them also achieved My abode by association with My devotees, as did

personalities such as Vāṇaparvā, Bali Mahārāja, Bāḥāsura, Maya, Vibhīṣaṇa, Sugrēva, Hanumān, Jāmbavān, Gajendra, Jāyāyu, Tulādhāra, Dharma-vyādha, Kujā, the gopīs in Vāṇāvana and the wives of the brāhmaṇas who were performing sacrifice.

SB 11.12.7 - The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

SB 11.12.8 - The inhabitants of Vāṇāvana, including the gopīs, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kālīya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.

SB 11.12.9 - Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.

SB 11.12.10 - The residents of Vāṇāvana, headed by the gopīs, were always completely attached to Me with deepest love. Therefore, when My uncle Akrūra brought My brother Balarāma and Me to the city of Mathurā, the residents of Vāṇāvana suffered extreme mental distress because of separation from Me and could not find any other source of happiness.

SB 11.12.11 - Dear Uddhava, all of those nights that the gopīs spent with Me, their most dearly beloved, in the land of Vāṇāvana seemed to them to pass in less than a moment. Bereft of My association, however, the gopīs felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

SB 11.12.12 - My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopés of Vândavana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

SB 11.12.13 - All those hundreds of thousands of gopés, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the gopés attained Me, the Supreme Absolute Truth.

SB 11.12.14-15 - Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

SB 11.12.16 - Çré Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.

SB 11.12.17 - The Supreme Personality of Godhead said: My dear Uddhava, the Supreme Lord gives life to every living being and is situated within the heart along with the life air and primal sound vibration. The Lord can be perceived in His subtle form within the heart by one's mind, since the Lord controls the minds of everyone, even great demigods like Lord Çiva. The Supreme Lord also assumes a gross form as the various sounds of the Vedas, composed of short and long vowels and consonants of different

intonations.

SB 11.12.18 - When sticks of kindling wood are vigorously rubbed together, heat is produced by contact with air, and a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in the sound vibration of the Vedas.

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cultivation of transcendental goodness one may free oneself even from material goodness.

SB 11.13.2 - When the living entity becomes strongly situated in the mode of goodness, then religious principles, characterized by devotional service to Me, become prominent. One can strengthen the mode of goodness by cultivation of those things that are already situated in goodness, and thus religious principles arise.

SB 11.13.3 - Religious principles, strengthened by the mode of goodness, destroy the influence of passion and ignorance. When passion and ignorance are overcome, their original cause, irreligion, is quickly vanquished.

SB 11.13.4 - According to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of mantras, and purificatory rituals, the modes of nature become differently prominent.

SB 11.13.5 - Among the ten items I have just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in the mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion.

SB 11.13.6 - Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice transcendental knowledge is awakened.

SB 11.13.7 - In a bamboo forest the wind sometimes rubs the bamboo stalks

together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature, the subtle and gross material bodies are generated. If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

SB 11.13.8 - Çré Uddhava said: My dear Kāñëa, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

SB 11.13.9-10 - The Supreme Personality of Godhead said: My dear Uddhava, a person bereft of intelligence first falsely identifies himself with the material body and mind, and when such false knowledge arises within one's consciousness, material passion, the cause of great suffering, pervades the mind, which by nature is situated in goodness. Then the mind, contaminated by passion, becomes absorbed in making and changing many plans for material advancement. Thus, by constantly thinking of the modes of material nature, a foolish person is afflicted with unbearable material desires.

SB 11.13.11 - One who does not control the material senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person executes material activities, although clearly seeing that the result will be future unhappiness.

SB 11.13.12 - Although the intelligence of a learned person may be bewildered by the modes of passion and ignorance, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

SB 11.13.13 - A person should be attentive and grave and never lazy or morose. Mastering the yoga procedures of breathing and sitting properly, one should practice fixing the mind on Me at dawn, noon and sunset, and thus gradually the mind should be completely absorbed in Me.

SB 11.13.14 - The actual yoga system as taught by My devotees, headed by Sanaka-kumāra, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me.

SB 11.13.15 - Çré Uddhava said: My dear Keçava, at what time and in what form did You instruct the science of yoga to Sanaka and his brothers? I now desire to know about these things.

SB 11.13.16 - The Supreme Personality of Godhead said: Once, the mental sons of Lord Brahmā, namely, the sages headed by Sanaka, inquired from their father about the difficult subject matter of the supreme goal of yoga.

SB 11.13.17 - The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.

SB 11.13.18 - The Supreme Personality of Godhead said: My dear Uddhava, Brahmā himself, who is born directly from the body of the Lord and who is the creator of all living entities within the material world, being the best of the demigods, seriously contemplated the question of his sons headed by Sanaka. The intelligence of Brahmā, however, was affected by his own activities of creation, and thus he could not discover the essential answer

to this question.

SB 11.13.19 - Lord Brahmā desired to attain the answer to the question that was puzzling him, and thus he fixed his mind on Me, the Supreme Lord. At that time, in My form of Haṁsa, I became visible to Lord Brahmā.

SB 11.13.20 - Thus seeing Me, the sages, placing Brahmā in the lead, came forward and worshiped My lotus feet. Then they frankly asked Me, "Who are You?"

SB 11.13.21 - My dear Uddhava, the sages, being eager to understand the ultimate truth of the yoga system, thus inquired from Me. Now please hear as I explain that which I spoke unto the sages.

SB 11.13.22 - My dear brāhmaëas, if, when asking Me who I am, you believe that I am also a jéva soul and that there is no ultimate difference between us-since all souls are ultimately one without individuality-then how is your question possible or appropriate? Ultimately, what is the real situation or resting place both of yourselves and of Me?

SB 11.13.23 - If by asking Me "Who are You?" you were referring to the material body, then I must point out that all material bodies are constituted of five elements, namely earth, water, fire, air and ether. Thus, you should have asked, "Who are you five?" If you consider that all material bodies are ultimately one, being constituted essentially of the same elements, then your question is still meaningless, since there would be no deep purpose in distinguishing one body from another. Thus, it appears that in asking My identity, you are merely speaking words, without any real meaning or purpose.

SB 11.13.24 - Within this world, whatever is perceived by the mind,

speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

SB 11.13.25 - My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.

SB 11.13.26 - A person who has thus achieved Me by understanding that he is not different from Me realizes that the material mind is lodged within the sense objects because of constant sense gratification, and that the material objects are existing prominently within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.

SB 11.13.27 - Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

SB 11.13.28 - The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

SB 11.13.29 - The false ego of the living entity places him in bondage and awards him exactly the opposite of what he really desires. Therefore, an intelligent person should give up his constant anxiety to enjoy material life and remain situated in the Lord, who is beyond the functions of material consciousness.

SB 11.13.30 - According to My instructions, one should fix the mind on Me alone. If, however, one continues to see many different values and goals in life rather than seeing everything within Me, then although apparently awake, one is actually dreaming due to incomplete knowledge, just as one may dream that one has wakened from a dream.

SB 11.13.31 - Those states of existence that are conceived of as separate from the Supreme Personality of Godhead have no actual existence, although they create a sense of separation from the Absolute Truth. Just as the seer of a dream imagines many different activities and rewards, similarly, because of the sense of an existence separate from the Lord's existence, the living entity falsely performs fruitive activities, thinking them to be the cause of future rewards and destinations.

SB 11.13.32 - While awake the living entity enjoys with all of his senses the fleeting characteristics of the material body and mind; while dreaming he enjoys similar experiences within the mind; and in deep dreamless sleep all such experiences merge into ignorance. By remembering and contemplating the succession of wakefulness, dreaming and deep sleep, the living entity can understand that he is one throughout the three stages of consciousness and is transcendental. Thus, he becomes the lord of the senses.

SB 11.13.33 - You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the heart.

SB 11.13.34 - One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually *māyā* and exist only like a dream.

SB 11.13.35 - Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.

SB 11.13.36 - Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.

SB 11.13.37 - The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's karma is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of yoga, will never again surrender to the material body and its manifold manifestations, knowing it to be just like a body visualized in a dream.

SB 11.13.38 - My dear brāhmaëas, I have now explained to you the confidential knowledge of Sāñ khyā, by which one philosophically distinguishes matter from spirit, and of aññāñ ga-yoga, by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viññeu, and that I have appeared before you desiring to explain your actual religious duties.

SB 11.13.39 - O best of the brāhmaëas, please know that I am the supreme shelter of the yoga system, analytic philosophy, virtuous action, truthful religious principles, power, beauty, fame and self-control.

SB 11.13.40 - All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement-all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.

SB 11.13.41 - [Lord Kāññea continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshiping Me with transcendental love and devotion, they chanted My glories with excellent hymns.

SB 11.13.42 - The greatest of sages, headed by Sanaka Āññi, thus perfectly worshiped and glorified Me, and as Lord Brahmā looked on, I returned to My own abode.

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SB 11.13.6 - Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice transcendental knowledge is awakened.

SB 11.13.7 - In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature, the subtle and gross material bodies are generated. If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

SB 11.13.8 - Çré Uddhava said: My dear Kâñëa, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

SB 11.13.9-10 - The Supreme Personality of Godhead said: My dear Uddhava, a person bereft of intelligence first falsely identifies himself with the material body and mind, and when such false knowledge arises within one's consciousness, material passion, the cause of great suffering, pervades the mind, which by nature is situated in goodness. Then the mind, contaminated by passion, becomes absorbed in making and changing many plans for material advancement. Thus, by constantly thinking of the modes of material nature, a foolish person is afflicted with unbearable material desires.

SB 11.13.11 - One who does not control the material senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person executes material activities, although clearly seeing that the result will be future unhappiness.

SB 11.13.12 - Although the intelligence of a learned person may be bewildered by the modes of passion and ignorance, he should again carefully

bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

SB 11.13.13 - A person should be attentive and grave and never lazy or morose. Mastering the yoga procedures of breathing and sitting properly, one should practice fixing the mind on Me at dawn, noon and sunset, and thus gradually the mind should be completely absorbed in Me.

SB 11.13.14 - The actual yoga system as taught by My devotees, headed by Sanaka-kumāra, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me.

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SB 11.13.17 - The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.

SB 11.13.18 - The Supreme Personality of Godhead said: My dear Uddhava, Brahmä himself, who is born directly from the body of the Lord and who is the creator of all living entities within the material world, being the best of the demigods, seriously contemplated the question of his sons

headed by Sanaka. The intelligence of Brahmā, however, was affected by his own activities of creation, and thus he could not discover the essential answer to this question.

SB 11.13.19 - Lord Brahmā desired to attain the answer to the question that was puzzling him, and thus he fixed his mind on Me, the Supreme Lord. At that time, in My form of Haṇsa, I became visible to Lord Brahmā.

SB 11.13.20 - Thus seeing Me, the sages, placing Brahmā in the lead, came forward and worshiped My lotus feet. Then they frankly asked Me, "Who are You?"

SB 11.13.21 - My dear Uddhava, the sages, being eager to understand the ultimate truth of the yoga system, thus inquired from Me. Now please hear as I explain that which I spoke unto the sages.

SB 11.13.22 - My dear brāhmaëas, if, when asking Me who I am, you believe that I am also a jéva soul and that there is no ultimate difference between us-since all souls are ultimately one without individuality-then how is your question possible or appropriate? Ultimately, what is the real situation or resting place both of yourselves and of Me?

SB 11.13.23 - If by asking Me "Who are You?" you were referring to the material body, then I must point out that all material bodies are constituted of five elements, namely earth, water, fire, air and ether. Thus, you should have asked, "Who are you five?" If you consider that all material bodies are ultimately one, being constituted essentially of the same elements, then your question is still meaningless, since there would be no deep purpose in distinguishing one body from another. Thus, it appears that in asking My identity, you are merely speaking words, without any real meaning or purpose.

SB 11.13.24 - Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

SB 11.13.25 - My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.

SB 11.13.26 - A person who has thus achieved Me by understanding that he is not different from Me realizes that the material mind is lodged within the sense objects because of constant sense gratification, and that the material objects are existing prominently within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.

SB 11.13.27 - Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

SB 11.13.28 - The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

SB 11.13.29 - The false ego of the living entity places him in bondage and awards him exactly the opposite of what he really desires. Therefore, an intelligent person should give up his constant anxiety to enjoy material life

and remain situated in the Lord, who is beyond the functions of material consciousness.

SB 11.13.30 - According to My instructions, one should fix the mind on Me alone. If, however, one continues to see many different values and goals in life rather than seeing everything within Me, then although apparently awake, one is actually dreaming due to incomplete knowledge, just as one may dream that one has wakened from a dream.

SB 11.13.31 - Those states of existence that are conceived of as separate from the Supreme Personality of Godhead have no actual existence, although they create a sense of separation from the Absolute Truth. Just as the seer of a dream imagines many different activities and rewards, similarly, because of the sense of an existence separate from the Lord's existence, the living entity falsely performs fruitive activities, thinking them to be the cause of future rewards and destinations.

SB 11.13.32 - While awake the living entity enjoys with all of his senses the fleeting characteristics of the material body and mind; while dreaming he enjoys similar experiences within the mind; and in deep dreamless sleep all such experiences merge into ignorance. By remembering and contemplating the succession of wakefulness, dreaming and deep sleep, the living entity can understand that he is one throughout the three stages of consciousness and is transcendental. Thus, he becomes the lord of the senses.

SB 11.13.33 - You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the

heart.

SB 11.13.34 - One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually *māyā* and exist only like a dream.

SB 11.13.35 - Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.

SB 11.13.36 - Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.

SB 11.13.37 - The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's karma is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of yoga, will never again surrender to the material body and its

manifold manifestations, knowing it to be just like a body visualized in a dream.

SB 11.13.38 - My dear brāhmaëas, I have now explained to you the confidential knowledge of Säi khya, by which one philosophically distinguishes matter from spirit, and of añöäi ga-yoga, by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viñëu, and that I have appeared before you desiring to explain your actual religious duties.

SB 11.13.39 - O best of the brāhmaëas, please know that I am the supreme shelter of the yoga system, analytic philosophy, virtuous action, truthful religious principles, power, beauty, fame and self-control.

SB 11.13.40 - All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement-all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.

SB 11.13.41 - [Lord Kånëa continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshiping Me with transcendental love and devotion, they chanted My glories with excellent hymns.

SB 11.13.42 - The greatest of sages, headed by Sanaka Åñi, thus perfectly worshiped and glorified Me, and as Lord Brahmä looked on, I returned to My own abode.

SB 11.13.1 - The Supreme Personality of Godhead said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of material goodness one can conquer the modes of passion and ignorance, and by cultivation of transcendental goodness one may free oneself even from material goodness.

SB 11.13.2 - When the living entity becomes strongly situated in the mode of goodness, then religious principles, characterized by devotional service to Me, become prominent. One can strengthen the mode of goodness by cultivation of those things that are already situated in goodness, and thus religious principles arise.

SB 11.13.3 - Religious principles, strengthened by the mode of goodness, destroy the influence of passion and ignorance. When passion and ignorance are overcome, their original cause, irreligion, is quickly vanquished.

SB 11.13.4 - According to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of mantras, and purificatory rituals, the modes of nature become differently prominent.

SB 11.13.5 - Among the ten items I have just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in the mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion.

SB 11.13.6 - Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice

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manifold manifestations, knowing it to be just like a body visualized in a dream.

SB 11.13.38 - My dear brāhmaëas, I have now explained to you the confidential knowledge of Säi khya, by which one philosophically distinguishes matter from spirit, and of añöäi ga-yoga, by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viñëu, and that I have appeared before you desiring to explain your actual religious duties.

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SB 11.13.41 - [Lord Kânëa continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshiping Me with transcendental love and devotion, they chanted My glories with excellent hymns.

SB 11.13.42 - The greatest of sages, headed by Sanaka Åñi, thus perfectly worshiped and glorified Me, and as Lord Brahmä looked on, I returned to My own abode.

SB 11.14.1 - Çré Uddhava said: My dear Kâñëa, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme.

SB 11.14.2 - My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enabling him to fix his mind on You.

SB 11.14.3 - The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmä because I Myself am the religious principles enunciated in the Vedas.

SB 11.14.4 - Lord Brahmä spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhägu Muni then accepted the same knowledge from Manu.

SB 11.14.5-7 - From the forefathers headed by Bhägu Muni and other sons of Brahmä appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyädharas, Cäraëas, Kindevas, Kinnaras, Nägas, Kimpuruñas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras and rewards.

SB 11.14.8 - Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which

are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.

SB 11.14.9 - O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

SB 11.14.10 - Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self-control, peace, self-interest, political influence, opulence, renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its proponents.

SB 11.14.11 - All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation.

SB 11.14.12 - O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.

SB 11.14.13 - One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.

SB 11.14.14 - One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the

earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone.

SB 11.14.15 - My dear Uddhava, neither Lord Brahmā, Lord Çiva, Lord Saṁ karṇāḁā, the goddess of fortune nor indeed My own self are as dear to Me as you are.

SB 11.14.16 - With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.

SB 11.14.17 - Those who are without any desire for personal gratification, whose minds are always attached to Me, who are peaceful, without false ego and merciful to all living entities, and whose consciousness is never affected by opportunities for sense gratification-such persons enjoy in Me a happiness that cannot be known or achieved by those lacking such detachment from the material world.

SB 11.14.18 - My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

SB 11.14.19 - My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

SB 11.14.20 - My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus

controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.

SB 11.14.21 - Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.

SB 11.14.22 - Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me.

SB 11.14.23 - If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?

SB 11.14.24 - A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances-a devotee thus fixed in loving service to Me purifies the entire universe.

SB 11.14.25 - Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.

SB 11.14.26 - When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity

cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form.

SB 11.14.27 - The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me.

SB 11.14.28 - Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.

SB 11.14.29 - Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.

SB 11.14.30 - Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

SB 11.14.31 - Çré Uddhava said: My dear lotus-eyed Kâñëa, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation.

SB 11.14.32-33 - The Supreme Personality of Godhead said: Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one's lap and focusing the eyes on the tip of one's nose, one should purify the pathways of breathing by

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SB 11.14.46 - When the yogé thus controls his mind by intensely concentrated meditation, his illusory identification with material objects, knowledge and activities is very quickly extinguished.

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SB 11.14.11 - All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation.

SB 11.14.12 - O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.

SB 11.14.13 - One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.

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SB 11.14.25 - Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.

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gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me.

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SB 11.15.1 - The Supreme Personality of Godhead said: My dear Uddhava, the mystic perfections of yoga are acquired by a yogé who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on Me.

SB 11.15.2 - Çré Uddhava said: My dear Lord Acyuta, by what process can mystic perfection be achieved, and what is the nature of such perfection? How many mystic perfections are there? Please explain these things to me. Indeed, You are the bestower of all mystic perfections.

SB 11.15.3 - The Supreme Personality of Godhead said: The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.

SB 11.15.4-5 - Among the eight primary mystic perfections, the three by which one transforms one's own body are aëimā, becoming smaller than the smallest; mahimā, becoming greater than the greatest; and laghimā, becoming lighter than the lightest. Through the perfection of prāpti one acquires whatever one desires, and through prākāmya-siddhi one experiences any enjoyable object, either in this world or the next. Through iṣitā-siddhi one can manipulate the subpotencies of māyā, and through the controlling potency called vaṣitā-siddhi one is unimpeded by the three modes of nature. One who has acquired kāmāvasāyitā-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.

SB 11.15.6-7 - The ten secondary mystic perfections arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the demigods and the celestial girls called Apsarās, completely executing one's determination and giving orders whose fulfillment is unimpeded.

SB 11.15.8-9 - The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others-these constitute five perfections of the mystic process of yoga and meditation. I am simply listing these here according to their names and characteristics. Now please learn from Me how specific mystic perfections arise from specific meditations and also of the particular processes involved.

SB 11.15.10 - One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the mystic perfection called aëimā.

SB 11.15.11 - One who absorbs his mind in the particular form of the mahat-tattva and thus meditates upon Me as the Supreme Soul of the total material existence achieves the mystic perfection called mahimä. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.

SB 11.15.12 - I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the yogé may achieve the perfection called laghimä, by which he realizes the subtle atomic substance of time.

SB 11.15.13 - Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the yogé obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.

SB 11.15.14 - One who concentrates all mental activities in Me as the Supersoul of that phase of the mahat-tattva which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called prākāmya.

SB 11.15.15 - One who places his consciousness on Viñëu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.

SB 11.15.16 - The yogé who places his mind in My form of Nārāyaëa, known as the fourth factor, full of all opulences, becomes endowed with My

nature and thus obtains the mystic
perfection called vaçitā.

SB 11.15.17 - One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

SB 11.15.18 - A human being who concentrates on Me as the upholder of religious principles, the personification of purity and the Lord of Çvetadvépa obtains the pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

SB 11.15.19 - That purified living entity who fixes his mind on the extraordinary sound vibrations occurring within Me as the personified sky and total life air is then able to perceive within the sky the speaking of all living entities.

SB 11.15.20 - Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun and vision; thus one acquires the power to see any distant thing.

SB 11.15.21 - The yogé who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind to absorb the material body in Me, obtains through the potency of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.

SB 11.15.22 - When the yogé, applying his mind in a certain way, desires to assume a particular form, that very form immediately appears. Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.

SB 11.15.23 - When a perfect yogé desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.

SB 11.15.24 - The yogé who has achieved the mystic perfection called svacchanda-mātyu blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Situated within the brahma-randhra, the yogé then gives up his material body and guides the spirit soul to the selected destination.

SB 11.15.25 - The yogi who desires to enjoy in the pleasure gardens of the demigods should meditate on the purified mode of goodness, which is situated within Me, and then the heavenly women, generated from the mode of goodness, will approach him in airplanes.

SB 11.15.26 - A yogi who has faith in Me, absorbing his mind in Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow.

SB 11.15.27 - A person who perfectly meditates on Me acquires My nature of being the supreme ruler and controller. His order, like Mine, can never be frustrated by any means.

SB 11.15.28 - A yogé who has purified his existence by devotion to Me and who thus expertly knows the process of meditation obtains knowledge of past, present and future. He can therefore see the birth and death of himself and others.

SB 11.15.29 - Just as the bodies of aquatics cannot be injured by water,

similarly, the body of a yogi whose consciousness is pacified by devotion to Me and who is fully developed in yoga science cannot be injured by fire, sun, water, poison, and so forth.

SB 11.15.30 - My devotee becomes unconquerable by meditating on My opulent incarnations, which are decorated with Ārāvatsa and various weapons and are endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans.

SB 11.15.31 - A learned devotee who worships Me through yoga meditation certainly obtains in all respects the mystic perfections that I have described.

SB 11.15.32 - For a sage who has conquered his senses, breathing and mind, who is self-controlled and always absorbed in meditation on Me, what mystic perfection could possibly be difficult to achieve?

SB 11.15.33 - Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.

SB 11.15.34 - Whatever mystic perfections can be achieved by good birth, herbs, austerities and mantras can all be achieved by devotional service to Me; indeed, one cannot achieve the actual perfection of yoga by any other means.

SB 11.15.35 - My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the yoga system, of analytic knowledge, of pure activity and of the community of learned Vedic teachers.

SB 11.15.36 - Just as the same material elements exist within and outside

of all material bodies, similarly, I cannot be covered by anything else. I exist within everything as the Supersoul and outside of everything in My all-pervading feature.

35 (Popup - Popup)

SB 11.15.1 - The Supreme Personality of Godhead said: My dear Uddhava, the mystic perfections of yoga are acquired by a yogé who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on Me.

SB 11.15.2 - Çré Uddhava said: My dear Lord Acyuta, by what process can mystic perfection be achieved, and what is the nature of such perfection? How many mystic perfections are there? Please explain these things to me. Indeed, You are the bestower of all mystic perfections.

SB 11.15.3 - The Supreme Personality of Godhead said: The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.

SB 11.15.4-5 - Among the eight primary mystic perfections, the three by which one transforms one's own body are aëimä, becoming smaller than the smallest; mahimä, becoming greater than the greatest; and laghimä, becoming lighter than the lightest. Through the perfection of präpti one acquires whatever one desires, and through prakämya-siddhi one experiences any enjoyable object, either in this world or the next. Through iëitä-siddhi one can manipulate the subpotencies of mäyā, and through the controlling potency called vaëitä-siddhi one is unimpeded by the three modes of nature. One who has acquired kämävasäyitā-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled

within this world.

SB 11.15.6-7 - The ten secondary mystic perfections arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the demigods and the celestial girls called *Apsaräs*, completely executing one's determination and giving orders whose fulfillment is unimpeded.

SB 11.15.8-9 - The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others-these constitute five perfections of the mystic process of yoga and meditation. I am simply listing these here according to their names and characteristics. Now please learn from Me how specific mystic perfections arise from specific meditations and also of the particular processes involved.

SB 11.15.10 - One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the mystic perfection called *aëimä*.

SB 11.15.11 - One who absorbs his mind in the particular form of the *mahat-tattva* and thus meditates upon Me as the Supreme Soul of the total material existence achieves the mystic perfection called *mahimä*. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.

SB 11.15.12 - I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the yogé may achieve the perfection called *laghimä*, by which he

realizes the subtle atomic substance of time.

SB 11.15.13 - Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the yogé obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.

SB 11.15.14 - One who concentrates all mental activities in Me as the Supersoul of that phase of the mahat-tattva which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called *prākāmya*.

SB 11.15.15 - One who places his consciousness on Viñëu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.

SB 11.15.16 - The yogé who places his mind in My form of Nārāyaëa, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called *vaçitä*.

SB 11.15.17 - One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

SB 11.15.18 - A human being who concentrates on Me as the upholder of religious principles, the personification of purity and the Lord of Çvetadvépa obtains the pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

SB 11.15.19 - That purified living entity who fixes his mind on the extraordinary sound vibrations occurring within Me as the personified sky and total life air is then able to perceive within the sky the speaking of all living entities.

SB 11.15.20 - Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun and vision; thus one acquires the power to see any distant thing.

SB 11.15.21 - The yogé who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind to absorb the material body in Me, obtains through the potency of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.

SB 11.15.22 - When the yogé, applying his mind in a certain way, desires to assume a particular form, that very form immediately appears. Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.

SB 11.15.23 - When a perfect yogé desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.

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37 (Popup - Popup)

SB 11.16.1 - Çré Uddhava said: My dear Lord, You are beginningless and endless, the Absolute Truth Himself, unlimited by anything else. You are the protector and life-giver, the destruction and creation of all things that exist.

SB 11.16.2 - My dear Lord, although it is difficult for the impious to understand that You are situated in all superior and inferior creations, those brāhmaëas who are actual knowers of the Vedic conclusion worship You in truth.

SB 11.16.3 - Please tell me of the perfections that great sages achieve by worshiping You with devotion. Also, kindly explain which of Your different forms they worship.

SB 11.16.4 - O my Lord, maintainer of all, although You are the Supersoul of the living entities, You remain hidden. Thus being bewildered by You, the living entities cannot see You, although You are seeing them.

SB 11.16.5 - O supremely potent Lord, please explain to me Your innumerable potencies, which You manifest on the earth, in heaven, in hell and indeed in all directions. I offer my humble obeisances at Your lotus feet, which are the shelter of all holy places.

SB 11.16.6 - The Supreme Personality of Godhead said: O best of those who know how to inquire, on the Battlefield of Kurukñetra, Arjuna, desiring to fight with his rivals, asked Me the same question that you are now posing.

SB 11.16.7 - On the Battlefield of Kurukñetra Arjuna thought that killing his relatives would be an abominable, irreligious activity, motivated only by his desire to acquire a kingdom. He therefore desisted from the battle, thinking, "I would be the killer of my relatives. They would be destroyed." Thus Arjuna was afflicted with mundane consciousness.

SB 11.16.8 - At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus in the front of the battle Arjuna addressed Me with questions in the same way that you are now inquiring.

SB 11.16.9 - My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them.

SB 11.16.10 - I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious.

SB 11.16.11 - Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material

creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

SB 11.16.12 - Among the Vedas I am their original teacher, Lord Brahmā, and of all mantras I am the three-lettered oṃkāra. Among letters I am the first letter, "a," and among sacred meters I am the Gāyatrī mantra.

SB 11.16.13 - Among the demigods I am Indra, and among the Vasus I am Agni, the god of fire. I am Viñëu among the sons of Aditi, and among the Rudras I am Lord Çiva.

SB 11.16.14 - Among saintly brāhmaëas I am Bhāgu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am Kāmadhenu among cows.

SB 11.16.15 - I am Lord Kapila among perfected beings and Garuða among birds. I am Dakṣa among the progenitors of mankind, and I am Aryamā among the forefathers.

SB 11.16.16 - My dear Uddhava, among the demoniac sons of Diti know Me to be Prahlāda Mahārāja, the saintly lord of the asuras. Among the stars and herbs I am their lord, Candra (the moon), and among Yakṣas and Rākṣasas I am the lord of wealth, Kuvera.

SB 11.16.17 - I am Airāvata among lordly elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king.

SB 11.16.18 - Among horses I am Uccaiṣṭravā, and I am gold among metals. I am Yamarāja among those who suppress and punish, and among serpents I am Vāsuki.

SB 11.16.19 - O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns and teeth I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the brähmaëas.

SB 11.16.20 - Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Çiva.

SB 11.16.21 - Among residences I am Mount Sumeru, and of impervious places I am the Himalayas. Among trees I am the holy fig tree, and among plants I am those that bear grains.

SB 11.16.22 - Among priests I am Vasiñöha Muni, and among those highly situated in Vedic culture I am Bâhaspati. I am Kârtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord Brahmä.

SB 11.16.23 - Among sacrifices I am study of the Veda, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech.

SB 11.16.24 - Among the eight progressive states of yoga I am the final stage, samädhî, in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception.

SB 11.16.25 - Among ladies I am Çatarüpä, and among male personalities I

am her husband, Svâyambhuva Manu. I am Nārāyaëa among the sages and Sanat-kumära among brahmacärës.

SB 11.16.26 - Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am Brahmä.

SB 11.16.27 - Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Märgaçérña, and among lunar houses I am the auspicious Abhijit.

SB 11.16.28 - Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kânëa Dvaipäyana Vedavyäsa, and among learned scholars I am Çukräcärya, the knower of spiritual science.

SB 11.16.29 - Among those entitled to the name Bhagavän I am Väsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumän among the Kimpuruñas, and among the Vidyädharas I am Sudarçana.

SB 11.16.30 - Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred kuça, and of oblations I am ghee and other ingredients obtained from the cow.

SB 11.16.31 - Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness.

SB 11.16.32 - Of the powerful I bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship Me in nine different forms, among which I am the original and primary Väsudeva.

SB 11.16.33 - Among the Gandharvas I am Viçvāvasu, and I am Pūrvacitti among the heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of the earth.

SB 11.16.34 - I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.

SB 11.16.35 - Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities.

SB 11.16.36 - I am the functions of the five working senses-the legs, speech, anus, hands and sex organs-as well as those of the five knowledge-acquiring senses-touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.

SB 11.16.37 - I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me.

SB 11.16.38 - As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the mahat-tattva. Thus I am everything, and nothing whatsoever can exist without Me.

SB 11.16.39 - Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest

within innumerable universes.

SB 11.16.40 - Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence.

SB 11.16.41 - I have briefly described to you all My spiritual opulences and also the extraordinary material features of My creation, which are perceived by the mind and defined in different ways according to circumstances.

SB 11.16.42 - Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence.

SB 11.16.43 - A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.

SB 11.16.44 - Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life.

38 (Popup - Popup)

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SB 11.16.7 - On the Battlefield of Kurukñetra Arjuna thought that killing his relatives would be an abominable, irreligious activity, motivated only by his desire to acquire a kingdom. He therefore desisted from the battle, thinking, "I would be the killer of my relatives. They would be destroyed." Thus Arjuna was afflicted with mundane consciousness.

SB 11.16.8 - At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus in the front of the battle Arjuna addressed Me with questions in the same way that you are now inquiring.

SB 11.16.9 - My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them.

SB 11.16.10 - I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious.

SB 11.16.11 - Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

SB 11.16.12 - Among the Vedas I am their original teacher, Lord Brahmā, and of all mantras I am the three-lettered oṃkāra. Among letters I am the first letter, "a," and among sacred meters I am the Gāyatrī mantra.

SB 11.16.13 - Among the demigods I am Indra, and among the Vasus I am Agni, the god of fire. I am Viñëu among the sons of Aditi, and among the Rudras I am Lord Çiva.

SB 11.16.14 - Among saintly brāhmaëas I am Bhāgu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am Kāmadhenu among cows.

SB 11.16.15 - I am Lord Kapila among perfected beings and Garuða among birds. I am Dakṣa among the progenitors of mankind, and I am Aryamā among the forefathers.

SB 11.16.16 - My dear Uddhava, among the demoniac sons of Diti know

Me to be Prahlāda Mahārāja, the saintly lord of the asuras. Among the stars and herbs I am their lord, Candra (the moon), and among Yakñas and Rākñasas I am the lord of wealth, Kuvera.

SB 11.16.17 - I am Airāvata among lordly elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king.

SB 11.16.18 - Among horses I am Uccaiṣṭravā, and I am gold among metals. I am Yamarāja among those who suppress and punish, and among serpents I am Vāsuki.

SB 11.16.19 - O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns and teeth I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the brāhmaëas.

SB 11.16.20 - Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Çiva.

SB 11.16.21 - Among residences I am Mount Sumeru, and of impervious places I am the Himalayas. Among trees I am the holy fig tree, and among plants I am those that bear grains.

SB 11.16.22 - Among priests I am Vasiṣṭha Muni, and among those highly situated in Vedic culture I am Bāhaspati. I am Kārtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord Brahmā.

SB 11.16.23 - Among sacrifices I am study of the Veda, and I am

nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech.

SB 11.16.24 - Among the eight progressive states of yoga I am the final stage, samādhi, in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception.

SB 11.16.25 - Among ladies I am Çatarüpä, and among male personalities I am her husband, Svâyambhuva Manu. I am Nārāyaëa among the sages and Sanat-kumära among brahmacärës.

SB 11.16.26 - Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am Brahmä.

SB 11.16.27 - Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Märgaçérña, and among lunar houses I am the auspicious Abhijit.

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SB 11.16.29 - Among those entitled to the name Bhagavän I am Väsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumän among the Kimpuruñas, and among the Vidyädharas I am Sudarçana.

SB 11.16.30 - Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred kuṣa, and of oblations I am ghee and other ingredients obtained from the cow.

SB 11.16.31 - Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness.

SB 11.16.32 - Of the powerful I bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship Me in nine different forms, among which I am the original and primary Vāsudeva.

SB 11.16.33 - Among the Gandharvas I am Viṣvāvasu, and I am Pūrvacitti among the heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of the earth.

SB 11.16.34 - I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.

SB 11.16.35 - Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities.

SB 11.16.36 - I am the functions of the five working senses-the legs, speech, anus, hands and sex organs-as well as those of the five knowledge-acquiring senses-touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.

SB 11.16.37 - I am form, taste, aroma, touch and sound; false ego; the

mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me.

SB 11.16.38 - As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the mahat-tattva. Thus I am everything, and nothing whatsoever can exist without Me.

SB 11.16.39 - Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest within innumerable universes.

SB 11.16.40 - Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence.

SB 11.16.41 - I have briefly described to you all My spiritual opulences and also the extraordinary material features of My creation, which are perceived by the mind and defined in different ways according to circumstances.

SB 11.16.42 - Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence.

SB 11.16.43 - A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.

SB 11.16.44 - Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life.

39 (Popup - Popup)

SB 11.16.1 - **Çré Uddhava** said: My dear Lord, You are beginningless and endless, the Absolute Truth Himself, unlimited by anything else. You are the protector and life-giver, the destruction and creation of all things that exist.

SB 11.16.2 - My dear Lord, although it is difficult for the impious to understand that You are situated in all superior and inferior creations, those brähmaëas who are actual knowers of the Vedic conclusion worship You in truth.

SB 11.16.3 - Please tell me of the perfections that great sages achieve by worshipping You with devotion. Also, kindly explain which of Your different forms they worship.

SB 11.16.4 - O my Lord, maintainer of all, although You are the Supersoul of the living entities, You remain hidden. Thus being bewildered by You, the living entities cannot see You, although You are seeing them.

SB 11.16.5 - O supremely potent Lord, please explain to me Your innumerable potencies, which You manifest on the earth, in heaven, in hell and indeed in all directions. I offer my humble obeisances at Your lotus feet, which are the shelter of all holy places.

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40 (Popup - Popup)

SB 11.17.1-2 - Çré Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the varëäçrama system and even ordinary, unregulated human beings. My dear lotus-eyed Lord, now please explain to me how all human beings can achieve loving service unto You by the execution of their prescribed duties.

SB 11.17.3-4 - My dear Lord, O mighty-armed one, previously in Your form of Lord Haàsa You spoke to Lord Brahmä those religious principles that bring supreme happiness to the practitioner. My dear Mädhava, now much time has passed, and that which You previously instructed will soon practically cease to exist, O subduer of the enemy.

SB 11.17.5-6 - My dear Lord Acyuta, there is no speaker, creator and

protector of supreme religious principles other than Your Lordship, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. Thus, my dear Lord Madhusūdana, when You, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

SB 11.17.7 - Therefore, my Lord, since You are the knower of all religious principles, please describe to me the human beings who may execute the path of loving service to You and how such service is to be rendered.

SB 11.17.8 - Śrī Çukadeva Gosvāmī said: Śrī Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Personality of Godhead, śrī Kāñēa, was pleased and for the welfare of all conditioned souls spoke those religious principles that are eternal.

SB 11.17.9 - The Supreme Personality of Godhead said: My dear Uddhava, your question is faithful to religious principles and thus gives rise to the highest perfection in life, pure devotional service, for both ordinary human beings and the followers of the varēāçrama system. Now please learn from Me those supreme religious principles.

SB 11.17.10 - In the beginning, in Satya-yuga, there is only one social class, called haàsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kāta-yuga, or the age in which all religious duties are perfectly fulfilled.

SB 11.17.11 - In Satya-yuga the undivided Veda is expressed by the syllable oà, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Haàsa.

SB 11.17.12 - O greatly fortunate one, at the beginning of Tretā-yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions-as Āg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice.

SB 11.17.13 - In Tretā-yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brāhmaëas appeared from the Lord's face, the kñātriyas from the Lord's arms, the vaiçyas from the Lord's thighs and the çüdras from the legs of that mighty form. Each social division was recognized by its particular duties and behavior.

SB 11.17.14 - The married order of life appeared from the loins of My universal form, and the celibate students came from My heart. The forest-dwelling retired order of life appeared from My chest, and the renounced order of life was situated within the head of My universal form.

SB 11.17.15 - The various occupational and social divisions of human society appeared according to inferior and superior natures manifest in the situation of the individual's birth.

SB 11.17.16 - Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to Me, mercy and truthfulness are the natural qualities of the brāhmaëas.

SB 11.17.17 - Dynamic power, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the brāhmaëas and leadership are the natural qualities of the kñātriyas.

SB 11.17.18 - Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brāhmaëas and perpetually desiring to

accumulate more money are the natural qualities of the vaiçyas.

SB 11.17.19 - Service without duplicity to the brähmaëas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of çüdras.

SB 11.17.20 - Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varëäçrama system.

SB 11.17.21 - Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.

SB 11.17.22 - The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gäyatrë initiation. Being summoned by the spiritual master, he should reside within the guru's äçrama and with a self-controlled mind carefully study the Vedic literature.

SB 11.17.23 - The brahmacäre should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with akña beads and a sacred thread. Carrying pure kuça grass in his hand, he should never accept a luxurious or sensuous sitting place. He should not unnecessarily polish his teeth, nor should he bleach and iron his clothes.

SB 11.17.24 - A brahmacäre should always remain silent while bathing, eating, attending sacrificial performances, chanting japa or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

SB 11.17.25 - One observing the vow of celibate brahmacäre life should never pass semen. If the semen by chance spills out by itself, the brahmacäre should immediately take bath in water, control his breath by präëyāma and chant the Gäyatrē mantra

SB 11.17.26 - Purified and fixed in consciousness, the brahmacäre should worship the fire-god, sun, äcārya, cows, brähmaëas, guru, elderly respectable persons and demigods. He should perform such worship at sunrise and sunset, without speaking but by silently chanting or murmuring the appropriate mantras.

SB 11.17.27 - One should know the äcārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

SB 11.17.28 - In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept for oneself that which is allotted by the äcārya.

SB 11.17.29 - While engaged in serving the spiritual master one should remain as a humble servant, and thus when the guru is walking the servant should humbly walk behind. When the guru lies down to sleep, the servant should also lie down nearby, and when the guru has awakened, the servant should sit near him, massaging his lotus feet and rendering other, similar services. When the guru is sitting down on his äsana, the servant should stand nearby with folded hands, awaiting the guru's order. In this way one should always worship the spiritual master.

SB 11.17.30 - Until the student has completed his Vedic education he should remain engaged in the äçrama of the spiritual master, should remain

completely free of material sense gratification and should not break his vow of celibacy [brahmacarya].

SB 11.17.31 - If the brahmacäre student desires to ascend to the Maharloka or Brahmalo­ka planets, then he should completely surrender his activities to the spiritual master and, observing the powerful vow of perpetual celibacy, dedicate himself to superior Vedic studies.

SB 11.17.32 - Thus enlightened in Vedic knowledge by service to the spiritual master, freed from all sins and duality, one should worship Me as the Supersoul, as I appear within fire, the spiritual master, one's own self and all living entities.

SB 11.17.33 - Those who are not married-sannyäsés, vānaprasthas and brahmacärés-should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

SB 11.17.34-35 - My dear Uddhava, general cleanliness, washing the hands, bathing, performing religious services at sunrise, noon and sunset, worshipping Me, visiting holy places, chanting japa, avoiding that which is untouchable, uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul-these principles should be followed by all members of society through regulation of the mind, words and body.

SB 11.17.36 - A brähmaëa observing the great vow of celibacy becomes brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.

SB 11.17.37 - A brahmacäre who has completed his Vedic education and

desires to enter household life should offer proper remuneration to the spiritual master, bathe, cut his hair, put on proper clothes, and so on. Then, taking permission from the guru, he should go back to his home.

SB 11.17.38 - A brahmacäre desiring to fulfill his material desires should live at home with his family, and a householder who is eager to purify his consciousness should enter the forest, whereas a purified brähmaëa should accept the renounced order of life. One who is not surrendered to Me should move progressively from one āçrama to another, never acting otherwise.

SB 11.17.39 - One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives he must marry them after the first marriage, and each wife should be of a successively lower caste.

SB 11.17.40 - All twice-born men-brähmaëas, kñatriyas and vaiçyas-must perform sacrifice, study the Vedic literature and give charity. Only the brähmaëas, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

SB 11.17.41 - A brähmaëa who considers that accepting charity from others will destroy his austerity, spiritual influence and fame should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the brähmaëa considers that those two occupations also compromise his spiritual position, then he should collect rejected grains in agricultural fields and live without any dependence on others.

SB 11.17.42 - The body of a brähmaëa is not intended to enjoy insignificant material sense gratification; rather, by accepting difficult austerities in his life, a brähmaëa will enjoy unlimited happiness after death.

SB 11.17.43 - A brāhmaëa householder should remain satisfied in mind by gleaning rejected grains from agricultural fields and marketplaces. Keeping himself free of personal desire, he should practice magnanimous religious principles, with consciousness absorbed in Me. In this way a brāhmaëa may stay at home as a householder without very much attachment and thus achieve liberation.

SB 11.17.44 - Just as a ship rescues those who have fallen into the ocean, similarly, I very quickly rescue from all calamities those persons who uplift brāhmaëas and devotees suffering in a poverty-stricken condition.

SB 11.17.45 - Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a fearless king, just like a father, must save all of the citizens from difficulty and also protect himself.

SB 11.17.46 - An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Lord Indra in airplanes as brilliant as the sun.

SB 11.17.47 - If a brāhmaëa cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a kṣatriya, taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master.

SB 11.17.48 - A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a vaiçya, may live by hunting or may act as a brāhmaëa by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a çūdra.

SB 11.17.49 - A vaiçya, or mercantile man, who cannot maintain himself may adopt the occupation of a çüdra, and a çüdra who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society who have adopted inferior occupations in emergency situations must give up those substitute occupations when the difficulties have passed.

SB 11.17.50 - One in the gâhastha order of life should daily worship the sages by Vedic study, the forefathers by offering the mantra svadhâ, the demigods by chanting svähä, all living entities by offering shares of one's meals, and human beings by offering grains and water. Thus considering the demigods, sages, forefathers, living entities and human beings to be manifestations of My potency, one should daily perform these five sacrifices.

SB 11.17.51 - A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of one's duties. According to one's means, one should perform sacrifices and other religious ceremonies.

SB 11.17.52 - A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.

SB 11.17.53 - The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.

SB 11.17.54 - Deeply considering the actual situation, a liberated soul

should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.

SB 11.17.55 - A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take sannyāsa.

SB 11.17.56 - But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.

SB 11.17.57 - "O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?"

SB 11.17.58 - Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkness of ignorance.

41 (Popup - Popup)

SB 11.17.1-2 - Çré Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the varëāçrama system and even ordinary, unregulated human beings. My dear lotus-eyed Lord, now please explain to me how all human beings can achieve loving service unto You by the execution of their prescribed duties.

SB 11.17.3-4 - My dear Lord, O mighty-armed one, previously in Your

form of Lord Haṁsa You spoke to Lord Brahmā those religious principles that bring supreme happiness to the practitioner. My dear Mādhava, now much time has passed, and that which You previously instructed will soon practically cease to exist, O subduer of the enemy.

SB 11.17.5-6 - My dear Lord Acyuta, there is no speaker, creator and protector of supreme religious principles other than Your Lordship, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. Thus, my dear Lord Madhusūdāna, when You, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

SB 11.17.7 - Therefore, my Lord, since You are the knower of all religious principles, please describe to me the human beings who may execute the path of loving service to You and how such service is to be rendered.

SB 11.17.8 - Śrī Çukadeva Gosvāmī said: Śrī Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Personality of Godhead, śrī Kāṇēa, was pleased and for the welfare of all conditioned souls spoke those religious principles that are eternal.

SB 11.17.9 - The Supreme Personality of Godhead said: My dear Uddhava, your question is faithful to religious principles and thus gives rise to the highest perfection in life, pure devotional service, for both ordinary human beings and the followers of the varëāçrama system. Now please learn from Me those supreme religious principles.

SB 11.17.10 - In the beginning, in Satya-yuga, there is only one social class, called haṁsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kāta-yuga, or the age in which all religious duties are perfectly fulfilled.

SB 11.17.11 - In Satya-yuga the undivided Veda is expressed by the syllable oṃ, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Haṁsa.

SB 11.17.12 - O greatly fortunate one, at the beginning of Tretā-yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions-as Āg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice.

SB 11.17.13 - In Tretā-yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brāhmaṇas appeared from the Lord's face, the kṣatriyas from the Lord's arms, the vaiśyas from the Lord's thighs and the śūdras from the legs of that mighty form. Each social division was recognized by its particular duties and behavior.

SB 11.17.14 - The married order of life appeared from the loins of My universal form, and the celibate students came from My heart. The forest-dwelling retired order of life appeared from My chest, and the renounced order of life was situated within the head of My universal form.

SB 11.17.15 - The various occupational and social divisions of human society appeared according to inferior and superior natures manifest in the situation of the individual's birth.

SB 11.17.16 - Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to Me, mercy and truthfulness are the natural qualities of the brāhmaṇas.

SB 11.17.17 - Dynamic power, bodily strength, determination, heroism,

tolerance, generosity, great endeavor, steadiness, devotion to the brāhmaëas and leadership are the natural qualities of the kñatriyas.

SB 11.17.18 - Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brāhmaëas and perpetually desiring to accumulate more money are the natural qualities of the vaiçyas.

SB 11.17.19 - Service without duplicity to the brāhmaëas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of çüdras.

SB 11.17.20 - Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varëäçrama system.

SB 11.17.21 - Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.

SB 11.17.22 - The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gäyatrë initiation. Being summoned by the spiritual master, he should reside within the guru's äçrama and with a self-controlled mind carefully study the Vedic literature.

SB 11.17.23 - The brahmacäre should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with akña beads and a sacred thread. Carrying pure kuça grass in his hand, he should never accept a luxurious or sensuous sitting place. He should not unnecessarily polish his teeth, nor should he bleach and iron his clothes.

SB 11.17.24 - A brahmacäre should always remain silent while bathing, eating, attending sacrificial performances, chanting japa or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

SB 11.17.25 - One observing the vow of celibate brahmacäre life should never pass semen. If the semen by chance spills out by itself, the brahmacäre should immediately take bath in water, control his breath by präëyāma and chant the Gäyatré mantra

SB 11.17.26 - Purified and fixed in consciousness, the brahmacäre should worship the fire-god, sun, äcärya, cows, brähmaëas, guru, elderly respectable persons and demigods. He should perform such worship at sunrise and sunset, without speaking but by silently chanting or murmuring the appropriate mantras.

SB 11.17.27 - One should know the äcärya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

SB 11.17.28 - In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept for oneself that which is allotted by the äcärya.

SB 11.17.29 - While engaged in serving the spiritual master one should remain as a humble servant, and thus when the guru is walking the servant should humbly walk behind. When the guru lies down to sleep, the servant should also lie down nearby, and when the guru has awakened, the servant should sit near him, massaging his lotus feet and rendering other, similar services. When the guru is sitting down on his äsana, the servant should

stand nearby with folded hands, awaiting the guru's order. In this way one should always worship the spiritual master.

SB 11.17.30 - Until the student has completed his Vedic education he should remain engaged in the āçrama of the spiritual master, should remain completely free of material sense gratification and should not break his vow of celibacy [brahmacarya].

SB 11.17.31 - If the brahmacäre student desires to ascend to the Maharloka or Brahmaloça planets, then he should completely surrender his activities to the spiritual master and, observing the powerful vow of perpetual celibacy, dedicate himself to superior Vedic studies.

SB 11.17.32 - Thus enlightened in Vedic knowledge by service to the spiritual master, freed from all sins and duality, one should worship Me as the Supersoul, as I appear within fire, the spiritual master, one's own self and all living entities.

SB 11.17.33 - Those who are not married-sannyäsés, vānaprasthas and brahmacärés-should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

SB 11.17.34-35 - My dear Uddhava, general cleanliness, washing the hands, bathing, performing religious services at sunrise, noon and sunset, worshipping Me, visiting holy places, chanting japa, avoiding that which is untouchable, uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul-these principles should be followed by all members of society through regulation of the mind, words and body.

SB 11.17.36 - A brähmaëa observing the great vow of celibacy becomes

brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.

SB 11.17.37 - A brahmacäre who has completed his Vedic education and desires to enter household life should offer proper remuneration to the spiritual master, bathe, cut his hair, put on proper clothes, and so on. Then, taking permission from the guru, he should go back to his home.

SB 11.17.38 - A brahmacäre desiring to fulfill his material desires should live at home with his family, and a householder who is eager to purify his consciousness should enter the forest, whereas a purified brähmaëa should accept the renounced order of life. One who is not surrendered to Me should move progressively from one āçrama to another, never acting otherwise.

SB 11.17.39 - One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives he must marry them after the first marriage, and each wife should be of a successively lower caste.

SB 11.17.40 - All twice-born men-brähmaëas, kñatriyas and vaiçyas-must perform sacrifice, study the Vedic literature and give charity. Only the brähmaëas, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

SB 11.17.41 - A brähmaëa who considers that accepting charity from others will destroy his austerity, spiritual influence and fame should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the brähmaëa considers that those two occupations also compromise his spiritual position, then he should collect rejected grains in agricultural fields and live without any dependence on others.

SB 11.17.42 - The body of a brāhmaëa is not intended to enjoy insignificant material sense gratification; rather, by accepting difficult austerities in his life, a brāhmaëa will enjoy unlimited happiness after death.

SB 11.17.43 - A brāhmaëa householder should remain satisfied in mind by gleaning rejected grains from agricultural fields and marketplaces. Keeping himself free of personal desire, he should practice magnanimous religious principles, with consciousness absorbed in Me. In this way a brāhmaëa may stay at home as a householder without very much attachment and thus achieve liberation.

SB 11.17.44 - Just as a ship rescues those who have fallen into the ocean, similarly, I very quickly rescue from all calamities those persons who uplift brāhmaëas and devotees suffering in a poverty-stricken condition.

SB 11.17.45 - Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a fearless king, just like a father, must save all of the citizens from difficulty and also protect himself.

SB 11.17.46 - An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Lord Indra in airplanes as brilliant as the sun.

SB 11.17.47 - If a brāhmaëa cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a kīatriya, taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master.

SB 11.17.48 - A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a vaiçya, may live by hunting or may act as a brähmaëa by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a çüdra.

SB 11.17.49 - A vaiçya, or mercantile man, who cannot maintain himself may adopt the occupation of a çüdra, and a çüdra who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society who have adopted inferior occupations in emergency situations must give up those substitute occupations when the difficulties have passed.

SB 11.17.50 - One in the gâhastha order of life should daily worship the sages by Vedic study, the forefathers by offering the mantra svadhä, the demigods by chanting svähä, all living entities by offering shares of one's meals, and human beings by offering grains and water. Thus considering the demigods, sages, forefathers, living entities and human beings to be manifestations of My potency, one should daily perform these five sacrifices.

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42 (Popup - Popup)

SB 11.17.1-2 - Śrī Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the varëāçrama system and even ordinary, unregulated human beings. My dear

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uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul-these principles should be followed by all members of society through regulation of the mind, words and body.

SB 11.17.36 - A brähmaëa observing the great vow of celibacy becomes brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.

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SB 11.17.55 - A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take sannyāsa.

SB 11.17.56 - But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.

SB 11.17.57 - "O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?"

SB 11.17.58 - Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkness of ignorance.

43 (Popup - Popup)

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SB 11.18.28 - A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation-both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

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SB 11.18.32 - The one Supreme Lord is situated within all material bodies and within everyone's soul. Just as the moon is reflected in innumerable reservoirs of water, the Supreme Lord, although one, is present within everyone. Thus every material body is ultimately composed of the energy of the one Supreme Lord.

SB 11.18.33 - If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of God.

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SB 11.18.37 - A realized soul no longer sees anything as separate from Me, for his realized knowledge of Me has destroyed such illusory perception. Since the material body and mind were previously accustomed to this kind of perception, it may sometimes appear to recur; but at the time of death the self-realized soul achieves opulences equal to Mine.

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The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the brahmacārē is mainly engaged in serving the spiritual master.

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SB 11.18.27 - One should logically consider the universe, which is situated within the Lord, and one's own material body, which is composed of mind, speech and life air, to be ultimately products of the Lord's illusory energy. Thus situated in the self, one should give up one's faith in these things and should never again make them the object of one's meditation.

SB 11.18.28 - A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation-both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

SB 11.18.29 - Although most wise, the paramahansa should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic

regulations, he should behave in an unrestricted manner.

SB 11.18.30 - A devotee should never engage in the fruitive rituals mentioned in the karma-kāṇḍa section of the Vedas, nor should he become atheistic, acting or speaking in opposition to Vedic injunctions. Similarly, he should never speak like a mere logician or skeptic or take any side whatsoever in useless arguments.

SB 11.18.31 - A saintly person should never let others frighten or disturb him and, similarly, should never frighten or disturb other people. He should tolerate the insults of others and should never himself belittle anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.

SB 11.18.32 - The one Supreme Lord is situated within all material bodies and within everyone's soul. Just as the moon is reflected in innumerable reservoirs of water, the Supreme Lord, although one, is present within everyone. Thus every material body is ultimately composed of the energy of the one Supreme Lord.

SB 11.18.33 - If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of God.

SB 11.18.34 - If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one's health. When the senses, mind and life air are fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.

SB 11.18.35 - A sage should accept the food, clothing and bedding-be they

of excellent or inferior quality-that come of their own accord.

SB 11.18.36 - Just as I, the Supreme Lord, execute regulative duties by My own free will, similarly, one who has realized knowledge of Me should maintain general cleanliness, purify his hands with water, take bath and execute other regulative duties not by force but by his own free will.

SB 11.18.37 - A realized soul no longer sees anything as separate from Me, for his realized knowledge of Me has destroyed such illusory perception. Since the material body and mind were previously accustomed to this kind of perception, it may sometimes appear to recur; but at the time of death the self-realized soul achieves opulences equal to Mine.

SB 11.18.38 - One who is detached from sense gratification, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously analyzed the process for obtaining Me, should approach a bona fide and learned spiritual master.

SB 11.18.39 - Until a devotee has clearly realized spiritual knowledge, he should continue with great faith and respect and without envy to render personal service to the guru, who is nondifferent from Me.

SB 11.18.40-41 - One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.

SB 11.18.42 - The main religious duties of a sannyäse are equanimity and nonviolence, whereas for the vānaprastha austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the brahmacäre is mainly engaged in serving the spiritual master.

SB 11.18.43 - A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions.

SB 11.18.44 - One who worships Me by his prescribed duty, having no other object of worship, and who remains conscious of Me as present in all living entities, achieves unflinching devotional service unto Me.

SB 11.18.45 - My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me.

SB 11.18.46 - Thus, one who has purified his existence by execution of his prescribed duties, who fully understands My supreme position and who is endowed with scriptural and realized knowledge, very soon achieves Me.

SB 11.18.47 - Those who are followers of this varëäçrama system accept religious principles according to authorized traditions of proper conduct. When such varëäçrama duties are dedicated to Me in loving service, they award the supreme perfection of life.

SB 11.18.48 - My dear saintly Uddhava, I have now described to you, just as you inquired, the means by which My devotee, perfectly engaged in his prescribed duty, can come back to Me, the Supreme Personality of Godhead.

46 (Popup - Popup)

SB 11.19.1 - The Supreme Personality of Godhead said: A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it.

SB 11.19.2 - For learned, self-realized philosophers I am the only object of worship, the desired goal of life, the means for achieving that goal, and the settled conclusion of all knowledge. Indeed, because I am the cause of their happiness and their freedom from unhappiness, such learned souls have no effective purpose or dear object in life except Me.

SB 11.19.3 - Those who have achieved complete perfection through philosophical and realized knowledge recognize My lotus feet to be the supreme transcendental object. Thus the learned transcendentalist is most dear to Me, and by his perfect knowledge he maintains Me in happiness.

SB 11.19.4 - That perfection which is produced by a small fraction of spiritual knowledge cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.

SB 11.19.5 - Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realization of Vedic

knowledge, you should worship Me in the mood of loving devotion.

SB 11.19.6 - Formerly, great sages, through the sacrifice of Vedic knowledge and spiritual enlightenment, worshiped Me within themselves, knowing Me to be the Supreme Lord of all sacrifice and the Supersoul in everyone's heart. Thus coming to Me, these sages achieved the supreme perfection.

SB 11.19.7 - My dear Uddhava, the material body and mind, composed of the three modes of material nature, attach themselves to you, but they are actually illusion, since they appear only at the present, having no original or ultimate existence. How is it possible, therefore, that the various stages of the body, namely birth, growth, reproduction, maintenance, dwindling and death, can have any relation to your eternal self? These phases relate only to the material body, which previously did not exist and ultimately will not exist. The body exists merely at the present moment.

SB 11.19.8 - Çré Uddhava said: O Lord of the universe! O form of the universe! Please explain to me that process of knowledge which automatically brings detachment and direct perception of the truth, which is transcendental, and which is traditional among great spiritual philosophers. This knowledge, sought by elevated personalities, describes loving devotional service unto Your Lordship.

SB 11.19.9 - My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.

SB 11.19.10 - O almighty Lord, please be merciful and uplift this hopeless living entity who has fallen into the dark hole of material existence, where

the snake of time has bitten him. In spite of such abominable conditions, this poor living entity has tremendous desire to relish the most insignificant material happiness. Please save me, my Lord, by pouring down the nectar of Your instructions, which awaken one to spiritual freedom.

SB 11.19.11 - The Supreme Personality of Godhead said: My dear Uddhava, just as you are now inquiring from Me, similarly, in the past King Yudhiñöhira, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhéäma, while all of us were carefully listening.

SB 11.19.12 - When the great Battle of Kurukñetra had ended, King Yudhiñöhira was overwhelmed by the death of many beloved well-wishers, and thus, after listening to instructions about many religious principles, he finally inquired about the path of liberation.

SB 11.19.13 - I will now speak unto you those religious principles of Vedic knowledge, detachment, self-realization, faith and devotional service that were heard directly from the mouth of Bhéämadeva.

SB 11.19.14 - I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.

SB 11.19.15 - When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead-at that time one's direct experience is called vijñäna, or self-realization.

SB 11.19.16 - Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material

phases from one creation to another and remains alone when all material phases are annihilated is the one eternal.

SB 11.19.17 - From the four types of evidence-Vedic knowledge, direct experience, traditional wisdom and logical induction-one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

SB 11.19.18 - An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.

SB 11.19.19 - O sinless Uddhava, because you love Me, I previously explained to you the process of devotional service. Now I will again explain the supreme process for achieving loving service unto Me.

SB 11.19.20-24 - Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me-these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?

SB 11.19.25 - When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment and opulence.

SB 11.19.26 - When consciousness is fixed on the material body, home and other, similar objects of sense gratification, one spends one's life chasing after material objects with the help of the senses. Consciousness, thus powerfully affected by the mode of passion, becomes dedicated to impermanent things, and in this way irreligion, ignorance, attachment and wretchedness arise.

SB 11.19.27 - Actual religious principles are stated to be those that lead one to My devotional service. Real knowledge is the awareness that reveals My all-pervading presence. Detachment is complete disinterest in the objects of material sense gratification, and opulence is the eight mystic perfection, such as aëimā-siddhi.

SB 11.19.28-32 - Çré Uddhava said: My dear Lord Kāñëa, O chastiser of the enemies, please tell me how many types of disciplinary regulations and regular daily duties there are. Also, my Lord, tell me what is mental equilibrium, what is self-control, and what is the actual meaning of tolerance and steadfastness. What are charity, austerity and heroism, and how are reality and truth to be described? What is renunciation, and what is wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Keçava, O most fortunate one, how am I to understand the strength, opulence and profit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees, kindly explain these matters to me, along with their opposites.

SB 11.19.33-35 - The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

SB 11.19.36-39 - Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyāsa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the ācārya with the purpose of acquiring spiritual instruction, and the greatest strength is the prāëyāma system of breath control.

SB 11.19.40-45 - Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and

unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all of the matters about which you inquired. There is no need for a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.

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SB 11.19.19 - O sinless Uddhava, because you love Me, I previously explained to you the process of devotional service. Now I will again explain the supreme process for achieving loving service unto Me.

SB 11.19.20-24 - Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me-these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?

SB 11.19.25 - When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment and opulence.

SB 11.19.26 - When consciousness is fixed on the material body, home and other, similar objects of sense gratification, one spends one's life chasing after material objects with the help of the senses. Consciousness, thus powerfully affected by the mode of passion, becomes dedicated to impermanent things, and in this way irreligion, ignorance, attachment and wretchedness arise.

SB 11.19.27 - Actual religious principles are stated to be those that lead one to My devotional service. Real knowledge is the awareness that reveals My all-pervading presence. Detachment is complete disinterest in the objects of material sense gratification, and opulence is the eight mystic perfection, such as aëimä-siddhi.

SB 11.19.28-32 - Çré Uddhava said: My dear Lord Kāñëä, O chastiser of the enemies, please tell me how many types of disciplinary regulations and regular daily duties there are. Also, my Lord, tell me what is mental equilibrium, what is self-control, and what is the actual meaning of tolerance and steadfastness. What are charity, austerity and heroism, and how are reality and truth to be described? What is renunciation, and what is wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Keçava, O most fortunate one, how am I to understand the strength, opulence and profit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees, kindly explain these matters to me, along with their opposites.

SB 11.19.33-35 - The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

SB 11.19.36-39 - Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyāsa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the ācārya with the purpose of acquiring spiritual instruction, and the greatest strength is the prāëyāma system of breath control.

SB 11.19.40-45 - Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all of the matters about

which you inquired. There is no need for a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.

49 (Popup - Popup)

SB 11.20.1 - **Çré Uddhava** said: My dear lotus-eyed Kåñëa, You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute Your order. Such literatures focus upon the good and bad qualities of work.

SB 11.20.2 - According to Vedic literature, the superior and inferior varieties found in the human social system, varëäçrama, are due to pious and sinful modes of family planning. Thus piety and sin are constant points of reference in the Vedic analysis of the components of a given situation-namely the material ingredients, place, age and time. Indeed, the Vedas reveal the existence of material heaven and hell, which are certainly based on piety and sin.

SB 11.20.3 - Without seeing the difference between piety and sin, how can one understand Your own instructions in the form of Vedic literatures, which order one to act piously and forbid one to act sinfully? Furthermore, without such authorized Vedic literatures, which ultimately award liberation, how can human beings achieve the perfection of life?

SB 11.20.4 - My dear Lord, in order to understand those things beyond direct experience-such as spiritual liberation or attainment of heaven and other material enjoyments beyond our present capacity-and in general to understand the means and end of all things, the forefathers, demigods and human beings must consult the Vedic literatures, which are Your own laws, for these constitute the highest evidence and revelation.

SB 11.20.5 - My dear Lord, the distinction observed between piety and sin comes from Your own Vedic knowledge and does not arise by itself. If the same Vedic literature subsequently nullifies such distinction between piety and sin, there will certainly be confusion.

SB 11.20.6 - The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement-the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation.

SB 11.20.7 - Among these three paths, jñāna-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma-yoga.

SB 11.20.8 - If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.

SB 11.20.9 - As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viñeoṁ one has to act according to the regulative principles of the Vedic injunctions.

SB 11.20.10 - My dear Uddhava, a person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.

SB 11.20.11 - One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.

SB 11.20.12 - The residents of both heaven and hell desire human birth on the earth planet because human life facilitates the achievement of transcendental knowledge and love of Godhead, whereas neither heavenly nor hellish bodies efficiently provide such opportunities.

SB 11.20.13 - A human being who is wise should never desire promotion to heavenly planets or residence in hell. Indeed, a human being should also never desire permanent residence on the earth, for by such absorption in the material body one becomes foolishly negligent of one's actual self-interest.

SB 11.20.14 - A wise person, knowing that although the material body is subject to death it can still award the perfection of one's life, should not foolishly neglect to take advantage of this opportunity before death arrives.

SB 11.20.15 - Without attachment, a bird gives up the tree in which his nest was constructed when that tree is cut down by cruel men who are like death personified, and thus the bird achieves happiness in another place.

SB 11.20.16 - Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.

SB 11.20.17 - The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the

Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.

SB 11.20.18 - A transcendentalist, having become disgusted and hopeless in all endeavors for material happiness, completely controls the senses and develops detachment. By spiritual practice he should then fix the mind on the spiritual platform without deviation.

SB 11.20.19 - Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.

SB 11.20.20 - One should never lose sight of the actual goal of mental activities, but rather, conquering the life air and senses and utilizing intelligence strengthened by the mode of goodness, one should bring the mind under the control of the self.

SB 11.20.21 - An expert horseman, desiring to tame a headstrong horse, first lets the horse have his way for a moment and then, pulling the reins, gradually places the horse on the desired path. Similarly, the supreme yoga process is that by which one carefully observes the movements and desires of the mind and gradually brings them under full control.

SB 11.20.22 - Until one's mind is fixed in spiritual satisfaction, one should analytically study the temporary nature of all material objects, whether cosmic, earthly or atomic. One should constantly observe the process of creation through the natural progressive function and the process of annihilation through the regressive function.

SB 11.20.23 - When a person is disgusted with the temporary, illusory nature of this world and is thus detached from it, his mind, guided by the instructions of his spiritual master, considers again and again the nature of this world and eventually gives up the false identification with matter.

SB 11.20.24 - Through the various disciplinary regulations and the purificatory procedures of the yoga system, through logic and spiritual education or through worship and adoration of Me, one should constantly engage his mind in remembering the Personality of Godhead, the goal of yoga. No other means should be employed for this purpose.

SB 11.20.25 - If, because of momentary inattention, a yogi accidentally commits an abominable activity, then by the very practice of yoga he should burn to ashes the sinful reaction, without at any time employing any other procedure.

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SB 11.20.29 - When an intelligent person engages constantly in worshipping

Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed.

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SB 11.20.31 - Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.

SB 11.20.32-33 - Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

SB 11.20.34 - Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

SB 11.20.35 - It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

SB 11.20.36 - Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all

circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

SB 11.20.37 - Persons who seriously follow these methods of achieving Me, which I have personally taught, attain freedom from illusion, and upon reaching My personal abode they perfectly understand the Absolute Truth.

50 (Popup - Popup)

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51 (Popup - Popup)

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SB 11.20.31 - Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.

SB 11.20.32-33 - Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

SB 11.20.34 - Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

SB 11.20.35 - It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

SB 11.20.36 - Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

SB 11.20.37 - Persons who seriously follow these methods of achieving Me, which I have personally taught, attain freedom from illusion, and upon reaching My personal abode they perfectly understand the Absolute Truth.

52 (Popup - Popup)

SB 11.21.1 - The Supreme Personality of Godhead said: Those who give up these methods for achieving Me, which consist of devotional service, analytic philosophy and regulated execution of prescribed duties, and instead, being moved by the material senses, cultivate insignificant sense gratification, certainly undergo the continual cycle of material existence.

SB 11.21.2 - Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

SB 11.21.3 - O sinless Uddhava, in order to understand what is proper in life one must evaluate a given object within its particular category. Thus, in analyzing religious principles one must consider purity and impurity. Similarly, in one's ordinary dealings one must distinguish between good and bad, and to insure one's physical survival one must recognize that which is auspicious and inauspicious.

SB 11.21.4 - I have revealed this way of life for those bearing the burden of

mundane religious principles.

SB 11.21.5 - Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all conditioned souls, from Lord Brahmā himself down to the nonmoving creatures. These elements all emanate from the one Personality of Godhead.

SB 11.21.6 - My dear Uddhava, although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.

SB 11.21.7 - O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space and all physical objects.

SB 11.21.8 - Among places, those bereft of the spotted antelope, those devoid of devotion to the brāhmaëas, those possessing spotted antelopes but bereft of respectable men, provinces like Kēkaōa and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands.

SB 11.21.9 - A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

SB 11.21.10 - An object's purity or impurity is established by application of another object, by words, by rituals, by the effects of time or according to relative magnitude.

SB 11.21.11 - Impure things may or may not impose sinful reactions upon a person, depending on that person's strength or weakness, intelligence, wealth, location and physical condition.

SB 11.21.12 - Various objects such as grains, wooden utensils, things made of bone, thread, liquids, objects derived from fire, skins and earthy objects are all purified by time, by the wind, by fire, by earth and by water, either separately or in combination.

SB 11.21.13 - A particular purifying agent is considered appropriate when its application removes the bad odor or dirty covering of some contaminated object and makes it resume its original nature.

SB 11.21.14 - The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties and, above all, by remembrance of Me. The brāhmaëa and other twice-born men should be duly purified before performing their specific activities.

SB 11.21.15 - A mantra is purified when chanted with proper knowledge, and one's work is purified when offered to Me. Thus by purification of the place, time, substance, doer, mantras and work, one becomes religious, and by negligence of these six items one is considered irreligious.

SB 11.21.16 - Sometimes piety becomes sin, and sometimes what is ordinarily sin becomes piety on the strength of Vedic injunctions. Such special rules in effect eradicate the clear distinction between piety and sin.

SB 11.21.17 - The same activities that would degrade an elevated person do not cause falldown for those who are already fallen. Indeed, one who is lying on the ground cannot possibly fall further. The material association that is dictated by one's own nature is considered a good quality.

SB 11.21.18 - By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion and fear.

SB 11.21.19 - One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men.

SB 11.21.20 - From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence.

SB 11.21.21 - O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.

SB 11.21.22 - Because of absorption in sense gratification, one cannot recognize himself or others. Living uselessly in ignorance like a tree, one is merely breathing just like a bellows.

SB 11.21.23 - Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men but are merely enticements for executing beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine.

SB 11.21.24 - Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest.

SB 11.21.25 - Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the Vedas further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions?

SB 11.21.26 - Persons with perverted intelligence do not understand this actual purpose of Vedic knowledge and instead propagate as the highest Vedic truth the flowery statements of the Vedas that promise material rewards. Those in actual knowledge of the Vedas never speak in that way.

SB 11.21.27 - Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruit of life. Bewildered by the glare of fire and suffocated by its smoke, they cannot recognize their own true identity.

SB 11.21.28 - My dear Uddhava, persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from Me and emanates from Me. Indeed, they are just like persons whose eyes are covered by fog.

SB 11.21.29-30 - Those who are sworn to sense gratification cannot understand the confidential conclusion of Vedic knowledge as explained by Me. Taking pleasure in violence, they cruelly slaughter innocent animals in sacrifice for their own sense gratification and thus worship demigods, forefathers and leaders among ghostly creatures. Such passion for violence, however, is never encouraged within the process of Vedic sacrifice.

SB 11.21.31 - Just as a foolish businessman gives up his real wealth in useless business speculation, foolish persons give up all that is actually valuable in life and instead pursue promotion to material heaven, which although pleasing to hear about is actually unreal, like a dream. Such

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SB 11.21.32 - Those established in material passion, goodness and ignorance worship the particular demigods and other deities, headed by Indra, who manifest the same modes of passion, goodness or ignorance. They fail, however, to properly worship Me.

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SB 11.21.35 - The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and mantras, however, deal in esoteric terms, and I also am pleased by such confidential descriptions.

SB 11.21.36 - The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the *prāëa*, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.

SB 11.21.37 - As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings, I personally establish the Vedic sound vibration in the form of *oàkàra* within all living entities. It is thus perceived subtly, just like a single strand of fiber on a lotus stalk.

SB 11.21.38-40 - Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Personality of Godhead manifests

Himself as the reverberating primeval vital air, comprising all sacred Vedic meters and full of transcendental pleasure. Thus the Lord, from the ethereal sky of His heart, creates the great and limitless Vedic sound by the agency of His mind, which conceives of variegated sounds such as the sparças. The Vedic sound branches out in thousands of directions, adorned with the different letters expanded from the syllable oà: the consonants, vowels, sibilants and semivowels. The Veda is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.

SB 11.21.41 - The Vedic meters are Gāyatré, Uñëik, Anuñöup, Bâhaté, Paï kti, Triñöup, Jagaté, Aticchanda, Atyañöi, Atijagaté and Ativiräö.

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SB 11.21.43 - I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.

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SB 11.22.1-3 - Uddhava inquired: My dear Lord, O master of the universe, how many different elements of creation have been enumerated by the great sages? I have heard You personally describe a total of twenty-eight-God, the jéva soul, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen. What did each of these sages have in mind when he calculated the creative elements in such different ways? O supreme eternal, kindly explain this to me.

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SB 11.22.6 - By interaction of My energies different opinions arise. But for those who have fixed their intelligence on Me and controlled their senses, differences of perception disappear, and consequently the very cause for argument is removed.

SB 11.22.7 - O best among men, because subtle and gross elements mutually enter into one another, philosophers may calculate the number of basic material elements in different ways, according to their personal desire.

SB 11.22.8 - All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes, since material creation takes place by progressive manifestation of elements from subtle to gross. Thus we can find all material elements within any single element.

SB 11.22.9 - Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.

SB 11.22.10 - Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him.

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SB 11.22.12 - Nature exists originally as the equilibrium of the three material modes, which pertain only to nature, not to the transcendental spirit soul. These modes-goodness, passion and ignorance-are the effective causes of the creation, maintenance and destruction of this universe.

SB 11.22.13 - In this world the mode of goodness is recognized as knowledge, the mode of passion as fruitive work, and the mode of darkness as ignorance. Time is perceived as the agitated interaction of the material modes, and the totality of functional propensity is embodied by the primeval sūtra, or mahat-tattva.

SB 11.22.14 - I have described the nine basic elements as the enjoying soul, nature, nature's primeval manifestation of the mahat-tattva, false ego, ether, air, fire, water and earth.

SB 11.22.15 - Hearing, touch, sight, smell and taste are the five knowledge acquiring senses, My dear Uddhava, and speech, the hands, the genitals, the anus and the legs constitute the five working senses. The mind belongs to both these categories.

SB 11.22.16

Sound, touch, taste, smell and form are the objects of the knowledge-acquiring senses, and movement, speech, excretion and manufacture are functions of the working senses.

SB 11.22.17 - In the beginning of creation nature assumes, by the modes of goodness, passion and ignorance, its form as the embodiment of all subtle causes and gross manifestations within the universe. The Supreme Personality of Godhead does not enter the interaction of material manifestation but merely glances upon nature.

SB 11.22.18 - As the material elements, headed by the mahat-tattva, are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated by the power of nature, they create the universal egg.

SB 11.22.19 - According to some philosophers there are seven elements, namely earth, water, fire, air and ether, along with the conscious spirit soul and the Supreme Soul, who is the basis of both the material elements and the ordinary spirit soul. According to this theory, the body, senses, life air and all material phenomena are produced from these seven elements.

SB 11.22.20 - Other philosophers state that there are six elements-the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Personality of Godhead. That Supreme Lord, endowed with the elements that He has brought forth from Himself, creates this universe and then personally enters within it.

SB 11.22.21 - Some philosophers propose the existence of four basic elements, of which three-fire, water and earth-emanate from the fourth, the Self. Once existing, these elements produce the cosmic manifestation, in which all material creation takes place.

SB 11.22.22 - Some calculate the existence of seventeen basic elements, namely the five gross elements, the five objects of perception, the five sensory organs, the mind, and the soul as the seventeenth element.

SB 11.22.23 - According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

SB 11.22.24 - Counting eleven, there are the soul, the gross elements and the senses. Eight gross and subtle elements plus the Supreme Lord would make nine.

SB 11.22.25 - Thus great philosophers have analyzed the material elements in many different ways. All of their proposals are reasonable, since they are all presented with ample logic. Indeed, such philosophical brilliance is expected of the truly learned.

SB 11.22.26 - Çré Uddhava inquired: Although nature and the living entity are constitutionally distinct, O Lord Kâñëa, there appears to be no difference

between them, because they are found residing within one another. Thus the soul appears to be within nature and nature within the soul.

SB 11.22.27 - O lotus-eyed Kāñëa, O omniscient Lord, kindly cut this great doubt out of my heart with Your own words, which exhibit Your great skill in reasoning.

SB 11.22.28 - From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.

SB 11.22.29 - The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of the modes of nature.

SB 11.22.30 - My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyätmic, adhidaivic and adhibhautic.

SB 11.22.31 - Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

SB 11.22.32 - Similarly, the sense organs, namely the skin, ears, eyes, tongue and nose-as well as the functions of the subtle body, namely

conditioned consciousness, mind, intelligence and false ego-can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

SB 11.22.33 - When the three modes of nature are agitated, the resultant transformation appears as the element false ego in three phases-goodness, passion and ignorance. Generated from the mahat-tattva, which is itself produced from the unmanifest pradhāna, this false ego becomes the cause of all material illusion and duality.

SB 11.22.34 - The speculative argument of philosophers-"This world is real," "No, it is not real"-is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

SB 11.22.35-36 - Çré Uddhava said: O supreme master, the intelligence of those dedicated to fruitive activities is certainly deviated from You. Please explain to me how such persons accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Being cheated by illusion in this world, they generally do not become aware of these facts.

SB 11.22.37 - Lord Kāñëa said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

SB 11.22.38 - The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of

perception, and thus its ability to distinguish past and future is lost.

SB 11.22.39 - When the living entity passes from the present body to the next body, which is created by his own karma, he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.

SB 11.22.40 - O most charitable Uddhava, what is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

SB 11.22.41 - Just as a person experiencing a dream or daydream does not remember his previous dreams or daydreams, a person situated in his present body, although having existed prior to it, thinks that he has only recently come into being.

SB 11.22.42 - Because the mind, which is the resting place of the senses, has created the identification with a new body, the threefold material variety of high, middle and low class appears as if present within the reality of the soul. Thus the self creates external and internal duality, just as a man might give birth to a bad son.

SB 11.22.43 - My dear Uddhava, material bodies are constantly undergoing creation and destruction by the force of time, whose swiftness is imperceptible. But because of the subtle nature of time, no one sees this.

SB 11.22.44 - The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

SB 11.22.45 - Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is the light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is the water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity

SB 11.22.46 - A person does not actually take birth out of the seed of past activities, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist.

SB 11.22.47 - Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.

SB 11.22.48 - Although the material body is different from the self, because of the ignorance due to material association one falsely identifies oneself with the superior and inferior bodily conditions. Sometimes a fortunate person is able to give up such mental concoction.

SB 11.22.49 - By the death of one's father or grandfather one can surmise one's own death, and by the birth of one's son one can understand the condition of one's own birth. A person who thus realistically understands the creation and destruction of material bodies is no longer subject to these dualities.

SB 11.22.50 - One who observes the birth of a tree from its seed and the

ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

SB 11.22.51 - An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.

SB 11.22.52 - Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

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dualities prevents one from realizing the self.

SB 11.22.58-59 - Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.

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SB 11.22.61 - O soul of the universe, the conditioning of one's personality in material life is very strong, and therefore it is very difficult even for learned men to tolerate the offenses committed against them by ignorant people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing at Your lotus feet, are able to tolerate such offenses.

56 (Popup - Popup)

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SB 11.22.13 - In this world the mode of goodness is recognized as knowledge, the mode of passion as fruitive work, and the mode of darkness as ignorance. Time is perceived as the agitated interaction of the material modes, and the totality of functional propensity is embodied by the primeval sūtra, or mahat-tattva.

SB 11.22.14 - I have described the nine basic elements as the enjoying soul, nature, nature's primeval manifestation of the mahat-tattva, false ego, ether, air, fire, water and earth.

SB 11.22.15 - Hearing, touch, sight, smell and taste are the five knowledge acquiring senses, My dear Uddhava, and speech, the hands, the genitals, the anus and the legs constitute the five working senses. The mind belongs to both these categories.

SB 11.22.16

Sound, touch, taste, smell and form are the objects of the knowledge-acquiring senses, and movement, speech, excretion and manufacture are functions of the working senses.

SB 11.22.17 - In the beginning of creation nature assumes, by the modes of goodness, passion and ignorance, its form as the embodiment of all subtle causes and gross manifestations within the universe. The Supreme Personality of Godhead does not enter the interaction of material manifestation but merely glances upon nature.

SB 11.22.18 - As the material elements, headed by the mahat-tattva, are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated by the power of nature, they create the universal egg.

SB 11.22.19 - According to some philosophers there are seven elements, namely earth, water, fire, air and ether, along with the conscious spirit soul and the Supreme Soul, who is the basis of both the material elements and the ordinary spirit soul. According to this theory, the body, senses, life air and all material phenomena are produced from these seven elements.

SB 11.22.20 - Other philosophers state that there are six elements-the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Personality of Godhead. That Supreme Lord, endowed with the elements that He has brought forth from Himself, creates this universe and then personally enters within it.

SB 11.22.21 - Some philosophers propose the existence of four basic elements, of which three-fire, water and earth-emanate from the fourth, the Self. Once existing, these elements produce the cosmic manifestation, in which all material creation takes place.

SB 11.22.22 - Some calculate the existence of seventeen basic elements, namely the five gross elements, the five objects of perception, the five sensory organs, the mind, and the soul as the seventeenth element.

SB 11.22.23 - According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

SB 11.22.24 - Counting eleven, there are the soul, the gross elements and the senses. Eight gross and subtle elements plus the Supreme Lord would make nine.

SB 11.22.25 - Thus great philosophers have analyzed the material elements in many different ways. All of their proposals are reasonable, since they are all presented with ample logic. Indeed, such philosophical brilliance is expected of the truly learned.

SB 11.22.26 - Çré Uddhava inquired: Although nature and the living entity are constitutionally distinct, O Lord Kâñëa, there appears to be no difference between them, because they are found residing within one another. Thus the soul appears to be within nature and nature within the soul.

SB 11.22.27 - O lotus-eyed Kâñëa, O omniscient Lord, kindly cut this great doubt out of my heart with Your own words, which exhibit Your great skill in reasoning.

SB 11.22.28 - From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.

SB 11.22.29 - The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of the modes of nature.

SB 11.22.30 - My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyätmic, adhidaivic and adhibhautic.

SB 11.22.31 - Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the

original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

SB 11.22.32 - Similarly, the sense organs, namely the skin, ears, eyes, tongue and nose-as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego-can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

SB 11.22.33 - When the three modes of nature are agitated, the resultant transformation appears as the element false ego in three phases-goodness, passion and ignorance. Generated from the mahat-tattva, which is itself produced from the unmanifest pradhāna, this false ego becomes the cause of all material illusion and duality.

SB 11.22.34 - The speculative argument of philosophers-"This world is real," "No, it is not real"-is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

SB 11.22.35-36 - **Çré Uddhava** said: O supreme master, the intelligence of those dedicated to fruitive activities is certainly deviated from You. Please explain to me how such persons accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Being cheated by illusion in this world, they generally do not become aware of these facts.

SB 11.22.37 - **Lord Kāñëa** said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one

material body to another. The spirit soul, although different from this mind, follows it.

SB 11.22.38 - The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of perception, and thus its ability to distinguish past and future is lost.

SB 11.22.39 - When the living entity passes from the present body to the next body, which is created by his own karma, he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.

SB 11.22.40 - O most charitable Uddhava, what is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

SB 11.22.41 - Just as a person experiencing a dream or daydream does not remember his previous dreams or daydreams, a person situated in his present body, although having existed prior to it, thinks that he has only recently come into being.

SB 11.22.42 - Because the mind, which is the resting place of the senses, has created the identification with a new body, the threefold material variety of high, middle and low class appears as if present within the reality of the soul. Thus the self creates external and internal duality, just as a man might give birth to a bad son.

SB 11.22.43 - My dear Uddhava, material bodies are constantly undergoing creation and destruction by the force of time, whose swiftness is imperceptible. But because of the subtle nature of time, no one sees this.

SB 11.22.44 - The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

SB 11.22.45 - Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is the light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is the water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity

SB 11.22.46 - A person does not actually take birth out of the seed of past activities, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist.

SB 11.22.47 - Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.

SB 11.22.48 - Although the material body is different from the self, because of the ignorance due to material association one falsely identifies oneself with the superior and inferior bodily conditions. Sometimes a fortunate person is able to give up such mental concoction.

SB 11.22.49 - By the death of one's father or grandfather one can surmise one's own death, and by the birth of one's son one can understand the condition of one's own birth. A person who thus realistically understands the creation and destruction of material bodies is no longer subject to these dualities.

SB 11.22.50 - One who observes the birth of a tree from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

SB 11.22.51 - An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.

SB 11.22.52 - Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

SB 11.22.53 - Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.

SB 11.22.54-55 - The soul's material life, his experience of sense gratification, is actually false, O descendant of Daçārha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or

like the world of a fantasy or dream.

SB 11.22.56 - For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.

SB 11.22.57 - Therefore, O Uddhava, do not try to enjoy sense gratification with the material senses. See how illusion based on material dualities prevents one from realizing the self.

SB 11.22.58-59 - Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.

SB 11.22.60 - Çré Uddhava said: O best of all speakers, please explain to me how I may properly understand this.

SB 11.22.61 - O soul of the universe, the conditioning of one's personality in material life is very strong, and therefore it is very difficult even for learned men to tolerate the offenses committed against them by ignorant people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing at Your lotus feet, are able to tolerate such offenses.

58 (Popup - Popup)

SB 11.23.1 - Çukadeva Gosvämé said: Lord Mukunda, the chief of the Däçārhas, having thus been respectfully requested by the best of His devotees, Çré Uddhava, first acknowledged the fitness of his servant's

statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

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SB 11.23.3 - Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilized men.

SB 11.23.4 - My dear Uddhava, in this regard a most pious story is told, and I shall now describe it to you. Please listen with careful attention.

SB 11.23.5 - Once a certain sannyäse was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous karma. I will narrate to you his story and that which he spoke.

SB 11.23.6 - In the country of Avanté there once lived a certain brähmaëa who was very rich and gifted with all opulences, and who was engaged in the occupation of commerce. But he

was a miserly person-lusty, greedy and very prone to anger.

SB 11.23.7 - In his home, devoid of religiosity and lawful sense gratification, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at the suitable times.

SB 11.23.8 - Since he was so hardhearted and miserly, his sons, in-laws,

wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.

SB 11.23.9 - In this way the presiding deities of the five family sacrifices became angry at the *bāāhmaëa*, who, being niggardly, guarded his wealth like a *Yakña*, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

SB 11.23.10 - O magnanimous Uddhava, by his neglect of these demigods he depleted his stock of piety and all his wealth. The accumulation of his repeated exhaustive endeavors was totally lost.

SB 11.23.11 - Some of the wealth of this so-called *brāhmaëa* was taken away by his relatives, My dear Uddhava, some by thieves, some by the whims of providence, some by the effects of time, some by ordinary men and some by government authorities.

SB 11.23.12 - Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment became ignored by his family members. Thus he began to feel unbearable anxiety.

SB 11.23.13 - Having lost all his wealth, he felt great pain and lamentation. His throat choked up with tears, and he meditated for a long time on his fortune. Then a powerful feeling of renunciation came over him.

SB 11.23.14 - The *brāhmaëa* spoke as follows: O what great misfortune! I have simply tormented myself uselessly, struggling so hard for money that was not even intended for religiosity or material enjoyment.

SB 11.23.15 - Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends

them to hell.

SB 11.23.16 - Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one's attractive physical beauty is ruined by a trace of white leprosy.

SB 11.23.17 - In the earning, attainment, increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

SB 11.23.18-19 - Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.

SB 11.23.20 - Even a man's brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.

SB 11.23.21 - For even a small amount of money these relatives and friends become very agitated and their anger is inflamed. Acting as rivals, they quickly give up all sentiments of goodwill and will reject one at a moment's notice, even to the point of committing murder.

SB 11.23.22 - Those who obtain human life, which is prayed for even by the demigods, and in that human birth become situated as first-class brāhmaëas, are extremely fortunate. If they disregard this important

opportunity, they are certainly killing their own self-interest and thus achieve a most unfortunate end.

SB 11.23.23 - What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?

SB 11.23.24 - One who fails to distribute his wealth to the proper shareholders-the demigods, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self-is maintaining his wealth simply like a Yakña and will fall down.

SB 11.23.25 - Discriminating persons are able to utilize their money, youth and strength to achieve perfection. But I have feverishly squandered these in the useless endeavor for further wealth. Now that I am an old man, what can I achieve?

SB 11.23.26 - Why must an intelligent man suffer by his constant vain efforts to get wealth? Indeed, this whole world is most bewildered by someone's illusory potency.

SB 11.23.27 - For one who is in the grips of death, what is the use of wealth or those who offer it, sense gratification or those who offer it, or, for that matter, any type of fruitive activity, which simply causes one to again take birth in the material world?

SB 11.23.28 - The Supreme Personality of Godhead, Lord Hari, who contains within Himself all the demigods, must be satisfied with me. Indeed, He has brought me to this suffering condition and forced me to experience detachment, which is the boat to carry me over this ocean of material life.

SB 11.23.29 - If there is any time remaining in my life, I will perform austerities and force my body to subsist on the bare necessities. Without further confusion I shall pursue that which constitutes my entire self-interest in life, and I shall remain satisfied within the self.

SB 11.23.30 - Thus may the presiding demigods of these three worlds kindly show their mercy upon me. Indeed, Mahārāja Khaövāi ga was able to achieve the spiritual world in a single moment.

SB 11.23.31 - Lord Çré Kāñëa continued: His mind thus determined, that most excellent Avanté brähmaëa was able to untie the knots of desire within his heart. He then assumed the role of a peaceful and silent sannyäse mendicant.

SB 11.23.32 - He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages. He did not advertise his advanced spiritual position and thus was not recognized by others.

SB 11.23.33 - O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

SB 11.23.34 - Some of these persons would take away his sannyäse rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

SB 11.23.35 - When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.

SB 11.23.36 - Although he had taken a vow of silence, they would try to make him speak, and if he did not speak they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"

SB 11.23.37 - They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."

SB 11.23.38-39 - Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steadfast as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a duck." Other persons would pass foul air upon him, and sometimes others would bind this twice-born brāhmaëa in chains and keep him captive like a pet animal.

SB 11.23.40 - The brāhmaëa understood that all his suffering-from other living beings, from the higher forces of nature and from his own body-was unavoidable, being allotted to him by providence.

SB 11.23.41 - Even while being insulted by these low-class men who were trying to effect his downfall, he remained steady in his spiritual duties. Fixing his resolution in the mode of goodness, he began to chant the following song.

SB 11.23.42 - The brāhmaëa said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.

SB 11.23.43 - The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.

SB 11.23.44 - Although present along with the struggling mind within the material body, the Supersoul is not endeavoring, because He is already endowed with transcendental enlightenment. Acting as my friend, He simply witnesses from His transcendental position. I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world. Thus I have become engaged in enjoying objects of desire and am entangled due to contact with the modes of nature.

SB 11.23.45 - Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest yoga.

SB 11.23.46 - If one's mind is perfectly fixed and pacified, then tell me what need does one have to perform ritualistic charity and other pious rituals? And if one's mind remains uncontrolled, lost in ignorance, then of what use are these engagements for him?

SB 11.23.47 - All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome. Therefore, anyone who can bring the mind under control becomes the master of all the senses.

SB 11.23.48 - Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel with others. Thus they conclude that

other people are either their friends, their enemies or parties indifferent to them.

SB 11.23.49 - Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "this is I, but that is someone else," they wander in endless darkness.

SB 11.23.50 - If you say that these people are the cause of my happiness and distress, then where is the place of the soul in such a conception? This happiness and distress pertain not to the soul but to the interactions of material bodies. If someone bites his tongue with his own teeth, at whom can he become angry in his suffering?

SB 11.23.51 - If you say that the demigods who rule the bodily senses cause suffering, still, how can such suffering apply to the spirit soul? This acting and being acted upon are merely interactions of the changeable senses and their presiding deities. When one limb of the body attacks another, with whom can the person in that body be angry?

SB 11.23.52 - If the soul himself were the cause of happiness and distress, then we could not blame others, since happiness and distress would be simply the nature of the soul. According to this theory, nothing except the soul actually exists, and if we were to perceive something besides the soul, that would be illusion. Therefore, since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

SB 11.23.53 - And if we examine the hypothesis that the planets are the immediate cause of suffering and happiness, then also where is the relationship with the soul, who is eternal? After all, the effect of the planets applies only to things that have taken birth. Expert astrologers have moreover explained how the planets are only causing pain to each other. Therefore,

since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

SB 11.23.54 - If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body that undergoes the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since karma thus has no ultimate basis in either the body or the soul, at whom can one become angry?

SB 11.23.55 - If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

SB 11.23.56 - The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.

SB 11.23.57 - I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kāñëa. This was approved by the previous äcäryas, who were fixed in firm devotion to the Lord, Paramätmä, the Supreme Personality of Godhead.

SB 11.23.58 - Lord Çré Kâñëa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking sannyäsa, and began to travel about the earth. Even when insulted by foolish rascals he remained unswerved from his duty and chanted this song.

SB 11.23.59 - No other force besides his own mental confusion makes the soul experience happiness and distress. His perception of friends, neutral parties and enemies and the whole material life he builds around this perception are simply created out of ignorance.

SB 11.23.60 - My dear Uddhava, fixing your intelligence on Me, you should thus completely control the mind. This is the essence of the science of yoga.

SB 11.23.61 - Anyone who listens to or recites to others this song of the sannyäse, which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

59 (Popup - Popup)

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SB 11.23.23 - What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?

SB 11.23.24 - One who fails to distribute his wealth to the proper shareholders-the demigods, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self-is maintaining his wealth simply like a Yakñā and will fall down.

SB 11.23.25 - Discriminating persons are able to utilize their money, youth and strength to achieve perfection. But I have feverishly squandered these in the useless endeavor for further wealth. Now that I am an old man, what can I achieve?

SB 11.23.26 - Why must an intelligent man suffer by his constant vain efforts to get wealth? Indeed, this whole world is most bewildered by someone's illusory potency.

SB 11.23.27 - For one who is in the grips of death, what is the use of wealth or those who offer it, sense gratification or those who offer it, or, for that matter, any type of fruitive activity, which simply causes one to again take birth in the material world?

SB 11.23.28 - The Supreme Personality of Godhead, Lord Hari, who contains within Himself all the demigods, must be satisfied with me. Indeed, He has brought me to this suffering condition and forced me to experience detachment, which is the boat to carry me over this ocean of material life.

SB 11.23.29 - If there is any time remaining in my life, I will perform austerities and force my body to subsist on the bare necessities. Without further confusion I shall pursue that which constitutes my entire self-interest in life, and I shall remain satisfied within the self.

SB 11.23.30 - Thus may the presiding demigods of these three worlds

kindly show their mercy upon me. Indeed, Mahārāja Khaövāi ga was able to achieve the spiritual world in a single moment.

SB 11.23.31 - Lord Çré Kâñëa continued: His mind thus determined, that most excellent Avanté brähmaëa was able to untie the knots of desire within his heart. He then assumed the role of a peaceful and silent sannyäse mendicant.

SB 11.23.32 - He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages. He did not advertise his advanced spiritual position and thus was not recognized by others.

SB 11.23.33 - O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

SB 11.23.34 - Some of these persons would take away his sannyäse rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

SB 11.23.35 - When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.

SB 11.23.36 - Although he had taken a vow of silence, they would try to make him speak, and if he did not speak they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"

SB 11.23.37 - They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."

SB 11.23.38-39 - Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steadfast as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a duck." Other persons would pass foul air upon him, and sometimes others would bind this twice-born brāhmaëa in chains and keep him captive like a pet animal.

SB 11.23.40 - The brāhmaëa understood that all his suffering-from other living beings, from the higher forces of nature and from his own body-was unavoidable, being allotted to him by providence.

SB 11.23.41 - Even while being insulted by these low-class men who were trying to effect his downfall, he remained steady in his spiritual duties. Fixing his resolution in the mode of goodness, he began to chant the following song.

SB 11.23.42 - The brāhmaëa said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.

SB 11.23.43 - The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.

SB 11.23.44 - Although present along with the struggling mind within the

material body, the Supersoul is not endeavoring, because He is already endowed with transcendental enlightenment. Acting as my friend, He simply witnesses from His transcendental position. I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world. Thus I have become engaged in enjoying objects of desire and am entangled due to contact with the modes of nature.

SB 11.23.45 - Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest yoga.

SB 11.23.46 - If one's mind is perfectly fixed and pacified, then tell me what need does one have to perform ritualistic charity and other pious rituals? And if one's mind remains uncontrolled, lost in ignorance, then of what use are these engagements for him?

SB 11.23.47 - All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome. Therefore, anyone who can bring the mind under control becomes the master of all the senses.

SB 11.23.48 - Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel with others. Thus they conclude that other people are either their friends, their enemies or parties indifferent to them.

SB 11.23.49 - Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "this is I, but that is

someone else," they wander in endless darkness.

SB 11.23.50 - If you say that these people are the cause of my happiness and distress, then where is the place of the soul in such a conception? This happiness and distress pertain not to the soul but to the interactions of material bodies. If someone bites his tongue with his own teeth, at whom can he become angry in his suffering?

SB 11.23.51 - If you say that the demigods who rule the bodily senses cause suffering, still, how can such suffering apply to the spirit soul? This acting and being acted upon are merely interactions of the changeable senses and their presiding deities. When one limb of the body attacks another, with whom can the person in that body be angry?

SB 11.23.52 - If the soul himself were the cause of happiness and distress, then we could not blame others, since happiness and distress would be simply the nature of the soul. According to this theory, nothing except the soul actually exists, and if we were to perceive something besides the soul, that would be illusion. Therefore, since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

SB 11.23.53 - And if we examine the hypothesis that the planets are the immediate cause of suffering and happiness, then also where is the relationship with the soul, who is eternal? After all, the effect of the planets applies only to things that have taken birth. Expert astrologers have moreover explained how the planets are only causing pain to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

SB 11.23.54 - If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body

that undergoes the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since karma thus has no ultimate basis in either the body or the soul, at whom can one become angry?

SB 11.23.55 - If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

SB 11.23.56 - The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.

SB 11.23.57 - I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kāñëa. This was approved by the previous äcäryas, who were fixed in firm devotion to the Lord, Paramätmä, the Supreme Personality of Godhead.

SB 11.23.58 - Lord Çré Kāñëa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking sannyäsa, and began to travel about the earth. Even when insulted by foolish rascals he remained unswerved from his duty and chanted this song.

SB 11.23.59 - No other force besides his own mental confusion makes the soul experience happiness and distress. His perception of friends, neutral parties and enemies and the whole material life he builds around this perception are simply created out of ignorance.

SB 11.23.60 - My dear Uddhava, fixing your intelligence on Me, you should thus completely control the mind. This is the essence of the science of yoga.

SB 11.23.61 - Anyone who listens to or recites to others this song of the sannyāsé, which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

60 (Popup - Popup)

SB 11.23.1 - Çukadeva Gosvämé said: Lord Mukunda, the chief of the Däçarhas, having thus been respectfully requested by the best of His devotees, Çré Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

SB 11.23.2 - Lord Çré Kāñëa said: O disciple of Bâhaspati, there is virtually no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.

SB 11.23.3 - Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilized men.

SB 11.23.4 - My dear Uddhava, in this regard a most pious story is told,

and I shall now describe it to you. Please listen with careful attention.

SB 11.23.5 - Once a certain sannyäse was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous karma. I will narrate to you his story and that which he spoke.

SB 11.23.6 - In the country of Avanté there once lived a certain brähmaëa who was very rich and gifted with all opulences, and who was engaged in the occupation of commerce. But he
was a miserly person-lusty, greedy and very prone to anger.

SB 11.23.7 - In his home, devoid of religiosity and lawful sense gratification, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at the suitable times.

SB 11.23.8 - Since he was so hardhearted and miserly, his sons, in-laws, wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.

SB 11.23.9 - In this way the presiding deities of the five family sacrifices became angry at the bäähmaëa, who, being niggardly, guarded his wealth like a Yakña, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

SB 11.23.10 - O magnanimous Uddhava, by his neglect of these demigods he depleted his stock of piety and all his wealth. The accumulation of his repeated exhaustive endeavors was totally lost.

SB 11.23.11 - Some of the wealth of this so-called brāhmaëa was taken away by his relatives, My dear Uddhava, some by thieves, some by the whims of providence, some by the effects of time, some by ordinary men and some by government authorities.

SB 11.23.12 - Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment became ignored by his family members. Thus he began to feel unbearable anxiety.

SB 11.23.13 - Having lost all his wealth, he felt great pain and lamentation. His throat choked up with tears, and he meditated for a long time on his fortune. Then a powerful feeling of renunciation came over him.

SB 11.23.14 - The brāhmaëa spoke as follows: O what great misfortune! I have simply tormented myself uselessly, struggling so hard for money that was not even intended for religiosity or material enjoyment.

SB 11.23.15 - Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.

SB 11.23.16 - Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one's attractive physical beauty is ruined by a trace of white leprosy.

SB 11.23.17 - In the earning, attainment, increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

SB 11.23.18-19 - Theft, violence, speaking lies, duplicity, lust, anger,

perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.

SB 11.23.20 - Even a man's brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.

SB 11.23.21 - For even a small amount of money these relatives and friends become very agitated and their anger is inflamed. Acting as rivals, they quickly give up all sentiments of goodwill and will reject one at a moment's notice, even to the point of committing murder.

SB 11.23.22 - Those who obtain human life, which is prayed for even by the demigods, and in that human birth become situated as first-class brāhmaëas, are extremely fortunate. If they disregard this important opportunity, they are certainly killing their own self-interest and thus achieve a most unfortunate end.

SB 11.23.23 - What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?

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SB 11.23.54 - If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body that undergoes the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since karma thus has no ultimate basis in either the body or the soul, at whom can one become angry?

SB 11.23.55 - If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

SB 11.23.56 - The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.

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SB 11.23.60 - My dear Uddhava, fixing your intelligence on Me, you

should thus completely control the mind. This is the essence of the science of yoga.

SB 11.23.61 - Anyone who listens to or recites to others this song of the sannyäse, which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

61 (Popup - Popup)

SB 11.24.1 - Lord Çré Kâñëa said: Now I shall describe to you the science of Sâi khya, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.

SB 11.24.2 - Originally, during the Kâta-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from the seen object.

SB 11.24.3 - That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories-the material nature and the living entities who are trying to enjoy the manifestations of that nature.

SB 11.24.4 - Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer.

SB 11.24.5 - When material nature was agitated by My glance, the three material modes-goodness, passion and ignorance-became manifest to fulfill the

pending desires of the conditioned souls.

SB 11.24.6 - From these modes arose the primeval sūtra, along with the mahat-tattva. By the transformation of the mahat-tattva was generated the false ego, the cause of the living entities' bewilderment.

SB 11.24.7 - False ego, which is the cause of physical sensation, the senses, and the mind, encompasses both spirit and matter and manifests, in three varieties: in the modes of goodness, passion and ignorance.

SB 11.24.8 - From false ego in the mode of ignorance came the subtle physical perceptions, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven demigods.

SB 11.24.9 - Impelled by Me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent place of residence.

SB 11.24.10 - I Myself appeared within that egg, which was floating on the causal water, and from My navel arose the universal lotus, the birthplace of self-born Brahmā.

SB 11.24.11 - Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.

SB 11.24.12 - Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for

liberation are promoted beyond these three divisions.

SB 11.24.13 - Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature.

SB 11.24.14 - By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.

SB 11.24.15 - All results of fruitive work have been arranged within this world by Me, the supreme creator acting as the force of time. Thus one sometimes rises up toward the surface of this mighty river of the modes of nature and sometimes again submerges.

SB 11.24.16 - Whatever features visibly exist within this world-small or great, thin or stout-certainly contain both the material nature and its enjoyer, the spirit soul.

SB 11.24.17 - Gold and earth are originally existing as ingredients. From gold one may fashion golden ornaments such as bracelets and earrings, and from earth one may fashion clay pots and saucers. The original ingredients gold and earth exist before the products made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients are present in the beginning and at the end, they must also be present in the middle phase, taking the form of a particular product to which we assign for convenience a particular name, such as bracelet, earring, pot or saucer. We can therefore understand that since the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality.

SB 11.24.18 - A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

SB 11.24.19 - The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viñëu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viñëu and time are not different from Me, the Supreme Absolute Truth.

SB 11.24.20 - As long as the Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation.

SB 11.24.21 - I am the basis of the universal form, which displays endless variety through the repeated creation, maintenance and destruction of the planetary systems. Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements.

SB 11.24.22-27 - At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind,

which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time. Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṣa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested.

SB 11.24.28 - Just as the rising sun removes the darkness of the sky, similarly, this scientific knowledge of cosmic annihilation removes all illusory duality from the mind of a serious student. Even if illusion somehow enters his heart, it cannot remain there.

SB 11.24.29 - Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāi khyā, which destroys the illusion of doubt by scientific analysis of creation and annihilation.

62 (Popup - Popup)

SB 11.24.1 - Lord Çré Kāṇēa said: Now I shall describe to you the science of Sāi khyā, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.

SB 11.24.2 - Originally, during the Kāta-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from the seen object.

SB 11.24.3 - That one Absolute Truth, remaining free from material

dualities and inaccessible to ordinary speech and mind, divided Himself into two categories-the material nature and the living entities who are trying to enjoy the manifestations of that nature.

SB 11.24.4 - Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer.

SB 11.24.5 - When material nature was agitated by My glance, the three material modes-goodness, passion and ignorance-became manifest to fulfill the pending desires of the conditioned souls.

SB 11.24.6 - From these modes arose the primeval sūtra, along with the mahat-tattva. By the transformation of the mahat-tattva was generated the false ego, the cause of the living entities' bewilderment.

SB 11.24.7 - False ego, which is the cause of physical sensation, the senses, and the mind, encompasses both spirit and matter and manifests, in three varieties: in the modes of goodness, passion and ignorance.

SB 11.24.8 - From false ego in the mode of ignorance came the subtle physical perceptions, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven demigods.

SB 11.24.9 - Impelled by Me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent place of residence.

SB 11.24.10 - I Myself appeared within that egg, which was floating on the causal water, and from My navel arose the universal lotus, the birthplace of self-born Brahmā.

SB 11.24.11 - Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.

SB 11.24.12 - Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

SB 11.24.13 - Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature.

SB 11.24.14 - By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.

SB 11.24.15 - All results of fruitive work have been arranged within this world by Me, the supreme creator acting as the force of time. Thus one sometimes rises up toward the surface of this mighty river of the modes of nature and sometimes again submerges.

SB 11.24.16 - Whatever features visibly exist within this world-small or great, thin or stout-certainly contain both the material nature and its enjoyer, the spirit soul.

SB 11.24.17 - Gold and earth are originally existing as ingredients. From gold one may fashion golden ornaments such as bracelets and earrings, and from earth one may fashion clay pots and saucers. The original ingredients gold and earth exist before the products made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients are present in the beginning and at the end, they must also be present in the middle phase, taking the form of a particular product to which we assign for convenience a particular name, such as bracelet, earring, pot or saucer. We can therefore understand that since the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality.

SB 11.24.18 - A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

SB 11.24.19 - The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viñēu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viñēu and time are not different from Me, the Supreme Absolute Truth.

SB 11.24.20 - As long as the Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation.

SB 11.24.21 - I am the basis of the universal form, which displays endless

variety through the repeated creation, maintenance and destruction of the planetary systems. Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements.

SB 11.24.22-27 - At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time. Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṣa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested.

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63 (Popup - Popup)

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64 (Popup - Popup)

SB 11.25.1 - The Supreme Personality of Godhead said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual material modes.

SB 11.25.2-5 - Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification, faith in the spiritual master, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness. Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion. Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance. Now please

hear about the combination of these three modes.

SB 11.25.6 - My dear Uddhava, the combination of all three modes is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on the combination of the modes.

SB 11.25.7 - When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display the interaction of the three modes of nature.

SB 11.25.8 - When a man desires sense gratification, being attached to family life, and when he consequently becomes established in religious and occupational duties, the combination of the modes of nature is manifest.

SB 11.25.9 - A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

SB 11.25.10 - Any person, whether man or woman, who worships Me with loving devotion, offering his or her prescribed duties unto Me without material attachment, is understood to be situated in goodness.

SB 11.25.11 - When a person worships Me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships Me with the desire to commit violence against others is in ignorance.

SB 11.25.12 - The three modes of material nature-goodness, passion and ignorance-influence the living entity but not Me. Manifesting within his mind, they induce the living entity to become attached to material bodies and other created objects. In this way the living entity is bound up.

SB 11.25.13 - When the mode of goodness, which is luminous, pure and auspicious, predominates over passion and ignorance, a man becomes endowed with happiness, virtue, knowledge and other good qualities.

SB 11.25.14 - When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man begins to work hard to acquire prestige and fortune. Thus in the mode of passion he experiences anxiety and struggle.

SB 11.25.15 - When the mode of ignorance conquers passion and goodness, it covers one's consciousness and makes one foolish and dull. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and displays violence toward others.

SB 11.25.16 - When consciousness becomes clear and the senses are detached from matter, one experiences fearlessness within the material body and detachment from the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.

SB 11.25.17 - You should discern the mode of passion by its symptoms-the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.

SB 11.25.18 - When one's higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression. You should understand this situation to be the predominance of the mode of ignorance.

SB 11.25.19 - With the increase of the mode of goodness, the strength of the demigods similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the most wicked increases.

SB 11.25.20 - It should be understood that alert wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness pervades these three and is transcendental.

SB 11.25.21 - Learned persons dedicated to Vedic culture are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one to fall headfirst into lower and lower births. And by the mode of passion one continues transmigrating through human bodies.

SB 11.25.22 - Those who leave this world in the mode of goodness go to the heavenly planets, those who pass away in the mode of passion remain in the world of human beings, and those dying in the mode of ignorance must go to hell. But those who are free from the influence of all modes of nature come to Me.

SB 11.25.23 - Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of goodness. Work performed with a desire to enjoy the results is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance.

SB 11.25.24 - Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental.

SB 11.25.25 - Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.

SB 11.25.26 - A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.

SB 11.25.27 - Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental.

SB 11.25.28 - Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.

SB 11.25.29 - Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental.

SB 11.25.30 - Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and

destination after death are all based on the three modes of material nature.

SB 11.25.31 - O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

SB 11.25.32 - O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me.

SB 11.25.33 - Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me.

SB 11.25.34 - A wise sage, free from all material association and unbewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only with things in the mode of goodness.

SB 11.25.35 - Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me.

SB 11.25.36 - Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

65 (Popup - Popup)

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SB 11.25.36 - Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

66 (Popup - Popup)

SB 11.25.1 - The Supreme Personality of Godhead said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual material modes.

SB 11.25.2-5 - Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification, faith in the spiritual master, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness. Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion. Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance. Now please hear about the combination of these three modes.

SB 11.25.6 - My dear Uddhava, the combination of all three modes is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on the combination of the modes.

SB 11.25.7 - When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display the interaction of the three modes of

nature.

SB 11.25.8 - When a man desires sense gratification, being attached to family life, and when he consequently becomes established in religious and occupational duties, the combination of the modes of nature is manifest.

SB 11.25.9 - A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

SB 11.25.10 - Any person, whether man or woman, who worships Me with loving devotion, offering his or her prescribed duties unto Me without material attachment, is understood to be situated in goodness.

SB 11.25.11 - When a person worships Me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships Me with the desire to commit violence against others is in ignorance.

SB 11.25.12 - The three modes of material nature-goodness, passion and ignorance-influence the living entity but not Me. Manifesting within his mind, they induce the living entity to become attached to material bodies and other created objects. In this way the living entity is bound up.

SB 11.25.13 - When the mode of goodness, which is luminous, pure and auspicious, predominates over passion and ignorance, a man becomes endowed with happiness, virtue, knowledge and other good qualities.

SB 11.25.14 - When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man begins to

work hard to acquire prestige and fortune. Thus in the mode of passion he experiences anxiety and struggle.

SB 11.25.15 - When the mode of ignorance conquers passion and goodness, it covers one's consciousness and makes one foolish and dull. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and displays violence toward others.

SB 11.25.16 - When consciousness becomes clear and the senses are detached from matter, one experiences fearlessness within the material body and detachment from the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.

SB 11.25.17 - You should discern the mode of passion by its symptoms-the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.

SB 11.25.18 - When one's higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression. You should understand this situation to be the predominance of the mode of ignorance.

SB 11.25.19 - With the increase of the mode of goodness, the strength of the demigods similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the most wicked increases.

SB 11.25.20 - It should be understood that alert wakefulness comes from

the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness pervades these three and is transcendental.

SB 11.25.21 - Learned persons dedicated to Vedic culture are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one to fall headfirst into lower and lower births. And by the mode of passion one continues transmigrating through human bodies.

SB 11.25.22 - Those who leave this world in the mode of goodness go to the heavenly planets, those who pass away in the mode of passion remain in the world of human beings, and those dying in the mode of ignorance must go to hell. But those who are free from the influence of all modes of nature come to Me.

SB 11.25.23 - Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of goodness. Work performed with a desire to enjoy the results is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance.

SB 11.25.24 - Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental.

SB 11.25.25 - Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.

SB 11.25.26 - A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.

SB 11.25.27 - Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental.

SB 11.25.28 - Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.

SB 11.25.29 - Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental.

SB 11.25.30 - Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and

destination after death are all based on the three modes of material nature.

SB 11.25.31 - O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

SB 11.25.32 - O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me.

SB 11.25.33 - Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me.

SB 11.25.34 - A wise sage, free from all material association and unbewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only with things in the mode of goodness.

SB 11.25.35 - Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me.

SB 11.25.36 - Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

67 (Popup - Popup)

SB 11.26.1 - The Supreme Personality of Godhead said: Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart

of every living being.

SB 11.26.2 - A person fixed in transcendental knowledge is freed from conditioned life by giving up his false identification with the products of the material modes of nature. Seeing these products as simply illusion, he avoids entanglement with the modes of nature, although constantly among them. Because the modes of nature and their products are simply not real, he does not accept them.

SB 11.26.3 - One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

SB 11.26.4 - The following song was sung by the famous emperor Purüravä. When deprived of his wife, Urvaçé, he was at first bewildered, but by controlling his lamentation he began to feel detachment.

SB 11.26.5 - When she was leaving him, even though he was naked he ran after her just like a madman and called out in great distress, "O my wife, O terrible lady! Please stop!"

SB 11.26.6 - Although for many years Purüravä had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaçé that he did not notice how the nights were coming and going.

SB 11.26.7 - King Aila said: Alas, just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.

SB 11.26.8 - That lady cheated me so much that I did not even see the

rising or setting of the sun. Alas, for so many years I passed my days in vain!

SB 11.26.9 - Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

SB 11.26.10 - Although I was a powerful lord with great opulence, that woman gave me up as if I were no more than an insignificant blade of grass. And still, naked and without shame, I followed her, crying out to her like a madman.

SB 11.26.11 - Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.

SB 11.26.12 - What is the use of a big education or the practice of austerities and renunciation, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?

SB 11.26.13 - To hell with me! I am such a fool that I didn't even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a lord, I allowed myself to be conquered by women as if I were a bullock or a jackass.

SB 11.26.14 - Even after I had served the so-called nectar of the lips of Urvaçé for many years, my lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.

SB 11.26.15 - Who but the Supreme Personality of Godhead, who lies

beyond material perception and is the Lord of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?

SB 11.26.16 - Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaçé herself gave me wise counsel with well-spoken words.

SB 11.26.17 - How can I blame her for my trouble when I myself am ignorant of my real, spiritual nature? I did not control my senses, and so I am like a person who mistakenly sees a harmless rope as a snake.

SB 11.26.18 - What is this polluted body anyway-so filthy and full of bad odors? I was attracted by the fragrance and beauty of a woman's body, but what are those so-called attractive features? They are simply a false covering created by illusion.

SB 11.26.19-20 - One can never decide whose property the body actually is. Does it belong to one's parents, who have given birth to it, to one's wife, who gives it pleasure, or to one's employer, who orders the body around? Is it the property of the funeral fire or of the dogs and jackals who may ultimately devour it? Is it the property of the indwelling soul, who partakes in its happiness and distress, or does the body belong to intimate friends who encourage and help it? Although a man never definitely ascertains the proprietor of the body, he becomes most attached to it. The material body is a polluted material form heading toward a lowly destination, yet when a man stares at the face of a woman he thinks, "What a good-looking lady! What a charming nose she's got, and see her beautiful smile!"

SB 11.26.21 - What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?

SB 11.26.22 - Yet even one who theoretically understands the actual nature of the body should never associate with women or with men attached to women. After all, the contact of the senses with their objects inevitably agitates the mind.

SB 11.26.23 - Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.

SB 11.26.24 - Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six enemies of the mind; what to speak, then, of foolish persons like me.

SB 11.26.25 - The Supreme Personality of Godhead said: Having thus chanted this song, Mahārāja Purūravā, eminent among the demigods and human beings, gave up the position he had achieved in the planet of Urvāṇī. His illusion cleansed away by transcendental knowledge, he understood Me to be the Supreme Soul within his heart and so at last achieved peace.

SB 11.26.26 - An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.

SB 11.26.27 - My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed.

SB 11.26.28 - O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me, and those partaking in

this chanting and hearing of My glories are certainly purified of all sins.

SB 11.26.29 - Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional service.

SB 11.26.30 - What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic experience?

SB 11.26.31 - Just as cold, fear and darkness are eradicated for one who has approached the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.

SB 11.26.32 - The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.

SB 11.26.33 - Just as food is the life of all creatures, just as I am the ultimate shelter for the distressed, and just as religion is the wealth of those who are passing away from this world, so My devotees are the only refuge of persons fearful of falling into a miserable condition of life.

SB 11.26.34 - My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

SB 11.26.35 - Thus losing his desire to be on the same planet as Urvaçé,

Mahārāja Purūravā began to wander the earth free of all material association and completely satisfied within the self.

68 (Popup - Popup)

SB 11.26.1 - The Supreme Personality of Godhead said: Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being.

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69 (Popup - Popup)

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SB 11.26.32 - The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.

SB 11.26.33 - Just as food is the life of all creatures, just as I am the ultimate shelter for the distressed, and just as religion is the wealth of those who are passing away from this world, so My devotees are the only refuge of persons fearful of falling into a miserable condition of life.

SB 11.26.34 - My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

SB 11.26.35 - Thus losing his desire to be on the same planet as Urvaçé, Mahārāja Purūravā began to wander the earth free of all material association and completely satisfied within the self.

70 (Popup - Popup)

SB 11.27.1 - Çré Uddhava said: My dear Lord, O master of the devotees, please explain to me the prescribed method of worshiping You in Your Deity form. What are the qualifications of those devotees who worship the Deity, on what basis is such worship established, and what is the specific method of worship?

SB 11.27.2 - All the great sages repeatedly declare that such worship brings the greatest benefit possible in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own spiritual master, Bāhaspati.

SB 11.27.3-4 - O most magnanimous Lord, the instructions on this process of Deity worship first emanated from Your lotus mouth. Then they were spoken by the great Lord Brahmā to his sons, headed by Bhāgu, and by Lord Ćiva to his wife, Pārvaté. This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and çüdras.

SB 11.27.5 - O lotus-eyed one, O Supreme Lord of all lords of the universe, please explain to Your devoted servant this means of liberation from the bondage of work.

SB 11.27.6 - The Supreme Personality of Godhead said: My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship; so I shall explain this topic to you briefly, one step at a time.

SB 11.27.7 - One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed.

SB 11.27.8 - Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.

SB 11.27.9 - A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart.

SB 11.27.10 - One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric mantras.

SB 11.27.11 - Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gāyatrī mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshiper of reactions to fruitive activities.

SB 11.27.12 - The Deity form of the Lord is said to appear in eight varieties-stone, wood, metal, earth, paint, sand, the mind or jewels.

SB 11.27.13 - The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava.

SB 11.27.14 - The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined.

SB 11.27.15 - One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia.

SB 11.27.16-17 - In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced

on sacred ground, the process of tattva-vinyāsa is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of upasthāna and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee-even if only a little water-is most dear to Me.

SB 11.27.18 - Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

SB 11.27.19 - After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of kuṇḍa grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity.

SB 11.27.20 - The devotee should sanctify the various parts of his body by touching them and chanting mantras. He should do the same for My Deity forms and then with his hands he should clean the Deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

SB 11.27.21 - Then, with the water of that prokīṇāḍḍya vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water.

SB 11.27.22 - The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting hādayāya namaḥ, the vessel containing water for arghya by chanting

çirase svähä, and the vessel containing water for washing the Lord's mouth by chanting çikhäyai vañaö. Also, the Gäyatré mantra should be chanted for all three vessels.

SB 11.27.23 - The worshiper should meditate upon My subtle form-which is situated within the worshiper's own body, now purified by air and fire-as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable oà.

SB 11.27.24 - The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate mantras, the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me.

SB 11.27.25-26 - The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petaled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the Vedas and the tantras, he should offer Me water for washing the feet, water for washing the mouth, arghya and other items of worship. By this process he achieves both material enjoyment and liberation.

SB 11.27.27 - One should worship, in order, the Lord's Sudarçana disc, His Päi cajanya conchshell, His club, sword, bow, arrows and plow, His muñala weapon, His Kaustubha gem, His flower garland and the Çrévatsa curl of hair on His chest.

SB 11.27.28 - One should worship the Lord's associates Nanda and Sunanda, Garuòà, Pracaëòà and Caëòà, Mahäbala and Bala, and Kumuda and

Kumudekñāëa.

SB 11.27.29 - With offerings such as prokñāëa one should worship Durgā, Vināyaka, Vyāsa, Viñvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

SB 11.27.30-31 - The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, uçëra root, camphor, kuì kuma and aguru. He should also chant various Vedic hymns, such as the anuvāka known as Svarëa-gharma, the Mahāpuruña-vidyā, the Puruña-sūkta and various songs of the Sāma Veda, such as the Rājana and the Rohiëya.

SB 11.27.32 - My devotee should then lovingly decorate Me with clothing, a brāhmaëa thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner.

SB 11.27.33 - The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

SB 11.27.34 - Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, çāñkulé [rice-flour cakes], āpūpa [various sweet cakes], modaka [steamed rice-flour dumplings filled with sweet coconut and sugar], saàyāva [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods.

SB 11.27.35 - On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of

opulent foods, and entertained with singing and dancing.

SB 11.27.36 - In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the sacrificial pit and the altar mound. When igniting the sacrificial fire, the devotee should bring it to a blaze with wood piled up by his own hands.

SB 11.27.37 - After spreading kuṣa grass on the ground and sprinkling it with water, one should perform the anvādhāna ritual according to the prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon Me within the fire.

SB 11.27.38-41 - The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Çrévatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of āghāra, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamarāja, the oblation called sviññi-kāt, reciting the basic mantras of each deity and the sixteen-line Puruṇa-sūkta hymn. Pouring one oblation after each line of the Puruṇa-sūkta, he should utter the particular mantra naming each deity.

SB 11.27.42 - Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the mūla-mantra of the Deity of the Lord, remembering the

Absolute Truth as the Supreme Personality, Nārāyaṇa.

SB 11.27.43 - Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṇvaksena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut.

SB 11.27.44 - Singing along with others, chanting loudly and dancing, acting out My transcendental pastimes, and hearing and telling stories about Me, the devotee should for some time absorb himself in such festivity.

SB 11.27.45 - The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me! "he should fall down flat like a rod to offer his obeisances.

SB 11.27.46 - Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

SB 11.27.47 - Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart.

SB 11.27.48 - Whenever one develops faith in Me-in My form as the Deity or in other bona fide manifestations-one should worship Me in that form. I certainly exist both within all created beings and also separately in My original form, since I am the Supreme Soul of all.

SB 11.27.49 - By worshiping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next.

SB 11.27.50 - The devotee should more fully establish My Deity by solidly constructing a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances.

SB 11.27.51 - One who offers the Deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.

SB 11.27.52 - By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the Deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like My own.

SB 11.27.53 - But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

SB 11.27.54 - Anyone who steals the property of the demigods or the brāhmaëas, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

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reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.

71 (Popup - Popup)

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72 (Popup - Popup)

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SB 11.27.8 - Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.

SB 11.27.9 - A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart.

SB 11.27.10 - One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric mantras.

SB 11.27.11 - Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gäyatré mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshiper of reactions to fruitive activities.

SB 11.27.12 - The Deity form of the Lord is said to appear in eight varieties-stone, wood, metal, earth, paint, sand, the mind or jewels.

SB 11.27.13 - The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava.

SB 11.27.14 - The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined.

SB 11.27.15 - One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia.

SB 11.27.16-17 - In worshipping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of tattva-vinyāsa is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of upasthāna and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee-even if only a little water-is most dear to Me.

SB 11.27.18 - Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice

presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

SB 11.27.19 - After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of kuça grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity.

SB 11.27.20 - The devotee should sanctify the various parts of his body by touching them and chanting mantras. He should do the same for My Deity forms and then with his hands he should clean the Deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

SB 11.27.21 - Then, with the water of that prokñāëéya vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water.

SB 11.27.22 - The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting hādayāya namaù, the vessel containing water for arghya by chanting çirase svähä, and the vessel containing water for washing the Lord's mouth by chanting çikhāyai vañaö. Also, the Gäyatrë mantra should be chanted for all three vessels.

SB 11.27.23 - The worshiper should meditate upon My subtle form-which is situated within the worshiper's own body, now purified by air and fire-as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable oà.

SB 11.27.24 - The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate mantras, the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me.

SB 11.27.25-26 - The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petaled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the Vedas and the tantras, he should offer Me water for washing the feet, water for washing the mouth, arghya and other items of worship. By this process he achieves both material enjoyment and liberation.

SB 11.27.27 - One should worship, in order, the Lord's Sudarçana disc, His Päi cajanya conchshell, His club, sword, bow, arrows and plow, His muñala weapon, His Kaustubha gem, His flower garland and the Çrévatsa curl of hair on His chest.

SB 11.27.28 - One should worship the Lord's associates Nanda and Sunanda, Garuòà, Pracaëòà and Caëòà, Mahäbala and Bala, and Kumuda and Kumudekñäëä.

SB 11.27.29 - With offerings such as prokñäëä one should worship Durgä, Vinäyaka, Vyäsa, Viñvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

SB 11.27.30-31 - The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, uçëra

root, camphor, kuṭi kuma and aguru. He should also chant various Vedic hymns, such as the anuvāka known as Svarēa-gharma, the Mahāpuruṣa-vidyā, the Puruṣa-sūkta and various songs of the Sāma Veda, such as the Rājana and the Rohiṇya.

SB 11.27.32 - My devotee should then lovingly decorate Me with clothing, a brāhmaṇa thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner.

SB 11.27.33 - The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

SB 11.27.34 - Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, ṣaṅkulé [rice-flour cakes], āpūpa [various sweet cakes], modaka [steamed rice-flour dumplings filled with sweet coconut and sugar], saṅyāva [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods.

SB 11.27.35 - On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of opulent foods, and entertained with singing and dancing.

SB 11.27.36 - In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the sacrificial pit and the altar mound. When igniting the sacrificial fire, the devotee should bring it to a blaze with wood piled up by his own hands.

SB 11.27.37 - After spreading kuṣa grass on the ground and sprinkling it with water, one should perform the anvādhāna ritual according to the

prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon Me within the fire.

SB 11.27.38-41 - The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Çrévatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of āghāra, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamarāja, the oblation called sviññi-kāt, reciting the basic mantras of each deity and the sixteen-line Puruṇa-sūkta hymn. Pouring one oblation after each line of the Puruṇa-sūkta, he should utter the particular mantra naming each deity.

SB 11.27.42 - Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the mūla-mantra of the Deity of the Lord, remembering the Absolute Truth as the Supreme Personality, Nārāyaṇa.

SB 11.27.43 - Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṇvaksena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut.

SB 11.27.44 - Singing along with others, chanting loudly and dancing, acting out My transcendental pastimes, and hearing and telling stories about

Me, the devotee should for some time absorb himself in such festivity.

SB 11.27.45 - The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me! "he should fall down flat like a rod to offer his obeisances.

SB 11.27.46 - Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

SB 11.27.47 - Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart.

SB 11.27.48 - Whenever one develops faith in Me-in My form as the Deity or in other bona fide manifestations-one should worship Me in that form. I certainly exist both within all created beings and also separately in My original form, since I am the Supreme Soul of all.

SB 11.27.49 - By worshiping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next.

SB 11.27.50 - The devotee should more fully establish My Deity by solidly constructing a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances.

SB 11.27.51 - One who offers the Deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.

SB 11.27.52 - By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the Deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like My own.

SB 11.27.53 - But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

SB 11.27.54 - Anyone who steals the property of the demigods or the brāhmaëas, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

SB 11.27.55 - Not only the performer of the theft but also anyone who assists him, instigates the crime, or simply approves of it must also share the reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.

73 (Popup - Popup)

SB 11.28.1 - The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

SB 11.28.2 - Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

SB 11.28.3 - Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

SB 11.28.4 - That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

SB 11.28.5 - Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

SB 11.28.6-7 - The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product of His illusory potency.

SB 11.28.8 - One who has properly understood the process of becoming

firmly fixed in theoretical and realized knowledge, as described herein by Me, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

SB 11.28.9 - By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

SB 11.28.10 - Çré Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

SB 11.28.11 - The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

SB 11.28.12 - The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

SB 11.28.13 - Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

SB 11.28.14 - Although while dreaming a person experiences many undesirable things, upon awakening he is no longer confused by the dream experiences.

SB 11.28.15 - Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.

SB 11.28.16 - The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.

SB 11.28.17 - Although the false ego has no factual basis, it is perceived in many forms-as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.

SB 11.28.18 - Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the Purāṇas' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.

SB 11.28.19 - Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after

its destruction and during its maintenance.

SB 11.28.20 - The material mind manifests in three phases of consciousness-wakefulness, sleep and deep sleep-which are products of the three modes of nature. The mind further appears in three different roles-the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.

SB 11.28.21 - That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.

SB 11.28.22 - Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

SB 11.28.23 - Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.

SB 11.28.24 - The material body made of earth is not the true self; nor are the senses, their presiding demigods or the air of life; nor is the external air, water or fire or one's mind. All these are simply matter. Similarly, neither one's intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of

material equilibrium can be considered the actual identity of the soul.

SB 11.28.25 - For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses-mere products of the material modes-are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

SB 11.28.26 - The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.

SB 11.28.27 - Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

SB 11.28.28 - Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies will remain attached to material things and repeatedly torment the imperfect yogé.

SB 11.28.29 - Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious demigods for that purpose. But on the strength of their accumulated advancement, such imperfect transcendentalists will resume their practice of yoga in the next life. They will never again be trapped in the network of fruitive work.

SB 11.28.30 - An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.

SB 11.28.31 - The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

SB 11.28.32 - Although a self-realized soul may sometimes see an impure object or activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.

SB 11.28.33 - Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.

SB 11.28.34 - When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

SB 11.28.35 - The Supreme Lord is self-luminous, unborn and immeasurable. He is pure transcendental consciousness and perceives

everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.

SB 11.28.36 - Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.

SB 11.28.37 - The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudoscholars vainly proposing fanciful theories without basis in fact.

SB 11.28.38 - The physical body of the endeavoring yogé who is not yet mature in his practice may sometimes be overcome by various disturbances. Therefore the following process is recommended.

SB 11.28.39 - Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, mantras or medicinal herbs.

SB 11.28.40 - These inauspicious disturbances can be gradually removed by constant remembrance of Me, by congregational hearing and chanting of My holy names, or by following in the footsteps of the great masters of yoga.

SB 11.28.41 - By various methods, some yogés free the body from disease and old age and keep it perpetually youthful. Thus they engage in yoga for the purpose of achieving material mystic perfections.

SB 11.28.42 - This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the

body, like a tree's fruit, is subject to destruction.

SB 11.28.43 - Although the physical body may be improved by various processes of yoga, an intelligent person who has dedicated his life to Me does not place his faith in the prospect of perfecting his physical body through yoga, and in fact he gives up such procedures.

SB 11.28.44 - The yogé who has taken shelter of Me remains free from hankering because he experiences the happiness of the soul within. Thus while executing this process of yoga, he is never defeated by obstacles.

74 (Popup - Popup)

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SB 11.28.30 - An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.

SB 11.28.31 - The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

SB 11.28.32 - Although a self-realized soul may sometimes see an impure object or activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent

person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.

SB 11.28.33 - Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.

SB 11.28.34 - When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

SB 11.28.35 - The Supreme Lord is self-luminous, unborn and immeasurable. He is pure transcendental consciousness and perceives everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.

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SB 11.28.39 - Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, mantras or medicinal herbs.

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SB 11.28.42 - This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

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75 (Popup - Popup)

SB 11.28.1 - The Supreme Personality of Godhead said: One should

neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

SB 11.28.2 - Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

SB 11.28.3 - Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

SB 11.28.4 - That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

SB 11.28.5 - Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

SB 11.28.6-7 - The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product

of His illusory potency.

SB 11.28.8 - One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described herein by Me, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

SB 11.28.9 - By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

SB 11.28.10 - Çré Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

SB 11.28.11 - The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

SB 11.28.12 - The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

SB 11.28.13 - Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his

material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

SB 11.28.14 - Although while dreaming a person experiences many undesirable things, upon awakening he is no longer confused by the dream experiences.

SB 11.28.15 - Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.

SB 11.28.16 - The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.

SB 11.28.17 - Although the false ego has no factual basis, it is perceived in many forms-as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.

SB 11.28.18 - Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the Purāṇas' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.

SB 11.28.19 - Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

SB 11.28.20 - The material mind manifests in three phases of consciousness-wakefulness, sleep and deep sleep-which are products of the three modes of nature. The mind further appears in three different roles-the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.

SB 11.28.21 - That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.

SB 11.28.22 - Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

SB 11.28.23 - Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.

SB 11.28.24 - The material body made of earth is not the true self; nor are

the senses, their presiding demigods or the air of life; nor is the external air, water or fire or one's mind. All these are simply matter. Similarly, neither one's intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.

SB 11.28.25 - For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses-mere products of the material modes-are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

SB 11.28.26 - The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.

SB 11.28.27 - Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

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76 (Popup - Popup)

SB 11.29.1 - Çré Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it.

SB 11.29.2 - O lotus-eyed Lord, generally those yogés who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control.

SB 11.29.3 - Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy.

SB 11.29.4 - My dear infallible Lord, it is not very astonishing that You

intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Rāmacandra, even while great demigods like Brahmā were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanumān because they had taken exclusive shelter of You.

SB 11.29.5 - Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all-You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?

SB 11.29.6 - O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.

SB 11.29.7 - Çukadeva Gosvāmé said: Thus questioned by the most affectionate Uddhava, Lord Kāñëa, the supreme controller of all controllers, who takes the entire universe as His plaything and assumes the three forms of Brahmā, Viñëu and Çiva, began to reply, lovingly displaying His all-attractive smile.

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for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service.

SB 11.29.10 - One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.

SB 11.29.11 - Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship.

SB 11.29.12 - With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

SB 11.29.13-14 - O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the brähmaëa and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel.

SB 11.29.15 - For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with false ego, are very quickly destroyed.

SB 11.29.16 - Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all-even the dogs, outcastes, cows and asses-falling flat upon the ground like a rod.

SB 11.29.17 - Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the activities of his speech, mind and body.

SB 11.29.18 - By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities.

SB 11.29.19 - Indeed, I consider this process-using one's mind, words and bodily functions for realizing Me within all living beings-to be the best possible method of spiritual enlightenment.

SB 11.29.20 - My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.

SB 11.29.21 - O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion.

SB 11.29.22 - This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality.

SB 11.29.23 - Thus have I related to you-both in brief and in detail-a complete survey of the science of the Absolute Truth. Even for the demigods, this science is very difficult to comprehend.

SB 11.29.24 - I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.

SB 11.29.25 - Anyone who fixes his attention on these clear answers to your questions will attain to the eternal, confidential goal of the Vedas-the Supreme Absolute Truth.

SB 11.29.26 - One who liberally disseminates this knowledge among My devotees is the bestower of the Absolute Truth, and to him I give My very own self.

SB 11.29.27 - He who loudly recites this supreme knowledge, which is the most lucid and purifying, becomes purified day by day, for he reveals Me to others with the lamp of transcendental knowledge.

SB 11.29.28 - Anyone who regularly listens to this knowledge with faith and attention, all the while engaging in My pure devotional service, will never become bound by the reactions of material work.

SB 11.29.29 - My dear friend Uddhava, have you now completely understood this transcendental knowledge? Are the confusion and lamentation that arose in your mind now dispelled?

SB 11.29.30 - You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

SB 11.29.31 - This knowledge should be taught to one who is free from

these bad qualities, who is dedicated to the welfare of the brähmaëas, and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, they are also to be accepted as qualified hearers.

SB 11.29.32 - When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk the most palatable nectar cannot remain thirsty.

SB 11.29.33 - Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me.

SB 11.29.34 - A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

SB 11.29.35 - Çukadeva Gosvämé said: Hearing these words spoken by Lord Kânëä, and having thus been shown the entire path of yoga, Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed with tears; so he could say nothing.

SB 11.29.36 - Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Kânëä, the greatest hero of the Yadu dynasty. My dear King Parékñit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.

SB 11.29.37 - Çré Uddhava said: O unborn, primeval Lord, although I had

fallen into the great darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

SB 11.29.38 - In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?

SB 11.29.39 - The firmly binding rope of my affection for the families of the Dācārhas, Vāñëis, Andhakas and Sātvatas-a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off by the weapon of transcendental knowledge of the self.

SB 11.29.40 - Obeisances unto You, O greatest of yogés. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet.

SB 11.29.41-44 - The Supreme Personality of Godhead said: My dear Uddhava, take My order and go to My ācrama called Badarikā. Purify yourself by both touching and also bathing in the holy waters there, which have emanated from My lotus feet. Rid yourself of all sinful reactions with the sight of the sacred Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Thus you should remain content and free from desire, tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with transcendental knowledge and realization. With fixed attention, meditate constantly upon these instructions I have imparted to you and assimilate their essence. Fix your words and thoughts upon Me, and always endeavor to increase your realization of My transcendental qualities. In this way you will cross beyond the destinations of the three modes of nature and finally come back to Me.

SB 11.29.45 - Çukadeva Gosvāmé said: Thus addressed by Lord Kāñëa, whose intelligence destroys all the suffering of material life, Çré Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Although Uddhava was free from the influence of all material dualities, his heart was breaking, and at this time of departure he drenched the Lord's lotus feet with his tears.

SB 11.29.46 - Greatly fearing separation from Him for whom he felt such indestructible affection, Uddhava was distraught, and he could not give up the Lord's company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the slippers of his master upon his head, and departed.

SB 11.29.47 - Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāçrama. By engaging there in austerities, he attained to the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kāñëa Himself.

SB 11.29.48 - Thus Lord Kāñëa, whose lotus feet are served by all great yoga masters, spoke to His devotee this nectarean knowledge, which comprises the entire ocean of spiritual bliss. Anyone within this universe who receives this narration with great faith is assured of liberation.

SB 11.29.49 - I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Çré Kāñëa. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

77 (Popup - Popup)

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SB 11.29.21 - O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion.

SB 11.29.22 - This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality.

SB 11.29.23 - Thus have I related to you-both in brief and in detail-a complete survey of the science of the Absolute Truth. Even for the demigods, this science is very difficult to comprehend.

SB 11.29.24 - I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.

SB 11.29.25 - Anyone who fixes his attention on these clear answers to your questions will attain to the eternal, confidential goal of the Vedas-the Supreme Absolute Truth.

SB 11.29.26 - One who liberally disseminates this knowledge among My devotees is the bestower of the Absolute Truth, and to him I give My very own self.

SB 11.29.27 - He who loudly recites this supreme knowledge, which is the most lucid and purifying, becomes purified day by day, for he reveals Me to others with the lamp of transcendental knowledge.

SB 11.29.28 - Anyone who regularly listens to this knowledge with faith and attention, all the while engaging in My pure devotional service, will never become bound by the reactions of material work.

SB 11.29.29 - My dear friend Uddhava, have you now completely understood this transcendental knowledge? Are the confusion and lamentation that arose in your mind now dispelled?

SB 11.29.30 - You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

SB 11.29.31 - This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the brāhmaëas, and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, they are also to be accepted as qualified hearers.

SB 11.29.32 - When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk the most palatable nectar cannot remain thirsty.

SB 11.29.33 - Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me.

SB 11.29.34 - A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of

sharing My own opulences.

SB 11.29.35 - Çukadeva Gosvämé said: Hearing these words spoken by Lord Kânëä, and having thus been shown the entire path of yoga, Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed with tears; so he could say nothing.

SB 11.29.36 - Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Kânëä, the greatest hero of the Yadu dynasty. My dear King Parékñit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.

SB 11.29.37 - Çré Uddhava said: O unborn, primeval Lord, although I had fallen into the great darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

SB 11.29.38 - In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?

SB 11.29.39 - The firmly binding rope of my affection for the families of the Däçärhas, Vänëis, Andhakas and Sätvatas-a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off by the weapon of transcendental knowledge of the self.

SB 11.29.40 - Obeisances unto You, O greatest of yogés. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet.

SB 11.29.41-44 - The Supreme Personality of Godhead said: My dear Uddhava, take My order and go to My āçrama called Badarikā. Purify yourself by both touching and also bathing in the holy waters there, which have emanated from My lotus feet. Rid yourself of all sinful reactions with the sight of the sacred Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Thus you should remain content and free from desire, tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with transcendental knowledge and realization. With fixed attention, meditate constantly upon these instructions I have imparted to you and assimilate their essence. Fix your words and thoughts upon Me, and always endeavor to increase your realization of My transcendental qualities. In this way you will cross beyond the destinations of the three modes of nature and finally come back to Me.

SB 11.29.45 - Çukadeva Gosvāmé said: Thus addressed by Lord Kāñëa, whose intelligence destroys all the suffering of material life, Çré Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Although Uddhava was free from the influence of all material dualities, his heart was breaking, and at this time of departure he drenched the Lord's lotus feet with his tears.

SB 11.29.46 - Greatly fearing separation from Him for whom he felt such indestructible affection, Uddhava was distraught, and he could not give up the Lord's company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the slippers of his master upon his head, and departed.

SB 11.29.47 - Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāçrama. By engaging there in austerities, he attained to the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kāñëa Himself.

SB 11.29.48 - Thus Lord Kāñëa, whose lotus feet are served by all great

yoga masters, spoke to His devotee this nectarean knowledge, which comprises the entire ocean of spiritual bliss. Anyone within this universe who receives this narration with great faith is assured of liberation.

SB 11.29.49 - I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Çré Kâñëa. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

78 (Popup - Popup)

SB 11.29.1 - Çré Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it.

SB 11.29.2 - O lotus-eyed Lord, generally those yogés who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control.

SB 11.29.3 - Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy.

SB 11.29.4 - My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Rāmacandra, even while great demigods like Brahmā were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special

affection for monkeys such as Hanumān because they had taken exclusive shelter of You.

SB 11.29.5 - Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all-You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?

SB 11.29.6 - O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.

SB 11.29.7 - Çukadeva Gosvāmé said: Thus questioned by the most affectionate Uddhava, Lord Kāñëa, the supreme controller of all controllers, who takes the entire universe as His plaything and assumes the three forms of Brahmā, Viñëu and Çiva, began to reply, lovingly displaying His all-attractive smile.

SB 11.29.8 - The Supreme Personality of Godhead said: Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death.

SB 11.29.9 - Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service.

SB 11.29.10 - One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.

SB 11.29.11 - Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship.

SB 11.29.12 - With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

SB 11.29.13-14 - O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the brähmaëa and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel.

SB 11.29.15 - For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with false ego, are very quickly destroyed.

SB 11.29.16 - Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all-even the dogs, outcastes, cows and asses-falling flat upon the ground like a rod.

SB 11.29.17 - Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the

activities of his speech, mind and body.

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79 (Popup - Popup)

SB 11.30.1 - King Parékñit said: After the great devotee Uddhava left for the forest, what did the Supreme Personality of Godhead, the protector of all living beings, do in the city of Dvārakā?

SB 11.30.2 - After His own dynasty met destruction from the curse of the brāhmaëas, how could the best of the Yadus give up His body, the dearmost object of all eyes?

SB 11.30.3 - Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukñetra attained the liberation of gaining a spiritual body similar to the Lord's.

SB 11.30.4 - Çukadeva Gosvämé said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kânëa addressed the Yadus assembled in the Sudharmä council hall as follows.

SB 11.30.5 - The Supreme Personality of Godhead said: O leaders of the Yadu dynasty, please note all these terrible omens that have appeared in Dvärakä just like the flags of death. We should not remain here a moment longer.

SB 11.30.6 - The women, children and old men should leave this city and go to Çai khoddhära. We shall go to Prabhäsa-kñetra, where the river Sarasvaté flows toward the west.

SB 11.30.7 - There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the demigods by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.

SB 11.30.8 - After performing the expiatory rituals with the help of greatly fortunate brāhmaëas, we will worship those brāhmaëas by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.

SB 11.30.9 - This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the demigods, brāhmaëas and cows can earn the highest birth for all living entities.

SB 11.30.10 - Having heard these words from Lord Kāṇëa, the enemy of Madhu, the elders of the Yadu dynasty gave their assent, saying, "So be it." After crossing over the ocean in boats, they proceeded on chariots to Prabhāsa.

SB 11.30.11 - There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Personality of Godhead, their personal Lord. They also performed various other auspicious rituals.

SB 11.30.12 - Then, their intelligence covered by Providence, they liberally indulged in drinking the sweet maireya beverage, which can completely intoxicate the mind.

SB 11.30.13 - The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kāṇëa, a terrible quarrel arose among them.

SB 11.30.14 - Infuriated, they seized their bows and arrows, swords, bhallas, clubs, lances and spears and attacked one another on the shore of the ocean.

SB 11.30.15 - Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

SB 11.30.16 - Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Sātyaki, Subhadra against Saṁ grāmajit, Sumitra against Suratha, and the two Gadas against each other.

SB 11.30.17 - Others also, such as Niçāṁha, Ulmuka, Sahasrajit, Çatajit and Bhānu, confronted and killed one another, being blinded by intoxication and thus completely bewildered by Lord Mukunda Himself.

SB 11.30.18 - Completely abandoning their natural friendship, the members of the various Yadu clans-the Dāçārhas, Vāñēis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras, Çūrasenas, Visarjanas, Kukuras and Kuntis-all slaughtered one another.

SB 11.30.19 - Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

SB 11.30.20 - When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.

SB 11.30.21 - As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these weapons

the warriors began attacking one another again and again, and when Lord Kāñëa tried to stop them they attacked Him as well.

SB 11.30.22 - In their confused state, O King, they also mistook Lord Balaräma for an enemy. Weapons in hand, they ran toward Him with the intention of killing Him.

SB 11.30.23 - O son of the Kurus, Kāñëa and Balaräma then became very angry. Picking up cane stalks, They moved about within the battle and began to kill with these clubs.

SB 11.30.24 - The violent anger of these warriors, who were overcome by the brähmaëas' curse and bewildered by Lord Kāñëa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

SB 11.30.25 - When all the members of His own dynasty were thus destroyed, Lord Kāñëa thought to Himself that at last the burden of the earth had been removed.

SB 11.30.26 - Lord Balaräma then sat down on the shore of the ocean and fixed Himself in meditation upon the Supreme Personality of Godhead. Merging Himself within Himself, He gave up this mortal world.

SB 11.30.27 - Lord Kāñëa, the son of Devaké, having seen the departure of Lord Räma, sat down silently on the ground under a nearby pippala tree.

SB 11.30.28-32 - The Lord was exhibiting His brilliantly effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and His effulgence the color of molten gold, and His all-auspicious

form bore the mark of Çrévatsa. A beautiful smile graced His lotus face, locks of dark blue hair adorned His head, His lotus eyes were very attractive, and His shark-shaped earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling His body were flower garlands and His personal weapons in their embodied forms. As He sat He held His left foot, with its lotus-red sole, upon His right thigh.

SB 11.30.33 - Just then a hunter named Jarä, who had approached the place, mistook the Lord's foot for a deer's face. Thinking he had found his prey, Jarä pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sämba's club.

SB 11.30.34 - Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the feet of the enemy of the demons.

SB 11.30.35 - Jarä said: O Lord Madhusüdana, I am a most sinful person. I have committed this act out of ignorance. O purest Lord, O Uttamaùçloka, please forgive this sinner.

SB 11.30.36 - O Lord Viñëu, the learned say that for any man, constant remembrance of You will destroy the darkness of ignorance. O master, I have wronged You!

SB 11.30.37 - Therefore, O Lord of Vaikuëha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.

SB 11.30.38 - Neither Brahmä nor his sons, headed by Rudra, nor any of

the great sages who are masters of the Vedic mantras can understand the function of Your mystic power. Because Your illusory potency has covered their sight, they remain ignorant of how Your mystic power works. Therefore, what can I, such a low-born person, possibly say?

SB 11.30.39 - The Supreme Personality of Godhead said: My dear Jarä, do not fear. Please get up. What has been done is actually My own desire. With My permission, go now to the abode of the pious, the spiritual world.

SB 11.30.40 - So instructed by the Supreme Lord Kåñëä, who assumes His transcendental body by His own will, the hunter circumambulated the Lord three times and bowed down to Him. Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky.

SB 11.30.41 - At that time Däruka was searching for his master, Kåñëä. As he neared the place where the Lord was sitting, he perceived the aroma of tulasé flowers in the breeze and went in its direction.

SB 11.30.42 - Upon seeing Lord Kåñëä resting at the foot of a banyan tree, surrounded by His shining weapons, Däruka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet.

SB 11.30.43 - Däruka said: Just as on a moonless night people are merged into darkness and cannot find their way, now that I have lost sight of Your lotus feet, my Lord, I have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.

SB 11.30.44 - [Çukadeva Gosvämé continued:] O foremost of kings, while the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with

the emblem of Garuḍa.

SB 11.30.45 - All the divine weapons of Viṣṇu rose up and followed the chariot. The Lord, Janārdana, then spoke to His chariot driver, who was most astonished to see all this.

SB 11.30.46 - O driver, go to Dvārakā and tell Our family members how their loved ones destroyed one another. Also tell them of the disappearance of Lord Saṁkarṣaṇa and of My present condition.

SB 11.30.47 - You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean.

SB 11.30.48 - You should all take your own families, together with My parents, and under Arjuna's protection go to Indraprastha.

SB 11.30.49 - You, Dāraka, should be firmly situated in devotion to Me, remaining fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.

SB 11.30.50 - Thus ordered, Dāraka circumambulated the Lord and offered obeisances to Him again and again. He placed Lord Kṛṣṇa's lotus feet upon his head and then with a sad heart went back to the city.

80 (Popup - Popup)

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SB 11.30.11 - There, with great devotion, the Yädavas performed the religious ceremonies according to the instructions of the Supreme Personality of Godhead, their personal Lord. They also performed various other auspicious rituals.

SB 11.30.12 - Then, their intelligence covered by Providence, they liberally indulged in drinking the sweet maireya beverage, which can completely intoxicate the mind.

SB 11.30.13 - The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kāṇëa, a terrible quarrel arose among them.

SB 11.30.14 - Infuriated, they seized their bows and arrows, swords,

bhallas, clubs, lances and spears and attacked one another on the shore of the ocean.

SB 11.30.15 - Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

SB 11.30.16 - Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Sātyaki, Subhadra against Saṁ grāmajit, Sumitra against Suratha, and the two Gadas against each other.

SB 11.30.17 - Others also, such as Niçāḥa, Ulmuka, Sahasrajit, Çatajit and Bhānu, confronted and killed one another, being blinded by intoxication and thus completely bewildered by Lord Mukunda Himself.

SB 11.30.18 - Completely abandoning their natural friendship, the members of the various Yadu clans-the Dāçārhas, Vāñëis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras, Çürasenas, Visarjanas, Kukuras and Kuntis-all slaughtered one another.

SB 11.30.19 - Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

SB 11.30.20 - When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.

SB 11.30.21 - As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these weapons the warriors began attacking one another again and again, and when Lord Kāñëa tried to stop them they attacked Him as well.

SB 11.30.22 - In their confused state, O King, they also mistook Lord Balarāma for an enemy. Weapons in hand, they ran toward Him with the intention of killing Him.

SB 11.30.23 - O son of the Kurus, Kāñëa and Balarāma then became very angry. Picking up cane stalks, They moved about within the battle and began to kill with these clubs.

SB 11.30.24 - The violent anger of these warriors, who were overcome by the brāhmaëas' curse and bewildered by Lord Kāñëa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

SB 11.30.25 - When all the members of His own dynasty were thus destroyed, Lord Kāñëa thought to Himself that at last the burden of the earth had been removed.

SB 11.30.26 - Lord Balarāma then sat down on the shore of the ocean and fixed Himself in meditation upon the Supreme Personality of Godhead. Merging Himself within Himself, He gave up this mortal world.

SB 11.30.27 - Lord Kāñëa, the son of Devaké, having seen the departure of Lord Rāma, sat down silently on the ground under a nearby pippala tree.

SB 11.30.28-32 - The Lord was exhibiting His brilliantly effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated

the darkness in all directions. His complexion was the color of a dark blue cloud and His effulgence the color of molten gold, and His all-auspicious form bore the mark of Çrévatsa. A beautiful smile graced His lotus face, locks of dark blue hair adorned His head, His lotus eyes were very attractive, and His shark-shaped earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling His body were flower garlands and His personal weapons in their embodied forms. As He sat He held His left foot, with its lotus-red sole, upon His right thigh.

SB 11.30.33 - Just then a hunter named Jarä, who had approached the place, mistook the Lord's foot for a deer's face. Thinking he had found his prey, Jarä pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sämba's club.

SB 11.30.34 - Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the feet of the enemy of the demons.

SB 11.30.35 - Jarä said: O Lord Madhusüdana, I am a most sinful person. I have committed this act out of ignorance. O purest Lord, O Uttamaùçloka, please forgive this sinner.

SB 11.30.36 - O Lord Viñëu, the learned say that for any man, constant remembrance of You will destroy the darkness of ignorance. O master, I have wronged You!

SB 11.30.37 - Therefore, O Lord of Vaikuëha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.

SB 11.30.38 - Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic mantras can understand the function of Your mystic power. Because Your illusory potency has covered their sight, they remain ignorant of how Your mystic power works. Therefore, what can I, such a low-born person, possibly say?

SB 11.30.39 - The Supreme Personality of Godhead said: My dear Jarā, do not fear. Please get up. What has been done is actually My own desire. With My permission, go now to the abode of the pious, the spiritual world.

SB 11.30.40 - So instructed by the Supreme Lord Kāñëa, who assumes His transcendental body by His own will, the hunter circumambulated the Lord three times and bowed down to Him. Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky.

SB 11.30.41 - At that time Dārūka was searching for his master, Kāñëa. As he neared the place where the Lord was sitting, he perceived the aroma of tulasé flowers in the breeze and went in its direction.

SB 11.30.42 - Upon seeing Lord Kāñëa resting at the foot of a banyan tree, surrounded by His shining weapons, Dārūka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet.

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SB 11.30.44 - [Çukadeva Gosvāmë continued:] O foremost of kings, while

the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuða.

SB 11.30.45 - All the divine weapons of Viñëu rose up and followed the chariot. The Lord, Janārdana, then spoke to His chariot driver, who was most astonished to see all this.

SB 11.30.46 - O driver, go to Dvārakā and tell Our family members how their loved ones destroyed one another. Also tell them of the disappearance of Lord Saì karñaëa and of My present condition.

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SB 11.30.49 - You, Dāruka, should be firmly situated in devotion to Me, remaining fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.

SB 11.30.50 - Thus ordered, Dāruka circumambulated the Lord and offered obeisances to Him again and again. He placed Lord Kāñëa's lotus feet upon his head and then with a sad heart went back to the city.

81 (Popup - Popup)

SB 11.30.1 - King Parékñit said: After the great devotee Uddhava left for

the forest, what did the Supreme Personality of Godhead, the protector of all living beings, do in the city of Dvārakā?

SB 11.30.2 - After His own dynasty met destruction from the curse of the brāhmaëas, how could the best of the Yadus give up His body, the dearest object of all eyes?

SB 11.30.3 - Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukṣetra attained the liberation of gaining a spiritual body similar to the Lord's.

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SB 11.31.1 - Çukadeva Gosvāmé said: Then Lord Brahmā arrived at Prabhāsa along with Lord Çiva and his consort, the sages, the Prajāpatis and all the demigods, headed by Indra.

SB 11.31.2-3 - The forefathers, Siddhas, Gandharvas, Vidyādhara and great serpents also came, along with the Cāraēas, Yakñas, Rākñasas, Kinnaras, Apsarās and relatives of Garuḍa, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Çauri [Kāñēa].

SB 11.31.4 - O King, crowding the sky with their many airplanes, they showered down flowers with great devotion.

SB 11.31.5 - Seeing before Him Brahmā, the grandfather of the universe, along with the other demigods, who are all His personal and powerful expansions, the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.

SB 11.31.6 - Without employing the mystic āgneyé meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kāñēa entered into His own abode.

SB 11.31.7 - As soon as Lord Çré Kāñēa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.

SB 11.31.8 - Most of the demigods and other higher beings led by Brahmā could not see Lord Kāñēa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and

they were extremely amazed.

SB 11.31.9 - Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kāñëa as He returned to His abode.

SB 11.31.10 - A few of the demigods, however-notably Lord Brahmä and Lord Çiva-could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.

SB 11.31.11 - My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation.

SB 11.31.12 - Lord Kāñëa brought the son of His guru back from the planet of the lord of death in the boy's selfsame body, and as the ultimate giver of protection He saved you also when you were burned by the brahmästra of Açvatthämä. He conquered in battle even Lord Çiva, who deals death to the agents of death, and He sent the hunter Jarä directly to Vaikuëöha in his human body. How could such a personality be unable to protect His own Self?

SB 11.31.13 - Although Lord Kāñëa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable living beings, He simply did not desire to keep His body in this world any longer. Thus He revealed the destination of those fixed in the self and demonstrated that this mortal world is of no intrinsic value.

SB 11.31.14 - Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Çré Kâñëa's transcendental disappearance and His return to His own abode will certainly achieve that same supreme destination.

SB 11.31.15 - As soon as Däruka reached Dvärakä, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kâñëa.

SB 11.31.16-17 - Däruka delivered the account of the total destruction of the Vâñëis, and upon hearing this, O Parëkñit, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kâñëa, they struck their own faces while hurrying to the place where their relatives lay dead.

SB 11.31.18 - When Devaké, Rohiëé and Vasudeva could not find their sons, Kâñëa and Râma, they lost consciousness out of anguish.

SB 11.31.19 - Tormented by separation from the Lord, His parents gave up their lives at that very spot. My dear Parëkñit, the wives of the Yädavas then climbed onto the funeral pyres, embracing their dead husbands.

SB 11.31.20 - The wives of Lord Balaräma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiëé and the other wives of Lord Kâñëa-whose hearts were completely absorbed in Him-entered His fire.

SB 11.31.21 - Arjuna felt great distress over separation from Lord Kâñëa,

his dearest friend. But he consoled himself by remembering the transcendental words the Lord had sung to him.

SB 11.31.22 - Arjuna then saw to it that the funeral rites were properly carried out for the dead, who had no remaining male family members. He executed the required ceremonies for each of the Yadus, one after another.

SB 11.31.23 - As soon as Dvārakā was abandoned by the Supreme Personality of Godhead, the ocean flooded it on all sides, O King, sparing only His palace.

SB 11.31.24 - Lord Madhusūdana, the Supreme Personality of Godhead, is eternally present in Dvārakā. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination.

SB 11.31.25 - Arjuna took the survivors of the Yadu dynasty-the women, children and old men-to Indraprastha, where he installed Vajra as ruler of the Yadus.

SB 11.31.26 - Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

SB 11.31.27 - A person who with faith engages in chanting the glories of these various pastimes and incarnations of Viñëu, the Lord of lords, will gain liberation from all sins.

SB 11.31.28 - The all-auspicious exploits of the all-attractive incarnations of Lord Çré Kāñëa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Çrémad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His

pastimes will attain transcendental loving service unto Lord Kāṇḍea, who is the goal of all perfect sages.

83 (Popup - Popup)

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SB 11.31.12 - Lord Kāñëa brought the son of His guru back from the planet of the lord of death in the boy's selfsame body, and as the ultimate giver of protection He saved you also when you were burned by the brahmāstra of Açvatthāmā. He conquered in battle even Lord Çiva, who deals death to the agents of death, and He sent the hunter Jarā directly to Vaikuëha in his human body. How could such a personality be unable to protect His own Self?

SB 11.31.13 - Although Lord Kāñëa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable living beings, He simply did not desire to keep His body in this world any longer. Thus He revealed the destination of those fixed in the self and demonstrated that this mortal world is of no intrinsic value.

SB 11.31.14 - Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Çré Kāñëa's transcendental disappearance and His return to His own abode will certainly achieve that same supreme destination.

SB 11.31.15 - As soon as Däruka reached Dväarakä, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kāñëa.

SB 11.31.16-17 - Däruka delivered the account of the total destruction of the Vāñëis, and upon hearing this, O Parékñit, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kāñëa, they struck their own faces while hurrying to the place where their relatives lay dead.

SB 11.31.18 - When Devaké, Rohiëé and Vasudeva could not find their sons, Kāñëa and Rāma, they lost consciousness out of anguish.

SB 11.31.19 - Tormented by separation from the Lord, His parents gave up their lives at that very spot. My dear Parékñit, the wives of the Yädavas then climbed onto the funeral pyres, embracing their dead husbands.

SB 11.31.20 - The wives of Lord Balarāma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his

body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiëë and the other wives of Lord Kâñëa-whose hearts were completely absorbed in Him-entered His fire.

SB 11.31.21 - Arjuna felt great distress over separation from Lord Kâñëa, his dearmost friend. But he consoled himself by remembering the transcendental words the Lord had sung to him.

SB 11.31.22 - Arjuna then saw to it that the funeral rites were properly carried out for the dead, who had no remaining male family members. He executed the required ceremonies for each of the Yadus, one after another.

SB 11.31.23 - As soon as Dvarakä was abandoned by the Supreme Personality of Godhead, the ocean flooded it on all sides, O King, sparing only His palace.

SB 11.31.24 - Lord Madhusüdana, the Supreme Personality of Godhead, is eternally present in Dvarakä. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination.

SB 11.31.25 - Arjuna took the survivors of the Yadu dynasty-the women, children and old men-to Indraprastha, where he installed Vajra as ruler of the Yadus.

SB 11.31.26 - Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

SB 11.31.27 - A person who with faith engages in chanting the glories of these various pastimes and incarnations of Viñëu, the Lord of lords, will gain

liberation from all sins.

SB 11.31.28 - The all-auspicious exploits of the all-attractive incarnations of Lord Çré Kāñëa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Çrémad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kāñëa, who is the goal of all perfect sages.

84 (Popup - Popup)

SB 11.31.1 - Çukadeva Gosvāmé said: Then Lord Brahmā arrived at Prabhāsa along with Lord Çiva and his consort, the sages, the Prajāpatis and all the demigods, headed by Indra.

SB 11.31.2-3 - The forefathers, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraëas, Yakñas, Rākñasas, Kinnaras, Apsarās and relatives of Garuðā, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Çauri [Kāñëa].

SB 11.31.4 - O King, crowding the sky with their many airplanes, they showered down flowers with great devotion.

SB 11.31.5 - Seeing before Him Brahmā, the grandfather of the universe, along with the other demigods, who are all His personal and powerful expansions, the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.

SB 11.31.6 - Without employing the mystic āgneyé meditation to burn up

His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kāñëa entered into His own abode.

SB 11.31.7 - As soon as Lord Çré Kāñëa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.

SB 11.31.8 - Most of the demigods and other higher beings led by Brahmä could not see Lord Kāñëa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.

SB 11.31.9 - Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kāñëa as He returned to His abode.

SB 11.31.10 - A few of the demigods, however-notably Lord Brahmä and Lord Çiva-could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.

SB 11.31.11 - My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation.

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85 (Popup - Popup)

*adveñöä sarva-bhütänäà, maitraù karuëa eva ca, nirmamo nirahaì käraù,
sama-duùkha-sukhaù kñamé, santuñöaù satataà yogé, yatätmä dâöha-niçcayaù,
mayy arpita-mano-buddhir, yo mad-bhaktaù sa me priyaù*

Bg 12.13-14 - One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me-such a devotee of Mine is very dear to Me.

*yasmän nodvijate loko, lokän nodvijate ca yaù
harñämarña-bhayodvegair, mukto yaù sa ca me priyaù*

Bg 12.15 - He for whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

*anapekñāu çucir dakñā, udāsēno gata-vyathau
sarvārambha-parityāgé, yo mad-bhaktau sa me priyau*

Bg 12.16 - My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.

*yo na hāñyati na dveñōi, na çocati na kài kñati
çubhāçubha-parityāgé, bhaktimān yaù sa me priyau*

Bg 12.17 - One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things-such a devotee is very dear to Me.

*samaù çatrau ca mitre ca, tathā mănāpamānayoù, çetoñēa-sukha-duùkheñu,
samaù saì ga-vivarjitaù, tulya-nindā-stutir mauné, santuñño yena kenacit,
aniketaù sthira-matir, bhaktimān me priyo naraù*

Bg 12.18-19 - One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service-such a person is very dear to Me.

*ye tu dharmāmātam idaà, yathoktaà paryupāsate
çraddadhānā mat-paramā, bhaktās te 'tēva me priyau*

Bg 12.20 - Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.

86 (Popup - Popup)

*çruti-smāti-purāēādi-
pai carātra-vidhià vinā
aikāntiké harer bhaktir*

utpätäyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniñads*, *Puräëas* and *Närada-pai' carätra* is simply an unnecessary disturbance in society." *Bhakti-rasämäta-sindhu* 1.2.101

87 (Popup - Popup)

*ataù çré-kâñëa-nämädi
na bhaved grähyam indriyaiù
sevonmukhe hi jihvädau
svayam eva sphuraty adaù*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Çré Kâñëa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (*Bhakti-rasämäta-sindhu* 1.2.234)

88 (Popup - Svarupa-siddhi)

Svarüpa-siddhi-the perfection of one's eternal relationship with the Supreme Lord.

89 (Popup - acintya-bhedabheda-tattva)

This philosophy is propounded by Lord Caitanya as *acintya-bhedäbheda-tattva*. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the Bhägavata school, as confirmed here by Kapiladeva. [SB 3.28.41 Purport]

90 (Popup - Popup)

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91 (Popup - aham brahmasmi)

Simply to understand that one is not matter but spirit soul (ahaà brahmäsmi: "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nãëäm, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge. [SB 3.25.1 Purport]

92 (Popup - Popup)

*anyābhilāñitā-çünyaà
ji' äna-karmädy-anävâtam
änukülyena kãñëänu-
çêlanaà bhaktir uttamä*

"One should render transcendental loving service to the Supreme Lord Kãñëa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmāta-sindhu* 1.1.11

93 (Popup - acintya-bhedabheda-tattva)

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94 (Popup - Popup)

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāu
prakāṣante mahātmanaù*

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (*Çvetāçvatara Upaniṣad* 6.23)

*ataù çré-kāñēa-nāmādi
na bhaved grāhyam indriyaiù
sevonmukhe hi jihvādau
svayam eva sphuraty adaù*

"No one can understand Kāñēa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Bhakti-rasāmāta-sindhu* 1.2.234)

*bhaktyā mām abhijānāti
yāvān yaç cāsmi tattvataù
tato mää tattvato jī' ätvä
viçate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of

Godhead. Then the real knowledge of *ātmā* and Paramātmā and the distinction between matter and spirit will be automatically revealed. This *ātma-tattva*, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a *mahājana* such as Prahlāda Mahārāja.

95 (Popup - aham brahmasmi)

Simply to understand that one is not matter but spirit soul (ahaṁ brahmāsmi: "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word *nāëām*, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge. [SB 3.25.1 Purport]

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98 (Popup - Popup)

SB 12.1.1-2 - Çukadeva Gosvämé said: The last king mentioned in our previous enumeration of the future rulers of the Mägadha dynasty was *Puräi'jaya*, who will take birth as the descendant of *Bâhadratha*. *Puräi'jaya*'s minister *Çunaka* will assassinate the king and install his own son, *Pradyota*, on the throne. The son of *Pradyota* will be *Pälaka*, his son will be *Viçäkhayüpa*, and his son will be *Räjaka*.

SB 12.1.3 - The son of *Räjaka* will be *Nandivardhana*, and thus in the *Pradyotana* dynasty there will be five kings, who will enjoy the earth for 138 years.

SB 12.1.4 - *Nandivardhana* will have a son named *Çiçunäga*, and his son will be known as *Käkavarëa*. The son of *Käkavarëa* will be *Kñemadharmä*, and the son of *Kñemadharmä* will be *Kñetrajī a*.

SB 12.1.5 - The son of *Kñetrajī a* will be *Vidhisära*, and his son will be *Ajätaçatru*. *Ajätaçatru* will have a son named *Darbhaka*, and his son will be *Ajaya*.

SB 12.1.6-8 - *Ajaya* will father a second *Nandivardhana*, whose son will be *Mahänandi*. O best of the *Kurus*, these ten kings of the *Çiçunäga* dynasty will rule the earth for a total of 360 years during the age of *Kali*. My dear *Parékñit*, King *Mahänandi* will father a very powerful son in the womb of a *çüdra* woman. He will be known as *Nanda* and will be the master of millions

of soldiers and fabulous wealth. He will wreak havoc among the kñatriyas, and from that time onward virtually all kings will be irreligious çüdras.

SB 12.1.9 - That lord of Mahāpadma, King Nanda, will rule over the entire earth just like a second Paraçurāma, and no one will challenge his authority.

SB 12.1.10 - He will have eight sons, headed by Sumālya, who will control the earth as powerful kings for one hundred years.

SB 12.1.11 - A certain brāhmaëa [Cäëakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues.

SB 12.1.12 - This brāhmaëa will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Açokavardhana.

SB 12.1.13 - Açokavardhana will be followed by Suyaçä, whose son will be Saì gata. His son will be Çäliçüka, Çäliçüka's son will be Somaçarmä, and Somaçarmä's son will be Çatadhanvä. His son will be known as Brhadratha.

SB 12.1.14 - O best of the Kurus, these ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

SB 12.1.15-17 - My dear King Parékñit, Agnimitra will follow as king, and then Sujyeñöha. Sujyeñöha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoña, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O most eminent of the Kuru heroes, ten Çuì ga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kāëva dynasty, who will manifest very few good qualities.

SB 12.1.18 - Vasudeva, an intelligent minister coming from the Kāëva family, will kill the last of the Çuī ga kings, a lusty debauchee named Devabhūti, and assume rulership himself.

SB 12.1.19 - The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaëa. These kings of the Kāëva dynasty will rule the earth for 345 more years of the Kali-yuga.

SB 12.1.20 - The last of the Kāëvas, Suçarmā, will be murdered by his own servant, Balé a low-class çüdra of the Andhra race. This most degraded Mahārāja Balé will have control over the earth for some time.

SB 12.1.21-26 - The brother of Balé, named Kāñëa, will become the next ruler of the earth. His son will be Çāntakarëa, and his son will be Paurëamāsa. The son of Paurëamāsa will be Lambodara, who will father Mahārāja Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aōamāna. The son of Aōamāna will be Aninōakarmā. His son will be Hāleya, and his son will be Talaka. The son of Talaka will be Purëñabhëru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahuṣ, among whom Çivasvāti will be a great subduer of enemies. The son of Çivasvāti will be Gomaté. His son will be Purémän, whose son will be Medaçirä. His son will be Çivaskanda, and his son will be Yajī açré. The son of Yajī açré will be Vijaya, who will have two sons, Candravijī a and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O favorite son of the Kurus.

SB 12.1.27 - Then will follow seven kings of the Äbhëra race from the ciq of Avabhāti, and then ten Gardabhés. After them, sixteen kings of the Kaī kas will rule and will be known for their excessive greed.

SB 12.1.28 - Eight Yavanas will then take power, followed by fourteen

Turuṅkas, ten Guruëòas and eleven kings of the Maula dynasty.

SB 12.1.29-31 - These Äbhéras, Gardabhés and Kaï kas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilä a dynasty of kings consisting of Bhütananda, Vaï giri, Çiçunandi, Çiçunandi's brother Yaçonandi, and Pravéraka. These kings of Kilakilä will hold sway for a total of 106 years.

SB 12.1.32-33 - The Kilakiläs will be followed by their thirteen sons, the Bählikas, and after them King Puñpamitra, his son Durmitra, seven Andhras, seven Kauçalas and also kings of the Vidüra and Niñadha provinces will separately rule in different parts of the world.

SB 12.1.34 - There will then appear a king of the Mägadhas named Viçvasphürji, who will be like another Puraijaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.

SB 12.1.35 - Foolish King Viçvasphürji will maintain all the citizens in ungodliness and will use his power to completely disrupt the kñatriya order. From his capital of Padmavaté he will rule that part of the earth extending from the source of the Gaï gä to Prayäga.

SB 12.1.36 - At that time the brähmaëas of such provinces as Çauräñöra, Avanté, Äbhéra, Çüra, Arbuda and Mälava will forget all their regulative principles, and the members of the royal order in these places will become no better than çüdras.

SB 12.1.37 - The land along the Sindhu River, as well as the districts of Candrabhägä, Kaunté and Käçméra, will be ruled by çüdras, fallen brähmaëas and meat-eaters. Having given up the path of Vedic civilization, they will

have lost all spiritual strength.

SB 12.1.38 - There will be many such uncivilized kings ruling at the same time, O King Parékñit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.

SB 12.1.39-40 - These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and brähmaëas and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Indeed, not purified by any Vedic rituals and lacking in the practice of regulative principles, they will be completely covered by the modes of passion and ignorance.

SB 12.1.41 - The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all suffer ruination.

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SB 12.1.1-2 - Çukadeva Gosvämé said: The last king mentioned in our previous enumeration of the future rulers of the Mägadha dynasty was Puraijaya, who will take birth as the descendant of Bâhadratha. Puraijaya's minister Çunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pälaka, his son will be Viçäkhayüpa, and his son will be Räjaka.

SB 12.1.3 - The son of Räjaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will enjoy the earth for 138 years.

SB 12.1.4 - Nandivardhana will have a son named Çiçunäga, and his son will be known as Käkavarëa. The son of Käkavarëa will be Kñemadharmä, and the son of Kñemadharmä will be Kñetrajī a.

SB 12.1.5 - The son of Kñetrajī a will be Vidhisära, and his son will be Ajätaçatru. Ajätaçatru will have a son named Darbhaka, and his son will be Ajaya.

SB 12.1.6-8 - Ajaya will father a second Nandivardhana, whose son will be Mahänandi. O best of the Kurus, these ten kings of the Çiçunäga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parëkñit, King Mahänandi will father a very powerful son in the womb of a çüdra woman. He will be known as Nanda and will be the master of millions of soldiers and fabulous wealth. He will wreak havoc among the kñatriyas, and from that time onward virtually all kings will be irreligious çüdras.

SB 12.1.9 - That lord of Mahäpadma, King Nanda, will rule over the entire earth just like a second Paraçuräma, and no one will challenge his authority.

SB 12.1.10 - He will have eight sons, headed by Sumälya, who will control the earth as powerful kings for one hundred years.

SB 12.1.11 - A certain brähmaëa [Cäëakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues.

SB 12.1.12 - This brähmaëa will enthrone Candragupta, whose son will be named Värisära. The son of Värisära will be Açokavardhana.

SB 12.1.13 - Açokavardhana will be followed by Suyaçä, whose son will be Saī gata. His son will be Çäliçüka, Çäliçüka's son will be Somaçarmä, and

Somaçarmä's son will be Çatadhanvä. His son will be known as Brhadratha.

SB 12.1.14 - O best of the Kurus, these ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

SB 12.1.15-17 - My dear King Parékñit, Agnimitra will follow as king, and then Sujyeñöha. Sujyeñöha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoña, will rule, followed by Vajramitra, Bhägavata and Devabhüti. In this way, O most eminent of the Kuru heroes, ten Çuì ga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kääva dynasty, who will manifest very few good qualities.

SB 12.1.18 - Vasudeva, an intelligent minister coming from the Kääva family, will kill the last of the Çuì ga kings, a lusty debauchee named Devabhüti, and assume rulership himself.

SB 12.1.19 - The son of Vasudeva will be Bhümitra, and his son will be Näräyaëa. These kings of the Kääva dynasty will rule the earth for 345 more years of the Kali-yuga.

SB 12.1.20 - The last of the Käävas, Suçarmä, will be murdered by his own servant, Balé a low-class çüdra of the Andhra race. This most degraded Mahäräja Balé will have control over the earth for some time.

SB 12.1.21-26 - The brother of Balé, named Kåñëa, will become the next ruler of the earth. His son will be Çantakarëa, and his son will be Paurëamäsa. The son of Paurëamäsa will be Lambodara, who will father Mahäräja Cibilaka. From Cibilaka will come Meghasväti, whose son will be Aöamäna. The son of Aöamäna will be Aniñöakarmä. His son will be Häleya,

and his son will be Talaka. The son of Talaka will be Puréñabhéru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahuṣ, among whom Çivasvāti will be a great subduer of enemies. The son of Çivasvāti will be Gomaté. His son will be Purémän, whose son will be Medaçirä. His son will be Çivaskanda, and his son will be Yajñi açré. The son of Yajñi açré will be Vijaya, who will have two sons, Candravijñi and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O favorite son of the Kurus.

SB 12.1.27 - Then will follow seven kings of the Äbhéra race from the city of Avabhāti, and then ten Gardabhés. After them, sixteen kings of the Kañkas will rule and will be known for their excessive greed.

SB 12.1.28 - Eight Yavanas will then take power, followed by fourteen Turuñkas, ten Guruëðas and eleven kings of the Maula dynasty.

SB 12.1.29-31 - These Äbhéras, Gardabhés and Kañkas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilä a dynasty of kings consisting of Bhütananda, Vañgiri, Çiçunandi, Çiçunandi's brother Yaçonandi, and Pravéraka. These kings of Kilakilä will hold sway for a total of 106 years.

SB 12.1.32-33 - The Kilakiläs will be followed by their thirteen sons, the Bählikas, and after them King Puñpamitra, his son Durmitra, seven Andhras, seven Kauçalas and also kings of the Vidüra and Niñadha provinces will separately rule in different parts of the world.

SB 12.1.34 - There will then appear a king of the Mägadhas named Viçvasphürji, who will be like another Purañjaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.

SB 12.1.35 - Foolish King Viçvasphürji will maintain all the citizens in ungodliness and will use his power to completely disrupt the kñatriya order. From his capital of Padmavaté he will rule that part of the earth extending from the source of the Gaî gā to Prayāga.

SB 12.1.36 - At that time the brähmaëas of such provinces as Çaurāñöra, Avanté, Äbhéra, Çüra, Arbuda and Mälava will forget all their regulative principles, and the members of the royal order in these places will become no better than çüdras.

SB 12.1.37 - The land along the Sindhu River, as well as the districts of Candrabhägā, Kaunté and Kächméra, will be ruled by çüdras, fallen brähmaëas and meat-eaters. Having given up the path of Vedic civilization, they will have lost all spiritual strength.

SB 12.1.38 - There will be many such uncivilized kings ruling at the same time, O King Parékñit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.

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SB 12.2.1 - Çukadeva Gosvämé said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

SB 12.2.2 - In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

SB 12.2.3 - Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brähmaëa just by his wearing a thread.

SB 12.2.4 - A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

SB 12.2.5 - A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

SB 12.2.6 - A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who

is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

SB 12.2.7 - As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.

SB 12.2.8 - Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

SB 12.2.9 - Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

SB 12.2.10 - The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

SB 12.2.11 - The maximum duration of life for human beings in Kali-yuga will become fifty years.

SB 12.2.12-16 - By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varëāçrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of çüdras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than

the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf çamé trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

SB 12.2.17 - Lord Viñëu-the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all-takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.

SB 12.2.18 - Lord Kalki will appear in the home of the most eminent brähmaëa of Çambhala village, the great soul Viñëuyaçä.

SB 12.2.19-20 - Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequaled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.

SB 12.2.21 - After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Väsudeva, and their minds will thereby become transcendently pure.

SB 12.2.22 - When Lord Väsudeva, the Supreme Personality of Godhead, appears in their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

SB 12.2.23 - When the Supreme Lord has appeared on earth as Kalki, the

maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.

SB 12.2.24 - When the moon, the sun and Bâhaspaté are together in the constellation Karkaôa, and all three enter simultaneously into the lunar mansion Puñyâ-at that exact moment the age of Satya, or Kâta, will begin.

SB 12.2.25 - Thus I have described all the kings-past, present and future-who belong to the dynasties of the sun and the moon.

SB 12.2.26 - From your birth up to the coronation of King Nanda, 1,150 years will pass.

SB 12.2.27-28 - Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakñatra called Maghâ.

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102 (Popup - Popup)

SB 12.3.1 - Çukadeva Gosvāmé said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.

SB 12.3.2 - "Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting

as bubbles of foam on water.

SB 12.3.3-4 - "Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.

SB 12.3.5 - "After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of self-control is spiritual liberation."

SB 12.3.6 - O best of the Kurus, the earth continued as follows:
"Although in the past great men and their descendants have left me, departing from this world in the same helpless way they came into it, even today foolish men are trying to conquer me.

SB 12.3.7 - "For the sake of conquering me, materialistic persons fight one another. Fathers oppose their sons, and brothers fight one another, because their hearts are bound to possessing political power.

SB 12.3.8 - "Political leaders challenge one another: 'All this land is mine! It's not yours, you fool!' Thus they attack one another and die.

SB 12.3.9-13 - "Such kings as Pāthu, Purūravā, Gādhi, Nahuña, Bharata, Kārtavērya Arjuna, Māndhātā, Sagara, Rāma, Khaövāi ga, Dhundhuhā, Raghu, Tāëabindu, Yayāti, Çaryāti, Çantanu, Gaya, Bhagératha, Kuvalayāçva, Kakutstha, Naiñadha, Nāga, Hiraëyakaçipu, Vātra, Rāvaëa, who made the whole world lament, Namuci, Çambara, Bhauma, Hiraëyākñā and Tāraka, as

well as many other demons and kings who possessed great powers of control over others, were all full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, although they lived their lives intensely trying to possess me, these kings were subject to the passage of time, which reduced them all to mere historical accounts. None of them could permanently establish their rule."

SB 12.3.14 - Çukadeva Gosvāmé said: O mighty Parékñit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

SB 12.3.15 - The person who desires pure devotional service to Lord Kāñëa should hear the narrations of Lord Uttamaùçloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

SB 12.3.16 - King Parékñit said: My lord, how can persons living in the age of Kali rid themselves of the cumulative contamination of this age? O great sages please explain this to me.

SB 12.3.17 - Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viñëu.

SB 12.3.18 - Çukadeva Gosvāmé said: My dear King, in the beginning, during Satya-yuga, the age of truth, religion is present with all four of its legs intact and is carefully maintained by the people of that age. These four legs of

powerful religion are truthfulness, mercy, austerity and charity.

SB 12.3.19 - The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober and tolerant. They take their pleasure from within, see all things equally and always endeavor diligently for spiritual perfection.

SB 12.3.20 - In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion-lying, violence, dissatisfaction and quarrel.

SB 12.3.21 - In the Tretā age people are devoted to ritual performances and severe austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three Vedas. Although in this age society evolves into four separate classes, O King, most people are brāhmaëas.

SB 12.3.22 - In Dvāpara-yuga the religious qualities of austerity, truth, mercy and charity are reduced to one half by their irreligious counterparts-dissatisfaction, untruth, violence and enmity.

SB 12.3.23 - In the Dvāpara age people are interested in glory and are very noble. They devote themselves to the study of the Vedas, possess great opulence, support large families and enjoy life with vigor. Of the four classes, the kñatriyas and brāhmaëas are most numerous.

SB 12.3.24 - In the age of Kali only one fourth of the religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

SB 12.3.25 - In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with material desires, the people of Kali-yuga are almost all çüdras and barbarians.

SB 12.3.26 - The material modes-goodness, passion and ignorance-whose permutations are observed within a person's mind, are set into motion by the power of time.

SB 12.3.27 - When the mind, intelligence and senses are solidly fixed in the mode of goodness, that time should be understood as Satya-yuga, the age of truth. People then take pleasure in knowledge and austerity.

SB 12.3.28 - O most intelligent one, when the conditioned souls are devoted to their duties but have ulterior motives and seek personal prestige, you should understand such a situation to be the age of Tretä, in which the functions of passion are prominent.

SB 12.3.29 - When greed, dissatisfaction, false pride, hypocrisy and envy become prominent, along with attraction for selfish activities, such a time is the age of Dväpara, dominated by the mixed modes of passion and ignorance.

SB 12.3.30 - When there is a predominance of cheating, lying, sloth, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty, that age is Kali, the age of the mode of ignorance.

SB 12.3.31 - Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

SB 12.3.32 - Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.

SB 12.3.33 - The brahmacārés will fail to execute their vows and become generally unclean, the householders will become beggars, the vānaprasthas will live in the villages, and the sannyāsés will become greedy for wealth.

SB 12.3.34 - Women will become much smaller in size, and they will eat too much, have more children than they can properly take care of, and lose all shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

SB 12.3.35 - Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable.

SB 12.3.36 - Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.

SB 12.3.37 - In Kali-yuga men will be wretched and controlled by women. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives. Thus their conception of friendship will be based exclusively on sexual ties.

SB 12.3.38 - Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high

seat and presume to speak on religious principles.

SB 12.3.39-40 - In the age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. In fact, the people of Kali-yuga will gradually come to appear like ghostly, haunted creatures.

SB 12.3.41 - In Kali-yuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

SB 12.3.42 - Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.

SB 12.3.43 - O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.

SB 12.3.44 - Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

SB 12.3.45 - In the Kali-yuga, objects, places and even individual

personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind.

SB 12.3.46 - If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

SB 12.3.47 - Just as fire applied to gold removes any discoloration caused by traces of other metals, Lord Viñëu within the heart purifies the minds of the yogés.

SB 12.3.48 - By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart.

SB 12.3.49 - Therefore, O King, endeavor with all your might to fix the Supreme Lord Keçava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.

SB 12.3.50 - My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.

SB 12.3.51 - My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kâñëa

mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

SB 12.3.52 - Whatever result was obtained in Satya-yuga by meditating on Viñëu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kāñëa mahā-mantra.

103 (Popup - Popup)

SB 12.3.1 - Çukadeva Gosvāmë said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.

SB 12.3.2 - "Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting

as bubbles of foam on water.

SB 12.3.3-4 - "Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.

SB 12.3.5 - "After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of

self-control is spiritual liberation."

SB 12.3.6 - O best of the Kurus, the earth continued as follows:
"Although in the past great men and their descendants have left me,
departing from this world in the same helpless way they came into it, even
today foolish men are trying to conquer me.

SB 12.3.7 - "For the sake of conquering me, materialistic persons fight one
another. Fathers oppose their sons, and brothers fight one another, because
their hearts are bound to possessing political power.

SB 12.3.8 - "Political leaders challenge one another: 'All this land is mine!
It's not yours, you fool!' Thus they attack one another and die.

SB 12.3.9-13 - "Such kings as Pâthu, Purüravä, Gädhi, Nahuña, Bharata,
Kärtavérya Arjuna, Mändhätä, Sagara, Räma, Khaöväi ga, Dhundhuhä,
Raghu, Tääabindu, Yayäti, Çaryäti, Çantanu, Gaya, Bhagératha, Kuvalayäçva,
Kakutstha, Naiñadha, Nâga, Hiraëyakaçipu, Vâtra, Rävaëa, who made the
whole world lament, Namuci, Çambara, Bhauma, Hiraëyäkñä and Täraka, as
well as many other demons and kings who possessed great powers of control
over others, were all full of knowledge, heroic, all-conquering and
unconquerable. Nevertheless, O almighty Lord, although they lived their
lives intensely trying to possess me, these kings were subject to the passage of
time, which reduced them all to mere historical accounts. None of them
could permanently establish their rule."

SB 12.3.14 - Çukadeva Gosvämé said: O mighty Parékñit, I have related to
you the narrations of all these great kings, who spread their fame throughout
the world and then departed. My real purpose was to teach transcendental
knowledge and renunciation. Stories of kings lend power and opulence to
these narrations but do not in themselves constitute the ultimate aspect of
knowledge.

SB 12.3.15 - The person who desires pure devotional service to Lord Kāñëa should hear the narrations of Lord Uttamaùçloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

SB 12.3.16 - King Parékñit said: My lord, how can persons living in the age of Kali rid themselves of the cumulative contamination of this age? O great sages please explain this to me.

SB 12.3.17 - Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viñëu.

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SB 12.3.46 - If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

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104 (Popup - Popup)

SB 12.4.1 - Çukadeva Gosvämé said: My dear King, I have already described to you the measurements of time, beginning from the smallest

fraction measured by the movement of a single atom up to the total life span of Lord Brahmā. I have also discussed the measurement of the different millennia of universal history. Now hear about the time of Brahmā's day and the process of annihilation.

SB 12.4.2 - One thousand cycles of four ages constitute a single day of Brahmā, known as a kalpa. In that period, O King, fourteen Manus come and go.

SB 12.4.3 - After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.

SB 12.4.4 - This is called the naimittika, or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the entire universe within Himself while Lord Brahmā sleeps.

SB 12.4.5 - When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.

SB 12.4.6 - O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.

SB 12.4.7 - As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

SB 12.4.8 - The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.

SB 12.4.9 - Next the great fire of annihilation will flare up from the mouth of Lord Saī karṇāëa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

SB 12.4.10 - Burned from all sides-from above by the blazing sun and from below by the fire of Lord Saī karṇāëa-the universal sphere will glow like a burning ball of cow dung.

SB 12.4.11 - A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

SB 12.4.12 - After that, O King, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years.

SB 12.4.13 - At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

SB 12.4.14 - As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

SB 12.4.15-19 - The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of

ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total mahat-tattva seizes false ego along with its various functions, and that mahat is seized by the three basic modes of nature-goodness, passion and ignorance. My dear King Parékñit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.

SB 12.4.20-21 - In the unmanifest stage of material nature, called *pradhāna*, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the mahat, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness-sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since *pradhāna* is the original substance, it is the actual basis of material creation.

SB 12.4.22 - This is the annihilation called *prākātika*, during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge together totally.

SB 12.4.23 - It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

SB 12.4.24 - A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

SB 12.4.25 - The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

SB 12.4.26 - Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.

SB 12.4.27 - My dear King, it is stated [in the Vedānta-sūtra] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

SB 12.4.28 - Anything experienced in terms of general cause and specific effect must be an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.

SB 12.4.29 - Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit-eternal, unchanging existence.

SB 12.4.30 - There is no material duality in the Absolute Truth. The

duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.

SB 12.4.31 - According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.

SB 12.4.32 - Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.

SB 12.4.33 - When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.

SB 12.4.34 - My dear Paréṁit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the ätyantika, or ultimate, annihilation of material existence.

SB 12.4.35 - Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmä, constantly

undergo.

SB 12.4.36 - All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.

SB 12.4.37 - These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.

SB 12.4.38 - In this way the progress of time is described in terms of the four kinds of annihilation-continuous, occasional, elemental and final.

SB 12.4.39 - O best of the Kurus, I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the ultimate reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.

SB 12.4.40 - For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

SB 12.4.41 - Long ago this essential anthology of all the Purāṇas was spoken by the infallible Lord Nara-Nārāyaṇa Āṇi to Nārada, who then repeated it to Kāṇḍa Dvaipāyana Vedavyāsa.

SB 12.4.42 - My dear Mahārāja Parīkṣit, that great personality Ṣṛṇa

Vyāsadeva taught me this same scripture, Çrémad-Bhāgavatam, which is equal in stature to the four Vedas.

SB 12.4.43 - O best of the Kurus, the same Sūta Gosvāmé who is sitting before us will speak this Bhāgavatam to the sages assembled in the great sacrifice at Naimiñāraëya. This he will do when questioned by the members of the assembly, headed by Çaunaka.

105 (Popup - Popup)

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SB 12.4.2 - One thousand cycles of four ages constitute a single day of Brahmā, known as a kalpa. In that period, O King, fourteen Manus come and go.

SB 12.4.3 - After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.

SB 12.4.4 - This is called the naimittika, or occasional, annihilation, during which the original creator, Lord Nārāyaëa, lies down upon the bed of Ananta Çeña and absorbs the entire universe within Himself while Lord Brahmā sleeps.

SB 12.4.5 - When the two halves of the lifetime of Lord Brahmā, the most

elevated created being, are complete, the seven basic elements of creation are annihilated.

SB 12.4.6 - O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.

SB 12.4.7 - As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

SB 12.4.8 - The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.

SB 12.4.9 - Next the great fire of annihilation will flare up from the mouth of Lord Saṁ karṇāḍa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

SB 12.4.10 - Burned from all sides-from above by the blazing sun and from below by the fire of Lord Saṁ karṇāḍa-the universal sphere will glow like a burning ball of cow dung.

SB 12.4.11 - A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

SB 12.4.12 - After that, O King, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years.

SB 12.4.13 - At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

SB 12.4.14 - As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

SB 12.4.15-19 - The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total mahat-tattva seizes false ego along with its various functions, and that mahat is seized by the three basic modes of nature-goodness, passion and ignorance. My dear King Parékñit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.

SB 12.4.20-21 - In the unmanifest stage of material nature, called pradhāna, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the mahat, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness-sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since pradhāna is the

original substance, it is the actual basis of material creation.

SB 12.4.22 - This is the annihilation called *prākātika*, during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge together totally.

SB 12.4.23 - It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

SB 12.4.24 - A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

SB 12.4.25 - The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

SB 12.4.26 - Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.

SB 12.4.27 - My dear King, it is stated [in the *Vedānta-sūtra*] that the ingredient cause that constitutes any manifested product in this universe can

be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

SB 12.4.28 - Anything experienced in terms of general cause and specific effect must be an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.

SB 12.4.29 - Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit-eternal, unchanging existence.

SB 12.4.30 - There is no material duality in the Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.

SB 12.4.31 - According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.

SB 12.4.32 - Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.

SB 12.4.33 - When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.

SB 12.4.34 - My dear Parékīit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the ätyantika, or ultimate, annihilation of material existence.

SB 12.4.35 - Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmä, constantly undergo.

SB 12.4.36 - All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.

SB 12.4.37 - These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.

SB 12.4.38 - In this way the progress of time is described in terms of the four kinds of annihilation-continuous, occasional, elemental and final.

SB 12.4.39 - O best of the Kurus, I have related to you these narrations of the pastimes of Lord Näräyaëa, the creator of this world and the ultimate

reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.

SB 12.4.40 - For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

SB 12.4.41 - Long ago this essential anthology of all the Purāṇas was spoken by the infallible Lord Nara-Nārāyaṇa Āṇi to Nārada, who then repeated it to Kāṇḍa Dvaipāyana Vedavyāsa.

SB 12.4.42 - My dear Mahārāja Parīkṣit, that great personality Śrīla Vyāsadeva taught me this same scripture, Śrīmad-Bhāgavatam, which is equal in stature to the four Vedas.

SB 12.4.43 - O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this Bhāgavatam to the sages assembled in the great sacrifice at Naimiṣāraṇya. This he will do when questioned by the members of the assembly, headed by Śaunaka.

106 (Popup - Popup)

SB 12.5.1 - Śukadeva Gosvāmī said: This Śrīmad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be-the Personality of Godhead, Hari-from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

SB 12.5.2 - O King, give up the animalistic mentality of thinking, "I am going to die." Unlike the body, you have not taken birth. There was not a

time in the past when you did not exist, and you are not about to be destroyed.

SB 12.5.3 - You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

SB 12.5.4 - In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.

SB 12.5.5 - When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.

SB 12.5.6 - The material bodies, qualities and activities of the spirit soul are created by the material mind. That mind is itself created by the illusory potency of the Supreme Lord, and thus the soul assumes material existence.

SB 12.5.7 - A lamp functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, material life, based on the soul's identification with the body, is developed and destroyed by the workings of material goodness, passion and ignorance, which are the constituent elements of the body.

SB 12.5.8 - The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging

background of material transformation. Therefore the soul is endless and without material comparison.

SB 12.5.9 - My dear King, by constantly meditating upon the Supreme Lord, Vāsudeva, and by applying clear and logical intelligence, you should carefully consider your true self and how it is situated within the material body.

SB 12.5.10 - The snake-bird Takṇaka, sent by the curse of the brāhmaëa, will not burn your true self. The agents of death will never burn such a master of the self as you, for you have already conquered all dangers on your path back to Godhead.

SB 12.5.11-12 - You should consider, "I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is nondifferent from me." Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takṇaka when he approaches with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them.

SB 12.5.13 - Beloved King Parékṇit, I have narrated to you the topics you originally inquired about-the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?

107 (Popup - Popup)

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108 (Popup - Popup)

SB 12.6.1 - Sūta Gosvāmé said: After hearing all that was narrated to him by the self-realized and equipoised Çukadeva, the son of Vyāsadeva, Mahārāja Parékñit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viñëu, folded his hands in supplication and spoke as follows.

SB 12.6.2 - Mahārāja Parékñit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.

SB 12.6.3 - I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

SB 12.6.4 - I have heard from you this Çrémad-Bhāgavatam, which is the perfect summary of all the Purāëas and which perfectly describes the Supreme Lord, Uttamaùçloka.

SB 12.6.5 - My lord, I now have no fear of Takñaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.

SB 12.6.6 - O brāhmaëa, please give me permission to resign my speech and the functions of all my senses unto Lord Adhokñaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.

SB 12.6.7 - You have revealed to me that which is most auspicious, the

supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.

SB 12.6.8 - Sūta Gosvāmé said: Thus requested, the saintly son of Çréla Vyāsadeva gave his permission to King Parékñit. Then, after being worshiped by the King and all the sages present, Çukadeva departed from that place.

SB 12.6.9-10 - Mahārāja Parékñit then sat down on the bank of the Ganges, upon a seat made of darbha grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of yoga, he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.

SB 12.6.11 - O learned brāhmaëas, the snake-bird Takñaka, who had been sent by the angry son of a brāhmaëa, was going toward the King to kill him when he saw Kaçyapa Muni on the path.

SB 12.6.12 - Takñaka flattered Kaçyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parékñit. Then the snakebird, who could assume any form he wished, disguised himself as a brāhmaëa, approached the King and bit him.

SB 12.6.13 - While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.

SB 12.6.14 - There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings

and other creatures were astonished.

SB 12.6.15 - Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsarās sang. The demigods showered flowers and spoke words of praise.

SB 12.6.16 - Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janamejaya became extremely angry and had brāhmaëas perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.

SB 12.6.17 - When Takṇaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.

SB 12.6.18 - When King Janamejaya did not see Takṇaka entering his sacrificial fire, he said to the brāhmaëas: Why is not Takṇaka, the lowest of all serpents, burning in this fire?

SB 12.6.19 - The brāhmaëas replied: O best of kings, the snake Takṇaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.

SB 12.6.20 - The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear brāhmaëas, why not make Takṇaka fall into the fire, along with his protector, Indra?

SB 12.6.21 - Hearing this, the priests then chanted this mantra for offering Takṇaka together with Indra as an oblation into the sacrificial fire: O Takṇaka, fall immediately into this fire, together with Indra and his entire host of demigods!

SB 12.6.22 - When Lord Indra, along with his airplane and Takṇaka, was suddenly thrown from his position by these insulting words of the brāhmaëas, he became very disturbed.

SB 12.6.23 - Bāhaspati, the son of Aṁ girā Muni, seeing Indra falling from the sky in his airplane along with Takṇaka, approached King Janamejaya and spoke to him as follows.

SB 12.6.24 - O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.

SB 12.6.25 - The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.

SB 12.6.26 - When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.

SB 12.6.27 - Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death. Indeed, all persons must suffer the unforeseen consequences of their past activities.

SB 12.6.28 - Sūta Gosvāmé continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from performing the snake sacrifice and worshiped Bāhaspati, the

most eloquent of sages.

SB 12.6.29 - This is indeed the Supreme Lord Viñëu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through the influence of this illusory energy they are bewildered by their identification with various material bodies.

SB 12.6.30-31 - But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.

SB 12.6.32 - Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viñëu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest truth in fixed meditation.

SB 12.6.33 - Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viñëu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

SB 12.6.34 - One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

SB 12.6.35 - I offer my obeisances to the Supreme Personality of Godhead, the invincible Lord Çré Kâñëa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.

SB 12.6.36 - Çaunaka Āñi said: O gentle Sūta, please narrate to us how Paila and the other greatly intelligent disciples of Çréla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the Vedas.

SB 12.6.37 - Sūta Gosvämé said: O brähmaëa, first the subtle vibration of transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmä, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.

SB 12.6.38 - By worship of this subtle form of the Vedas, O brähmaëa, mystic sages cleanse their hearts of all contamination caused by impurity of substance, activity and doer, and thus they attain freedom from repeated birth and death.

SB 12.6.39 - From that transcendental subtle vibration arose the oàkära composed of three sounds. The oàkära has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases-the Supreme Personality, the Supreme Soul and the supreme impersonal truth.

SB 12.6.40-41 - This oàkära, ultimately nonmaterial and imperceptible, is

heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from oàkàra, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.

SB 12.6.42 - Oàkàra exhibited the three original sounds of the alphabet-A, U and M. These three, O most eminent descendant of Bhàgu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the Āg, Yajur and Sāma Vedas, the goals known as the Bhūr, Bhuvar and Svar planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.

SB 12.6.43 - From that oàkàra Lord Brahmā created all the sounds of the alphabet-the vowels, consonants, semivowels, sibilants and others-distinguished by such features as long and short measure.

SB 12.6.44 - All-powerful Brahmā made use of this collection of sounds to produce from his four faces the four Vedas, which appeared together with the sacred oàkàra and the seven vyāhāti invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four Vedas.

SB 12.6.45 - Brahmā taught these Vedas to his sons, who were great sages among the brāhmaëas and experts in the art of Vedic recitation. They in turn took the role of ācāryas and imparted the Vedas to their own sons.

SB 12.6.46 - In this way, throughout the cycles of four ages, generation after generation of disciples-all firmly fixed in their spiritual vows-have received these Vedas by disciplic succession. At the end of each Dvāpara-yuga the Vedas are edited into separate divisions by eminent sages.

SB 12.6.47 - Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the Vedas.

SB 12.6.48-49 - O brāhmaëa, in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Çiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O most fortunate Çaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavaté as the son of Parāçara. In this form, named Kāñëa Dvaipāyana Vyāsa, he divided the one Veda into four.

SB 12.6.50 - Çréla Vyāsadeva separated the mantras of the Āg, Atharva, Yajur and Sāma Vedas into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.

SB 12.6.51 - The most powerful and intelligent Vyāsadeva called four of his disciples, O brāhmaëa, and entrusted to each of them one of these four saèhitās.

SB 12.6.52-53 - Çréla Vyāsadeva taught the first saèhitā, the Āg Veda, to Paila and gave this collection the name Bahvāca. To the sage Vaiçampāyana he spoke the collection of Yajur mantras named Nigada. He taught the Sāma Veda mantras, designated as the Chandoga-saèhitā, to Jaimini, and he spoke the Atharva Veda to his dear disciple Sumantu.

SB 12.6.54-56 - After dividing his saèhitā into two parts, the wise Paila spoke it to Indrapramiti and Bāṅkala. Bāṅkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya,

Yājiṁ avalkya, Parāçara and Agnimitra. Indrapramiti, the self-controlled sage, taught his saṅhitā to the learned mystic Māēōūkeya, whose disciple Devamitra later passed down the divisions of the Åg Veda to Saubhari and others.

SB 12.6.57 - The son of Māēōūkeya, named Çākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Çäléya, Gokhalya and Çiçira.

SB 12.6.58 - The sage Jätükarēya was also a disciple of Çākalya, and after dividing the saṅhitā he received from Çākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples-Balāka, the second Paila, Jābāla and Viraja.

SB 12.6.59 - Bāñkali assembled the Vā lakhilya-saṅhitā, a collection from all the branches of the Åg Veda. This collection was received by Vāläyani, Bhajya and Kāçāra.

SB 12.6.60 - Thus these various saṅhitās of the Åg Veda were maintained through disciplic succession by these saintly brāhmaēas. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

SB 12.6.61 - The disciples of Vaiçampāyana became authorities in the Atharva Veda. They were known as the Carakas because they executed strict vows to free their guru from his sin of killing a brāhmaēa.

SB 12.6.62 - Once Yājiṁ avalkya, one of the disciples of Vaiçampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

SB 12.6.63 - Addressed thus, the spiritual master Vaiṣampāyana became angry and said: Go away from here! Enough of you, O disciple who insults brāhmaëas! Furthermore, you must immediately give back everything I have taught you.

SB 12.6.64-65 - Yājñi avalkya, the son of Devarāta, then vomited the mantras of the Yajur Veda and went away from there. The assembled disciples, looking greedily upon these yajur hymns, assumed the form of partridges and picked them all up. These divisions of the Yajur Veda therefore became known as the most beautiful Taittiréya-saàhitā, the hymns collected by partridges [tittiräù].

SB 12.6.66 - My dear brāhmaëa Çaunaka, Yājñi avalkya then desired to find out new yajur-mantras unknown to even his spiritual master. With this in mind he offered attentive worship to the powerful lord of the sun.

SB 12.6.67 - Çré Yājñi avalkya said: I offer my respectful obeisances to the Supreme Personality of Godhead appearing as the sun. You are present as the controller of the four kinds of living entities, beginning from Brahmā and extending down to the blades of grass. Just as the sky is present both inside and outside every living being, you exist both within the hearts of all as the Supersoul and externally in the form of time. Just as the sky cannot be covered by the clouds present within it, you are never covered by any false material designation. By the flow of years, which are made up of the tiny fragments of time called kñāëas, lavas and nimeñas, you alone maintain this world, drying up the waters and giving them back as rain.

SB 12.6.68 - O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic succession, you burn away all sinful activities, all consequent suffering and even the original seed

of desire.

SB 12.6.69 - You are personally present as the indwelling lord in the hearts of all moving and nonmoving beings, who depend completely on your shelter. Indeed, you animate their material minds, senses and vital airs to act.

SB 12.6.70 - The world has been seized and swallowed by the python of darkness in its horrible mouth and has become unconscious, as if dead. But mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus you are most magnanimous. At the three sacred junctures of each day, you engage the pious in the path of ultimate good, inducing them to perform religious duties that situate them in their spiritual position.

SB 12.6.71 - Just like an earthly king, you travel about everywhere spreading fear among the unholy as the powerful deities of the directions offer you in their folded palms lotus flowers and other respectful presentations.

SB 12.6.72 - Therefore, my lord, I am prayerfully approaching your lotus feet, which are honored by the spiritual masters of the three worlds, because I hope to receive from you mantras of the Yajur Veda unknown to anyone else.

SB 12.6.73 - Sūta Gosvāmé said: Satisfied by such glorification, the powerful sun-god assumed the form of a horse and presented to the sage Yājiñvalkyā yajur-mantras previously unknown in human society.

SB 12.6.74 - From these countless hundreds of mantras of the Yajur Veda, the powerful sage compiled fifteen new branches of Vedic literature. These became known as the Vājasaneyi-saṅhitā because they were produced from

the hairs of the horse's mane, and they were accepted in disciplic succession by the followers of Kāēva, Mādhyandina and other āñis.

SB 12.6.75 - Jaimini Āñi, the authority of the Sāma Veda, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the Sāma-veda-saṅhitā.

SB 12.6.76-77 - Sukarmā, another disciple of Jaimini, was a great scholar. He divided the mighty tree of the Sāma Veda into one thousand saṅhitās. Then, O brāhmaēa, three disciples of Sukarmā-Hiraēyanābha, the son of Kuçāla; Pausyaī ji; and Āvantya, who was very advanced in spiritual realization-took charge of the sāma-mantras.

SB 12.6.78 - The five hundred disciples of Pauñyaī ji and Āvantya became known as the northern singers of the Sāma Veda, and in later times some of them also became known as eastern singers.

SB 12.6.79 - Five other disciples of Pauñyaī ji, namely Laugākñi, Māi gali, Kulya, Kuçēda and Kukñi, each received one hundred saṅhitās.

SB 12.6.80 - Kāta, the disciple of Hiraēyanābha, spoke twenty four saṅhitās to his own disciples, and the remaining collections were passed down by the self-realized sage Āvantya.

109 (Popup - Popup)

SB 12.6.1 - Sūta Gosvāmē said: After hearing all that was narrated to him by the self-realized and equipoised Çukadeva, the son of Vyāsadeva, Mahārāja Parékñit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viñēu, folded his hands in supplication and spoke as follows.

SB 12.6.2 - Mahārāja Parékñit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.

SB 12.6.3 - I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

SB 12.6.4 - I have heard from you this Çrémad-Bhāgavatam, which is the perfect summary of all the Purāëas and which perfectly describes the Supreme Lord, Uttamaùçloka.

SB 12.6.5 - My lord, I now have no fear of Takñaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.

SB 12.6.6 - O brāhmaëa, please give me permission to resign my speech and the functions of all my senses unto Lord Adhokñaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.

SB 12.6.7 - You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.

SB 12.6.8 - Sūta Gosvāmé said: Thus requested, the saintly son of Çréla Vyāsadeva gave his permission to King Parékñit. Then, after being worshiped by the King and all the sages present, Çukadeva departed from that place.

SB 12.6.9-10 - Mahārāja Parékñit then sat down on the bank of the Ganges, upon a seat made of darbha grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of yoga, he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.

SB 12.6.11 - O learned brāhmaëas, the snake-bird Takñaka, who had been sent by the angry son of a brāhmaëa, was going toward the King to kill him when he saw Kaçyapa Muni on the path.

SB 12.6.12 - Takñaka flattered Kaçyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parékñit. Then the snakebird, who could assume any form he wished, disguised himself as a brāhmaëa, approached the King and bit him.

SB 12.6.13 - While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.

SB 12.6.14 - There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings and other creatures were astonished.

SB 12.6.15 - Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsaräs sang. The demigods showered flowers and spoke words of praise.

SB 12.6.16 - Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janamejaya became extremely angry and had brāhmaëas perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.

SB 12.6.17 - When Takṇaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.

SB 12.6.18 - When King Janamejaya did not see Takṇaka entering his sacrificial fire, he said to the brāhmaëas: Why is not Takṇaka, the lowest of all serpents, burning in this fire?

SB 12.6.19 - The brāhmaëas replied: O best of kings, the snake Takṇaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.

SB 12.6.20 - The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear brāhmaëas, why not make Takṇaka fall into the fire, along with his protector, Indra?

SB 12.6.21 - Hearing this, the priests then chanted this mantra for offering Takṇaka together with Indra as an oblation into the sacrificial fire: O Takṇaka, fall immediately into this fire, together with Indra and his entire host of demigods!

SB 12.6.22 - When Lord Indra, along with his airplane and Takṇaka, was suddenly thrown from his position by these insulting words of the brāhmaëas, he became very disturbed.

SB 12.6.23 - Bāhaspati, the son of Aṅgirā Muni, seeing Indra falling from

the sky in his airplane along with Takṇaka, approached King Janamejaya and spoke to him as follows.

SB 12.6.24 - O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.

SB 12.6.25 - The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.

SB 12.6.26 - When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.

SB 12.6.27 - Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death. Indeed, all persons must suffer the unforeseen consequences of their past activities.

SB 12.6.28 - Sūta Gosvāmé continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from performing the snake sacrifice and worshiped Bāhaspati, the most eloquent of sages.

SB 12.6.29 - This is indeed the Supreme Lord Viñëu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through the influence of this illusory energy they are bewildered by their identification with various material

bodies.

SB 12.6.30-31 - But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.

SB 12.6.32 - Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viñëu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest truth in fixed meditation.

SB 12.6.33 - Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viñëu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

SB 12.6.34 - One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

SB 12.6.35 - I offer my obeisances to the Supreme Personality of Godhead,

the invincible Lord Çré Kâñëa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.

SB 12.6.36 - Çaunaka Āñi said: O gentle Sūta, please narrate to us how Paila and the other greatly intelligent disciples of Çréla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the Vedas.

SB 12.6.37 - Sūta Gosvāmé said: O brāhmaëa, first the subtle vibration of transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.

SB 12.6.38 - By worship of this subtle form of the Vedas, O brāhmaëa, mystic sages cleanse their hearts of all contamination caused by impurity of substance, activity and doer, and thus they attain freedom from repeated birth and death.

SB 12.6.39 - From that transcendental subtle vibration arose the oākāra composed of three sounds. The oākāra has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases-the Supreme Personality, the Supreme Soul and the supreme impersonal truth.

SB 12.6.40-41 - This oākāra, ultimately nonmaterial and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from oākāra, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.

SB 12.6.42 - Oàkàra exhibited the three original sounds of the alphabet-A, U and M. These three, O most eminent descendant of Bhàgu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the Åg, Yajur and Sàma Vedas, the goals known as the Bhür, Bhuvar and Svar planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.

SB 12.6.43 - From that oàkàra Lord Brahmä created all the sounds of the alphabet-the vowels, consonants, semivowels, sibilants and others-distinguished by such features as long and short measure.

SB 12.6.44 - All-powerful Brahmä made use of this collection of sounds to produce from his four faces the four Vedas, which appeared together with the sacred oàkàra and the seven vyähâti invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four Vedas.

SB 12.6.45 - Brahmä taught these Vedas to his sons, who were great sages among the brähmaëas and experts in the art of Vedic recitation. They in turn took the role of äcäryas and imparted the Vedas to their own sons.

SB 12.6.46 - In this way, throughout the cycles of four ages, generation after generation of disciples-all firmly fixed in their spiritual vows-have received these Vedas by disciplic succession. At the end of each Dvāpara-yuga the Vedas are edited into separate divisions by eminent sages.

SB 12.6.47 - Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the Vedas.

SB 12.6.48-49 - O brähmaëa, in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmä and Çiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O most fortunate Çaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavaté as the son of Parāçara. In this form, named Kânëa Dvaipäyana Vyäsa, he divided the one Veda into four.

SB 12.6.50 - Çréla Vyäsadeva separated the mantras of the Åg, Atharva, Yajur and Sāma Vedas into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.

SB 12.6.51 - The most powerful and intelligent Vyäsadeva called four of his disciples, O brähmaëa, and entrusted to each of them one of these four saèhitäs.

SB 12.6.52-53 - Çréla Vyäsadeva taught the first saèhitä, the Åg Veda, to Paila and gave this collection the name Bahvāca. To the sage Vaiçampäyana he spoke the collection of Yajur mantras named Nigada. He taught the Sāma Veda mantras, designated as the Chandoga-saèhitä, to Jaimini, and he spoke the Atharva Veda to his dear disciple Sumantu.

SB 12.6.54-56 - After dividing his saèhitä into two parts, the wise Paila spoke it to Indrapramiti and Bāṅkala. Bāṅkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāçara and Agnimitra. Indrapramiti, the self-controlled sage, taught his saèhitä to the learned mystic Mäëöükeya, whose disciple Devamitra later passed down the divisions of the Åg Veda to Saubhari and others.

SB 12.6.57 - The son of Mäëöükeya, named Çäkalya, divided his own

collection into five, entrusting one subdivision each to Vātsya, Mudgala, Çäléya, Gokhalya and Çiçira.

SB 12.6.58 - The sage Jätükarëya was also a disciple of Çäkalya, and after dividing the saèhitä he received from Çäkalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples-Baläka, the second Paila, Jäbäla and Viraja.

SB 12.6.59 - Bänkali assembled the Välakhilya-saèhitä, a collection from all the branches of the Åg Veda. This collection was received by Väläyani, Bhajya and Käçära.

SB 12.6.60 - Thus these various saèhitäs of the Åg Veda were maintained through disciplic succession by these saintly brähmaëas. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

SB 12.6.61 - The disciples of Vaiçampäyana became authorities in the Atharva Veda. They were known as the Carakas because they executed strict vows to free their guru from his sin of killing a brähmaëa.

SB 12.6.62 - Once Yäji'aval'kya, one of the disciples of Vaiçampäyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

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110 (Popup - Popup)

SB 12.7.1 - Sûta Gosvämé said: Sumantu Äñi, the authority on the Atharva Veda, taught his saàhitä to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarça.

SB 12.7.2 - Çaukläyani, Brahmabali, Modoña and Pippaläyani were disciples of Vedadarça. Hear from me also the names of the disciples of Pathya. My dear brähmaëa, they are Kumuda, Çunaka and Jäjali, all of whom knew the Atharva Veda very well.

SB 12.7.3 - Babhru and Saindhaväyana, disciples of Çunaka, studied the two divisions of their spiritual master's compilation of the Atharva Veda.

Saindhavāyana's disciple Sāvarēa and disciples of other great sages also studied this edition of the Atharva Veda.

SB 12.7.4 - Nakātrakalpa, Čāntikalpa, Kaçyapa, Āṇ girasa and others were also among the ācāryas of the Atharva Veda. Now, O sage, listen as I name the authorities on Purāëic literature.

SB 12.7.5 - Trayyāruëi, Kaçyapa, Sāvarëi, Akātavrana, Vaiçampāyana and Hārëta are the six masters of the Purāëas.

SB 12.7.6 - Each of them studied one of the six anthologies of the Purāëas from my father, Romahārṇaëa, who was a disciple of Çréla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Puranic wisdom.

SB 12.7.7 - Romahārṇaëa, a disciple of Vedavyāsa, divided the Purāëas into four basic compilations. The sage Kaçyapa and I, along with Sāvarëi and Akātavraëa, a disciple of Rāma, learned these four divisions.

SB 12.7.8 - O Çaunaka, please hear with attention the characteristics of a Purāëa, which have been defined by the most eminent learned brāhmaëas in accordance with Vedic literature.

SB 12.7.9-10 - O brāhmaëa, authorities on the matter understand a Purāëa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great Purāëas deal with these ten topics, while lesser Purāëas may deal with five.

SB 12.7.11 - From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.

SB 12.7.12 - The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.

SB 12.7.13 - Vātti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, vātti specifically means acting for one's livelihood in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.

SB 12.7.14 - In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.

SB 12.7.15 - In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.

SB 12.7.16 - Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.

SB 12.7.17 - There are four types of cosmic annihilation-occasional, elemental, continuous and ultimate-all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.

SB 12.7.18 - Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.

SB 12.7.19 - The Supreme Absolute Truth is present throughout all the stages of awareness-waking consciousness, sleep and deep sleep-throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.

SB 12.7.20 - Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

SB 12.7.21 - Either automatically or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.

SB 12.7.22 - Sages expert in ancient histories have declared that the Purāṇas, according to their various characteristics, can be divided into eighteen major Purāṇas and eighteen secondary Purāṇas.

SB 12.7.23-24 - The eighteen major Purāëas are the Brahmä, Padma, Viñëu, Çiva, Liṅga, Garuða, Nārada, Bhāgavata, Agni, Skanda, Bhaviṇya, Brahma-vaivarta, Märkaëðeya, Vāmana, Varāha, Matsya, Kürma and Brahmäëða Purāëas.

SB 12.7.25 - I have thoroughly described to you, O brāhmaëa, the expansion of the branches of the Vedas by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

111 (Popup - Popup)

SB 12.7.1 - Sūta Gosvāmé said: Sumantu Āñi, the authority on the Atharva Veda, taught his sañhitä to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarça.

SB 12.7.2 - Çaukläyani, Brahmabali, Modoña and Pippaläyani were disciples of Vedadarça. Hear from me also the names of the disciples of Pathya. My dear brāhmaëa, they are Kumuda, Çunaka and Jäjali, all of whom knew the Atharva Veda very well.

SB 12.7.3 - Babhru and Saindhaväyana, disciples of Çunaka, studied the two divisions of their spiritual master's compilation of the Atharva Veda. Saindhaväyana's disciple Sävarëa and disciples of other great sages also studied this edition of the Atharva Veda.

SB 12.7.4 - Nakīatrakalpa, Çāntikalpa, Kaçyapa, Äṅgira and others were also among the ācāryas of the Atharva Veda. Now, O sage, listen as I name the authorities on Purāëic literature.

SB 12.7.5 - Trayyāruëi, Kaçyapa, Sävarëi, Akātavrana, Vaiçampäyana and

Hārēta are the six masters of the Purāēas.

SB 12.7.6 - Each of them studied one of the six anthologies of the Purāēas from my father, Romahārṇāēa, who was a disciple of Ṣrēla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Puranic wisdom.

SB 12.7.7 - Romahārṇāēa, a disciple of Vedavyāsa, divided the Purāēas into four basic compilations. The sage Kaṣyapa and I, along with Sāvarēi and Akātavraēa, a disciple of Rāma, learned these four divisions.

SB 12.7.8 - O Ṣaunaka, please hear with attention the characteristics of a Purāēa, which have been defined by the most eminent learned brāhmaēas in accordance with Vedic literature.

SB 12.7.9-10 - O brāhmaēa, authorities on the matter understand a Purāēa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great Purāēas deal with these ten topics, while lesser Purāēas may deal with five.

SB 12.7.11 - From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.

SB 12.7.12 - The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as

a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.

SB 12.7.13 - Vātti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, vātti specifically means acting for one's livelihood in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.

SB 12.7.14 - In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.

SB 12.7.15 - In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.

SB 12.7.16 - Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.

SB 12.7.17 - There are four types of cosmic annihilation-occasional, elemental, continuous and ultimate-all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.

SB 12.7.18 - Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the

personality underlying the material creation, while others say he is the unmanifest self.

SB 12.7.19 - The Supreme Absolute Truth is present throughout all the stages of awareness-waking consciousness, sleep and deep sleep-throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.

SB 12.7.20 - Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

SB 12.7.21 - Either automatically or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.

SB 12.7.22 - Sages expert in ancient histories have declared that the Purāëas, according to their various characteristics, can be divided into eighteen major Purāëas and eighteen secondary Purāëas.

SB 12.7.23-24 - The eighteen major Purāëas are the Brahmā, Padma, Viñëu, Çiva, Liṅga, Garuða, Nārada, Bhāgavata, Agni, Skanda, Bhaviṇya, Brahma-vaivarta, Märkaëðeya, Vāmana, Varāha, Matsya, Kūrma and Brahmäëða Purāëas.

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112 (Popup - Popup)

SB 12.8.1 - Çré Çaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers, please continue speaking to us. Indeed, only you can show men the path out of the ignorance in which they are wandering.

SB 12.8.2-5 - Authorities say that Mārkaëðeya Āñi, the son of Mākaëðu. was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in the flood of annihilation. But this same Mārkaëðeya Āñi, the foremost descendant of Bhāgu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaëðeya while wandering helplessly in the great ocean of annihilation, saw in those fearful waters a wonderful personality-an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaëðeya Āñi. O great yogé, you are universally accepted as the authority on all the Puräëas. Therefore kindly dispel my confusion.

SB 12.8.6 - Sūta Gosvämé said: O great sage Çaunaka, your very question will help remove everyone's illusion, for it leads to the topics of Lord Nāräyaëa, which cleanse away the contamination of this Kali age.

SB 12.8.7-11 - After being purified by his father's performance of the prescribed rituals leading to Mārkaëðeya's brahminical initiation, Mārkaëðeya studied the Vedic hymns and strictly observed the regulative principles. He became advanced in austerity and Vedic knowledge and remained a lifelong celibate. Appearing most peaceful with his matted hair and his clothing made of bark, he furthered his spiritual progress by carrying

the mendicant's waterpot, staff, sacred thread, brahmacäre belt, black deerskin, lotus-seed prayer beads and bundles of kuça grass. At the sacred junctures of the day he regularly worshiped the Supreme Personality of Godhead in five forms-the sacrificial fire, the sun, his spiritual master, the brähmaëas and the Supersoul within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his spiritual master. Only when his spiritual master invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Märkaëöeya Āñi worshiped the supreme master of the senses, the Personality of Godhead, for countless millions of years, and in this way he conquered unconquerable death.

SB 12.8.12 - Lord Brahmä, Bhägu Muni, Lord Çiva, Prajapati Dakña, the great sons of Brahmä, and many others among the human beings, demigods, forefathers and ghostly spirits-all were astonished by the achievement of Märkaëöeya Āñi.

SB 12.8.13 - In this way the devotional mystic Märkaëöeya maintained rigid celibacy through penance, study of the Vedas and self-discipline. With his mind thus free of all disturbances, he turned it inward and meditated on the Supreme Personality of Godhead, who lies beyond the material senses.

SB 12.8.14 - While the mystic sage thus concentrated his mind by powerful yoga practice, the tremendous period of six lifetimes of Manu passed by.

SB 12.8.15 - O brähmaëa, during the seventh reign of Manu, the current age, Lord Indra came to know of Märkaëöeya's austerities and became fearful of his growing mystic potency. Thus he tried to impede the sage's penance.

SB 12.8.16 - To ruin the sage's spiritual practice, Lord Indra sent Cupid, beautiful celestial singers, dancing girls, the season of spring and the

sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

SB 12.8.17 - O most powerful Çaunaka, they went to Märkaëðeya's hermitage, on the northern side of the Himälaya Mountains where the Puñpabhadrä River passes by the famous peak Citrä.

SB 12.8.18-20 - Groves of pious trees decorated the holy āçrama of Märkaëðeya Āñi, and many saintly brähmaëas lived there, enjoying the abundant pure, sacred ponds. The āçrama resounded with the buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit

of Cupid.

SB 12.8.21 - Springtime then appeared in Märkaëðeya's āçrama. Indeed, the evening sky, glowing with the light of the rising moon, became the very face of spring, and sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

SB 12.8.22 - Cupid, the master of many heavenly women, then came there holding his bow and arrows. He was followed by groups of Gandharvas playing musical instruments and singing.

SB 12.8.23 - These servants of Indra found the sage sitting in meditation, having just offered his prescribed oblations into the sacrificial fire. His eyes closed in trance, he seemed invincible, like fire personified.

SB 12.8.24 - The women danced before the sage, and the celestial singers sang to the charming accompaniment of drums, cymbals and véeäs.

SB 12.8.25 - While the son of passion [greed personified], spring and the other servants of Indra all tried to agitate Märkaëðeya's mind, Cupid drew his five-headed arrow and fixed it upon his bow.

SB 12.8.26-27 - The Apsarä Pui jikasthalé made a show of playing with a number of toy balls. Her waist seemed weighed down by her heavy breasts, and the wreath of flowers in her hair became disheveled. As she ran about after the balls, glancing here and there, the belt of her thin garment loosened, and suddenly the wind blew her clothes away.

SB 12.8.28 - Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts to seduce Märkaëðeya proved futile, just like the useless endeavors of an atheist.

SB 12.8.29 - O learned Çaunaka, while Cupid and his followers tried to harm the sage, they felt themselves being burned alive by his potency. Thus they stopped their mischief, just like children who have aroused a sleeping snake.

SB 12.8.30 - O brähmaëa, the followers of Lord Indra had impudently attacked the saintly Märkaëðeya, yet he did not succumb to any influence of false ego. For great souls such tolerance is not at all surprising.

SB 12.8.31 - The mighty King Indra was most astonished when he heard of the mystic prowess of the exalted sage Märkaëðeya and saw how Cupid and his associates had become powerless in his presence.

SB 12.8.32 - Desiring to bestow His mercy upon the saintly Märkaëðeya,

who had perfectly fixed his mind in self-realization through penance, Vedic study and observance of regulative principles, the Supreme Personality of Godhead personally appeared before the sage in the forms of Nara and Nārāyaṇa.

SB 12.8.33-34 - One of Them was of a whitish complexion, the other blackish, and They both had four arms. Their eyes resembled the petals of blooming lotuses, and They wore garments of black deerskin and bark, along with the three-stranded sacred thread. In Their hands, which were most purifying, They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying Vedas in the symbolic form of bundles of darbha grass. Their bearing was tall and Their yellow effulgence the color of radiant lightning. Appearing as austerity personified, They were being worshiped by the foremost demigods.

SB 12.8.35 - These two sages, Nara and Nārāyaṇa, were the direct personal forms of the Supreme Lord. When Mārkaṇḍeya Āṇi saw Them, he immediately stood up and then with great respect offered Them obeisances by falling down flat on the ground like a stick.

SB 12.8.36 - The ecstasy of seeing Them completely satisfied Mārkaṇḍeya's body, mind and senses and caused the hairs on his body to stand on end and his eyes to fill with tears. Overwhelmed, Mārkaṇḍeya found it difficult to look at Them.

SB 12.8.37 - Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya felt such eagerness that he imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer You my humble obeisances."

SB 12.8.38 - He gave Them sitting places and washed Their feet, and then he worshiped Them with presentations of arghya, sandalwood pulp, fragrant

oils, incense and flower garlands.

SB 12.8.39 - Märkaëòeya Āñi once again bowed down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him. He when addressed Them as follows.

SB 12.8.40 - Çré Märkaëòeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Çiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

SB 12.8.41 - O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds-the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

SB 12.8.42 - Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the Vedañ offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

SB 12.8.43 - My dear Lord, even Lord Brahmā, who enjoys his exalted position for the entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very

form of liberation.

SB 12.8.44 - Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You-the Supreme Godhead and the master of the soul-one attains everything desirable.

SB 12.8.45 - O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

SB 12.8.46 - O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

SB 12.8.47 - I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

SB 12.8.48 - A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always

present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

SB 12.8.49 - My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmā himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.

113 (Popup - Popup)

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SB 12.8.41 - O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds-the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

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SB 12.8.44 - Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You-the Supreme Godhead and the master of the soul-one attains everything desirable.

SB 12.8.45 - O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

SB 12.8.46 - O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

SB 12.8.47 - I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaëa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

SB 12.8.48 - A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

SB 12.8.49 - My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmä himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.

114 (Popup - Popup)

SB 12.9.1 - Sūta Gosvämé said: The Supreme Lord Nārāyaëa, the friend of Nara, was satisfied by the proper glorification offered by the intelligent sage Märkaëöeya. Thus the Lord addressed that excellent descendant of Bhāgu.

SB 12.9.2 - The Supreme Personality of Godhead said: My dear Märkaëöeya, you are indeed the best of all learned brähmaëas. You have perfected your life by practicing fixed meditation upon the Supreme Soul, as well as by focusing upon Me your undeviating devotional service, your

austerities, your study of the Vedas and your strict adherence to regulative principles.

SB 12.9.3 - We are perfectly satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.

SB 12.9.4 - The sage said: O Lord of lords, all glories to You! O Lord Acyuta, You remove all distress for the devotees who surrender unto You. That you have allowed me to see You is all the benediction I want.

SB 12.9.5 - Such demigods as Lord Brahmā achieved their exalted positions simply by seeing Your beautiful lotus feet after their minds had become mature in yoga practice. And now, my Lord, You have personally appeared before me.

SB 12.9.6 - O lotus-eyed Lord, O crest jewel of renowned personalities, although I am satisfied simply by seeing You, I do wish to see Your illusory potency, by whose influence the entire world, together with its ruling demigods, considers reality to be materially variegated.

SB 12.9.7 - Sūta Gosvāmé said: O wise Çaunaka, thus satisfied by Mārkaëðeya's praise and worship, the Supreme Personality of Godhead, smiling, replied, "So be it," and then departed for His hermitage at Badarikāçrama.

SB 12.9.8-9 - Thinking always of his desire to see the Lord's illusory energy, the sage remained in his āçrama, meditating constantly upon the Lord within fire, the sun, the moon, water, the earth, air, lightning and his own heart and worshipping Him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Mārkaëðeya would

forget to perform his regular worship.

SB 12.9.10 - O brähmaëa Çaunaka, best of the Bhågus, one day while Märkaëðeya was performing his evening worship on the bank of the Puñpabhadrä, a great wind suddenly arose.

SB 12.9.11 - That wind created a terrible sound and brought in its wake fearsome clouds that were accompanied by lightning and roaring thunder and that poured down on all sides torrents of rain as heavy as wagon wheels.

SB 12.9.12 - Then the four great oceans appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves. In these oceans were terrible sea monsters, fearful whirlpools and ominous rumblings.

SB 12.9.13 - The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh winds, the bolts of lightning, and the great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

SB 12.9.14 - Even as Märkaëðeya looked on, the rain pouring down from the clouds filled the ocean more and more until that great sea, its waters violently whipped into terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.

SB 12.9.15 - The water inundated the earth, outer space, heaven and the celestial region. Indeed, the entire expanse of the universe was flooded in all directions, and out of all its inhabitants only Märkaëðeya remained. His matted hair scattered, the great sage wandered about alone in the water as if dumb and blind.

SB 12.9.16 - Tormented by hunger and thirst, attacked by monstrous

makaras and timiṁ gila fish and battered by the wind and waves, he moved aimlessly through the infinite darkness into which he had fallen. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth.

SB 12.9.17-18 - At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible illness and pain that he felt himself dying.

SB 12.9.19 - Countless millions of years passed as Märkaëðeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viñëu, the Supreme Personality of Godhead.

SB 12.9.20 - Once, while wandering in the water, the brähmaëa Märkaëðeya discovered a small island, upon which stood a young banyan tree bearing blossoms and fruits.

SB 12.9.21 - Upon a branch of the northeast portion of that tree he saw an infant boy lying within a leaf. The child's effulgence was swallowing up the darkness.

SB 12.9.22-25 - The infant's dark-blue complexion was the color of a flawless emerald, His lotus face shone with a wealth of beauty, and His throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears that resembled pomegranate flowers and that had inner folds like a conchshell's spirals. The corners of His eyes were reddish like the whorl of a lotus, and the effulgence of His coral-like lips slightly reddened the nectarean, enchanting smile on His face. As He breathed, His splendid hair trembled and His deep navel became distorted by the moving folds of skin on His abdomen, which

resembled a banyan leaf. The exalted brāhmaëa watched with amazement as the infant took hold of one of His lotus feet with His graceful fingers, placed a toe within His mouth and began to suck.

SB 12.9.26 - As Märkaëöeya beheld the child, all his weariness vanished. Indeed, so great was his pleasure that the lotus of his heart, along with his lotus eyes, fully blossomed and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached Him.

SB 12.9.27 - Just then the child inhaled, drawing Märkaëöeya within His body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Märkaëöeya was most astonished and perplexed.

SB 12.9.28-29 - The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.

SB 12.9.30 - He saw before him the Himālaya Mountains, the Puñpabhadra River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaëa. Then, as Märkaëöeya beheld the entire universe, the infant exhaled, expelling the sage from His body and casting him back into the ocean of dissolution.

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him from the corner of His eyes with a smile imbued with the nectar of love, and Märkaëðeya took Him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Personality of Godhead.

SB 12.9.33 - At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish.

SB 12.9.34 - After the Lord disappeared, O brähmaëa, the banyan tree, the great water and the dissolution of the universe all vanished as well, and in an instant Märkaëðeya found himself back in his own hermitage, just as before.

115 (Popup - Popup)

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116 (Popup - Popup)

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SB 12.10.2 - Çré Märkaëöeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.

SB 12.10.3 - Sūta Gosvämé said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrääé, as well as his personal associates, observed Märkaëöeya in trance.

SB 12.10.4 - Goddess Umä, seeing the sage, addressed Lord Giriça: My lord, just see this learned brähmaëa, his body, mind and senses motionless in trance.

SB 12.10.5 - He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.

SB 12.10.6 - Lord Çiva replied: Surely this saintly brähmaëa does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

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SB 12.10.8 - Sūta Gosvāmē said: Having spoken thus, Lord Çaṁkara-the shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings-approached the sage.

SB 12.10.9 - Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Çiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was so absorbed in meditation that he was unaware of either himself or the external world.

SB 12.10.10 - Understanding the situation very well, the powerful Lord Çiva employed his mystic power to enter within the sky of Mārkaṇḍeya's heart, just as the wind passes through an opening.

SB 12.10.11-13 - Çré Mārkaṇḍeya saw Lord Çiva suddenly appear within his heart. Lord Çiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a ḍamaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

SB 12.10.14 - Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umā and Rudra's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.

SB 12.10.15 - Mārkaṇḍeya worshiped Lord Çiva, along with Umā and

Çiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and ārati lamps.

SB 12.10.16 - Mārkaëðeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you satisfy this entire world.

SB 12.10.17 - Again and again I offer my obeisances unto you, O all-auspicious transcendental personality. As the lord of goodness you give pleasure, in contact with the mode of passion you appear most fearful, and you also associate with the mode of ignorance.

SB 12.10.18 - Sūta Gosvāmé said: Lord Çiva, the foremost demigod and the shelter of the saintly devotees, was satisfied by Mārkaëðeya's praise. Pleased, he smiled and addressed the sage.

SB 12.10.19 - Lord Çiva said: Please ask me for some benediction, since among all givers of benedictions, we three-Brahmā, Viñëu and I-are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.

SB 12.10.20-21 - The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those brähmaëas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

SB 12.10.22 - These devotees do not differentiate between Lord Viñëu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we

worship you.

SB 12.10.23 - Mere bodies of water do not constitute holy places, nor are lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.

SB 12.10.24 - By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the brāhmaëas sustain within themselves the three Vedas, which are nondifferent from Lord Viñëu, Lord Brahmä and me. Therefore I offer my obeisances unto the brāhmaëas.

SB 12.10.25 - Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.

SB 12.10.26 - Sūta Gosvämé said: Drinking with his ears Lord Çiva's nectarean words, full of the confidential essence of religion, Märkaëöeya Āñi could not be satiated.

SB 12.10.27 - Märkaëöeya, having been forced by Lord Viñëu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Çiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Çiva.

SB 12.10.28 - Çré Märkaëöeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

SB 12.10.29 - Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.

SB 12.10.30 - This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.

SB 12.10.31-32 - I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.

SB 12.10.33 - O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

SB 12.10.34 - But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.

SB 12.10.35 - Sūta Gosvāmé said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Çarva [Çiva], encouraged by his consort, replied to him as follows.

SB 12.10.36 - O great sage, because you are devoted to Lord Adhokñaja, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pious fame and freedom from old age and death.

SB 12.10.37 - O brähmaëa, may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal brähmaëa, and thus may you achieve the post of spiritual master of the Puräëas.

SB 12.10.38 - Sūta Gosvämé said: Having thus granted Märkaëöeya Āñi benedictions, Lord Çiva went on his way, continuing to describe to goddess Devé the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.

SB 12.10.39 - Märkaëöeya Āñi, the best of the descendants of Bhāgu, is glorious because of his achievement of perfection in mystic yoga. Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.

SB 12.10.40 - I have thus narrated to you the activities of the highly intelligent sage Märkaëöeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.

SB 12.10.41 - Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls-an endless cycle that has been continuing since time immemorial.

SB 12.10.42 - O best of the Bhāgus, this account concerning Märkaëöeya Āñi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence,

which is based on the desire to perform fruitive activities.

117 (Popup - Popup)

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SB 12.10.19 - Lord Çiva said: Please ask me for some benediction, since among all givers of benedictions, we three-Brahmā, Viññeu and I-are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.

SB 12.10.20-21 - The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those brāhmaëas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

SB 12.10.22 - These devotees do not differentiate between Lord Viññeu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

SB 12.10.23 - Mere bodies of water do not constitute holy places, nor are

lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.

SB 12.10.24 - By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the brähmaëas sustain within themselves the three Vedas, which are nondifferent from Lord Viñëu, Lord Brahmä and me. Therefore I offer my obeisances unto the brähmaëas.

SB 12.10.25 - Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.

SB 12.10.26 - Sūta Gosvämé said: Drinking with his ears Lord Çiva's nectarean words, full of the confidential essence of religion, Märkaëöeya Āñi could not be satiated.

SB 12.10.27 - Märkaëöeya, having been forced by Lord Viñëu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Çiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Çiva.

SB 12.10.28 - Çré Märkaëöeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

SB 12.10.29 - Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.

SB 12.10.30 - This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.

SB 12.10.31-32 - I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.

SB 12.10.33 - O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

SB 12.10.34 - But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.

SB 12.10.35 - Sūta Gosvāmé said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Çarva [Çiva], encouraged by his consort, replied to him as follows.

SB 12.10.36 - O great sage, because you are devoted to Lord Adhokṣaja, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pious fame and freedom from old age and death.

SB 12.10.37 - O brāhmaëa, may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal brāhmaëa, and thus may you achieve the post of spiritual master of the Purāëas.

SB 12.10.38 - Sūta Gosvāmé said: Having thus granted Märkaëöeya Āñi benedictions, Lord Çiva went on his way, continuing to describe to goddess Devé the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.

SB 12.10.39 - Märkaëöeya Āñi, the best of the descendants of Bhāgu, is glorious because of his achievement of perfection in mystic yoga. Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.

SB 12.10.40 - I have thus narrated to you the activities of the highly intelligent sage Märkaëöeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.

SB 12.10.41 - Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls-an endless cycle that has been continuing since time immemorial.

SB 12.10.42 - O best of the Bhāgus, this account concerning Märkaëöeya Āñi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, which is based on the desire to perform fruitive activities.

SB 12.10.1 - Sūta Gosvāmé said: The Supreme Lord Nārāyaëa had arranged this opulent display of His bewildering potency. Märkaëöeya Āñi, having experienced it, took shelter of the Lord.

SB 12.10.2 - Çré Märkaëöeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.

SB 12.10.3 - Sūta Gosvāmé said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrääé, as well as his personal associates, observed Märkaëöeya in trance.

SB 12.10.4 - Goddess Umä, seeing the sage, addressed Lord Giriça: My lord, just see this learned brähmaëa, his body, mind and senses motionless in trance.

SB 12.10.5 - He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.

SB 12.10.6 - Lord Çiva replied: Surely this saintly brähmaëa does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

SB 12.10.7 - Still, my dear Bhaväné, let us talk with this saintly personality. After all, association with saintly devotees is man's highest achievement.

SB 12.10.8 - Sūta Gosvāmé said: Having spoken thus, Lord Çai kara-the

shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings-approached the sage.

SB 12.10.9 - Because Märkaëðeya's material mind had stopped functioning, the sage failed to notice that Lord Çiva and his wife, the controllers of the universe, had personally come to see him. Märkaëðeya was so absorbed in meditation that he was unaware of either himself or the external world.

SB 12.10.10 - Understanding the situation very well, the powerful Lord Çiva employed his mystic power to enter within the sky of Märkaëðeya's heart, just as the wind passes through an opening.

SB 12.10.11-13 - Çré Märkaëðeya saw Lord Çiva suddenly appear within his heart. Lord Çiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a òamaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

SB 12.10.14 - Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umä and Rudra's followers. Märkaëðeya then offered his respectful obeisances by bowing his head.

SB 12.10.15 - Märkaëðeya worshiped Lord Çiva, along with Umä and Çiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and äratl lamps.

SB 12.10.16 - Märkaëðeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you

satisfy this entire world.

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119 (Popup - Popup)

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SB 12.11.2-3 - All good fortune to you! Please explain to us, who are very eager to learn, the process of *kriyā-yoga* practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshiping the Supreme Lord, a mortal can attain immortality.

SB 12.11.4 - *Sūta Gosvāmī* said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord *Viñēu* given in the *Vedas* and *tantras* by great authorities, beginning from lotus-born *Brahmā*.

SB 12.11.5 - The universal form [*virāṭ*] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.

SB 12.11.6-8 - This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head, the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty *Puruṇa*'s bodily hairs, and the clouds the hair on His head.

SB 12.11.9 - Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the *Mahāpuruṇa* by measuring the arrangement of the planetary systems within His universal form.

SB 12.11.10 - Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Çrévatsa mark, which is the direct manifestation of this gem's expansive effulgence.

SB 12.11.11-12 - His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable oà composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sâi khya and yoga, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloka.

SB 12.11.13 - Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

SB 12.11.14-15 - The club the Lord carries is the chief element, prâëa, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarçana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Çärì ga, time, and His arrow-filled quiver the working sensory organs.

SB 12.11.16 - His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of His hands are the essence of all purposeful activity.

SB 12.11.17 - The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process

for eradicating all one's sinful reactions.

SB 12.11.18 - Playfully carrying a lotus, which represents the various opulences designated by the word bhaga, the Supreme Lord accepts service from a pair of cāmara fans, which are religion and fame.

SB 12.11.19 - O brāhmaëas, the Lord's umbrella is His spiritual abode, Vaikuëöha, where there is no fear, and Garuöa, who carries the Lord of sacrifice, is the threefold Veda.

SB 12.11.20 - The goddess of fortune, Çré, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viñvaksena, the chief among His personal associates, is known to be the personification of the Pañcarätra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with aëimä.

SB 12.11.21 - Väsudeva, Sañ karñäëa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brāhmaëa Çaunaka.

SB 12.11.22 - One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep-which function respectively through external objects, the mind and material intelligence-and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

SB 12.11.23 - The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four phases of existence.

SB 12.11.24 - O best of brāhmaëas, He alone is the self-luminous, original source of the Vedas, perfect and complete in His own glory. By His material energy He creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendently situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.

SB 12.11.25 - O Kāñëa, O friend of Arjuna, O chief among the descendants of Vāñëi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vāñdāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

SB 12.11.26 - Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruña, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

SB 12.11.27-28 - Çré Çaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

SB 12.11.29 - Sūta Gosvāmé said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viñëu, the Supreme Soul of all embodied beings, through His beginningless material energy.

SB 12.11.30 - The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the Vedas and has been given many names by the Vedic sages.

SB 12.11.31 - Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Çaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.

SB 12.11.32 - The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

SB 12.11.33 - My dear sage, Dhätä as the sun-god, Kätasthalé as the Apsarä, Heti as the Räkñasa, Väsuki as the Näga, Rathakät as the Yakña, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

SB 12.11.34 - Aryamä as the sun-god, Pulaha as the sage, Athaujä as the Yakña, Praheti as the Räkñasa, Puñjikasthalé as the Apsarä, Närada as the Gandharva and Kacchanéra as the Näga rule the month of Mädhava.

SB 12.11.35 - Mitra as the sun-god, Atri as the sage, Pauruñeya as the Räkñasa, Takñaka as the Näga, Menakä as the Apsarä, Hähä as the Gandharva and Rathasvana as the Yakña rule the month of Çukra.

SB 12.11.36 - Vasiñöha as the sage, Varuëa as the sun-god, Rambhä as the Apsarä, Sahajanya as the Räkñasa, Hühü as the Gandharva, Çukra as the Näga and Citrasvana as the Yakña rule the month of Çuci.

SB 12.11.37 - Indra as the sun-god, Viçvävasu as the Gandharva, Çrotä as the Yakña, Eläpatra as the Näga, Aì girä as the sage, Pramlocä as the Apsarä and Varya as the Räkñasa rule the month of Nabhas.

SB 12.11.38 - Vivasvän as the sun-god, Ugrasena as the Gandharva, Vyäghra as the Räkñasa, Äsäraëa as the Yakña, Bhägu as the sage, Anumlocä as the Apsarä and Çai khapäla as the Näga rule the month of Nabhasya.

SB 12.11.39 - Püñä as the sun-god, Dhanai jaya as the Näga, Väta as the Räkñasa, Suñeëa as the Gandharva, Suruci as the Yakña, Ghätacé as the Apsarä and Gautama as the sage rule the month of Tapas.

SB 12.11.40 - Ätu as the Yakña, Varcä as the Räkñasa, Bharadväja as the sage, Parjanya as the sun-god, Senajit as the Apsarä, Viçva as the Gandharva and Airävata as the Näga rule the month known as Tapasya.

SB 12.11.41 - Aàçu as the sun-god, Kaçyapa as the sage, Tärkñya as the Yakña, Ätasena as the Gandharva, Urvaçé as the Apsarä, Vidyucchatru as the Räkñasa and Mahäçaì kha as the Näga rule the month of Sahas.

SB 12.11.42 - Bhaga as the sun-god, Sphürja as the Räkñasa, Ariñöanemi as the Gandharva, Ürëa as the Yakña, Äyur as the sage, Karkoöaka as the Näga and Pürvacitti as the Apsarä rule the month of Puñya.

SB 12.11.43 - Tvañöä as the sun-god; Jamadagni, the son of Äcéka, as the sage; Kambaläçva as the Näga; Tilottamä as the Apsarä; Brahmäpeta as the Räkñasa; Çatajit as the Yakña; and Dhataräñöra as the Gandharva maintain the

month of Iñā.

SB 12.11.44 - Viñëu as the sun-god, Açvatara as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakña, Viçvāmitra as the sage and Makhāpeta as the Rākñasa rule the month of Ürja.

SB 12.11.45 - All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viñëu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

SB 12.11.46 - Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

SB 12.11.47-48 - While the sages glorify the sun-god with the hymns of the Sāma, Åg and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas arrange the chariot ropes and the Yakñas harness the horses to the chariot, while the powerful Rākñasas push from behind.

SB 12.11.49 - Facing the chariot, the sixty thousand brāhmaëa sages known as Vālakhilyas travel in front and offer prayers to the almighty sun-god with Vedic mantras.

SB 12.11.50 - For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.

120 (Popup - Popup)

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SB 12.11.11-12 - His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable oṃ composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sāi khyā and yoga, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloka.

SB 12.11.13 - Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

SB 12.11.14-15 - The club the Lord carries is the chief element, prāëa, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarçana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Çārì ga, time, and His arrow-filled quiver the working sensory organs.

SB 12.11.16 - His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of His hands are the essence of all purposeful activity.

SB 12.11.17 - The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

SB 12.11.18 - Playfully carrying a lotus, which represents the various opulences designated by the word bhaga, the Supreme Lord accepts service from a pair of cāmara fans, which are religion and fame.

SB 12.11.19 - O brāhmaëas, the Lord's umbrella is His spiritual abode, Vaikuëṭṭha, where there is no fear, and Garuḍa, who carries the Lord of sacrifice, is the threefold Veda.

SB 12.11.20 - The goddess of fortune, Çré, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viñvaksena, the chief among His personal associates, is known to be the personification of the Pañcarātra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with aëimä.

SB 12.11.21 - Väsudeva, Sañ karñäëa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brāhmaëa Çaunaka.

SB 12.11.22 - One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep-which function respectively through external objects, the mind and material intelligence-and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

SB 12.11.23 - The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four phases of existence.

SB 12.11.24 - O best of brähmaëas, He alone is the self-luminous, original source of the Vedas, perfect and complete in His own glory. By His material energy He creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendently situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.

SB 12.11.25 - O Kâñëa, O friend of Arjuna, O chief among the descendants of Vâñëi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vândävana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

SB 12.11.26 - Anyone who rises early in the morning and, with a purified mind fixed upon the Mahäpuruña, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

SB 12.11.27-28 - Çré Çaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

SB 12.11.29 - Sūta Gosvāmé said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viñëu, the Supreme Soul of all embodied beings, through His beginningless material energy.

SB 12.11.30 - The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the Vedas and has been given many names by the Vedic sages.

SB 12.11.31 - Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Çaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.

SB 12.11.32 - The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

SB 12.11.33 - My dear sage, Dhätä as the sun-god, Kätasthalé as the Apsarä, Heti as the Räkñasa, Väsuki as the Näga, Rathakât as the Yakña, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

SB 12.11.34 - Aryamä as the sun-god, Pulaha as the sage, Athaujä as the Yakña, Praheti as the Räkñasa, Puñjikasthalé as the Apsarä, Närada as the Gandharva and Kacchanéra as the Näga rule the month of Mädhava.

SB 12.11.35 - Mitra as the sun-god, Atri as the sage, Pauruṇeya as the Rākāsa, Takāka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakā rule the month of Çukra.

SB 12.11.36 - Vasiṇha as the sage, Varuēa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākāsa, Hühü as the Gandharva, Çukra as the Nāga and Citrasvana as the Yakā rule the month of Çuci.

SB 12.11.37 - Indra as the sun-god, Viçvāvasu as the Gandharva, Çrotā as the Yakā, Elāpatra as the Nāga, Aī girā as the sage, Pramlocā as the Apsarā and Varya as the Rākāsa rule the month of Nabhas.

SB 12.11.38 - Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākāsa, Āsāraēa as the Yakā, Bhāgu as the sage, Anumlocā as the Apsarā and Çai khapāla as the Nāga rule the month of Nabhasya.

SB 12.11.39 - Pūnā as the sun-god, Dhanai jaya as the Nāga, Vāta as the Rākāsa, Suṇēa as the Gandharva, Suruci as the Yakā, Ghātācé as the Apsarā and Gautama as the sage rule the month of Tapas.

SB 12.11.40 - Ātu as the Yakā, Varcā as the Rākāsa, Bharadvāja as the sage, Parjanya as the sun-god, Senajit as the Apsarā, Viçva as the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.

SB 12.11.41 - Aàçu as the sun-god, Kaçyapa as the sage, Tārkiya as the Yakā, Ātasena as the Gandharva, Urvaçé as the Apsarā, Vidyucchatru as the Rākāsa and Mahāçai kha as the Nāga rule the month of Sahas.

SB 12.11.42 - Bhaga as the sun-god, Sphūrja as the Rākāsa, Ariṇānemi as the Gandharva, Ürēa as the Yakā, Āyur as the sage, Karkoōaka as the Nāga

and Pürvacitti as the Apsarä rule the month of Puñya.

SB 12.11.43 - Tvañöä as the sun-god; Jamadagni, the son of Ācéka, as the sage; Kambaläçva as the Näga; Tilottamä as the Apsarä; Brahmäpeta as the Räkñasa; Çatajit as the Yakña; and Dhâtaräñöra as the Gandharva maintain the month of Iñä.

SB 12.11.44 - Viñëu as the sun-god, Açvatara as the Näga, Rambhä as the Apsarä, Süryavarcä as the Gandharva, Satyajit as the Yakña, Viçvämitra as the sage and Makhäpeta as the Räkñasa rule the month of Ürja.

SB 12.11.45 - All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viñëu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

SB 12.11.46 - Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

SB 12.11.47-48 - While the sages glorify the sun-god with the hymns of the Säma, Āg and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsaräs dance before his chariot. The Nägas arrange the chariot ropes and the Yakñas harness the horses to the chariot, while the powerful Räkñasas push from behind.

SB 12.11.49 - Facing the chariot, the sixty thousand brähmaëa sages known as Välakhilyas travel in front and offer prayers to the almighty sun-god with Vedic mantras.

SB 12.11.50 - For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.

121 (Popup - Popup)

SB 12.11.1 - Çré Çaunaka said: O Sūta, you are the best of learned men and a great devotee of the Supreme Lord. Therefore we now inquire from you about the definitive conclusion of all tantra scriptures.

SB 12.11.2-3 - All good fortune to you! Please explain to us, who are very eager to learn, the process of kriyā-yoga practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshipping the Supreme Lord, a mortal can attain immortality.

SB 12.11.4 - Sūta Gosvāmé said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord Viñëu given in the Vedas and tantras by great authorities, beginning from lotus-born Brahmā.

SB 12.11.5 - The universal form [virāö] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.

SB 12.11.6-8 - This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head,

the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty Puruṇa's bodily hairs, and the clouds the hair on His head.

SB 12.11.9 - Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the Mahāpuruṇa by measuring the arrangement of the planetary systems within His universal form.

SB 12.11.10 - Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Çrévatsa mark, which is the direct manifestation of this gem's expansive effulgence.

SB 12.11.11-12 - His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable oṃ composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sāi khyā and yoga, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloka.

SB 12.11.13 - Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

SB 12.11.14-15 - The club the Lord carries is the chief element, prāëa, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarçana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Çārī ga, time, and His arrow-filled quiver the working sensory organs.

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SB 12.11.17 - The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

SB 12.11.18 - Playfully carrying a lotus, which represents the various opulences designated by the word bhaga, the Supreme Lord accepts service from a pair of cāmara fans, which are religion and fame.

SB 12.11.19 - O brāhmaëas, the Lord's umbrella is His spiritual abode, Vaikuëha, where there is no fear, and Garuða, who carries the Lord of sacrifice, is the threefold Veda.

SB 12.11.20 - The goddess of fortune, Çré, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viñvaksena, the chief among His personal associates, is known to be the personification of the Pañcarātra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with aëimä.

SB 12.11.21 - Väsudeva, Sañ karñäëa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brāhmaëa Çaunaka.

SB 12.11.22 - One can conceive of the Supreme Personality of Godhead in

terms of awakened consciousness, sleep and deep sleep-which function respectively through external objects, the mind and material intelligence-and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

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SB 12.11.25 - O Kāñëa, O friend of Arjuna, O chief among the descendants of Vāñëi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vāñdāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

SB 12.11.26 - Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruña, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

SB 12.11.27-28 - Çré Çaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and

associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

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SB 12.11.30 - The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the Vedas and has been given many names by the Vedic sages.

SB 12.11.31 - Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Çaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.

SB 12.11.32 - The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

SB 12.11.33 - My dear sage, Dhätä as the sun-god, Kâsthalé as the Apsarä, Heti as the Räkñasa, Väsuki as the Näga, Rathakât as the Yakña, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

SB 12.11.34 - Aryamä as the sun-god, Pulaha as the sage, Athaujä as the Yakña, Praheti as the Räkñasa, Puṛijikasthalé as the Apsarä, Nārada as the Gandharva and Kacchanéra as the Nāga rule the month of Mādhava.

SB 12.11.35 - Mitra as the sun-god, Atri as the sage, Pauruñeya as the Räkñasa, Takñaka as the Nāga, Menakä as the Apsarä, Hähä as the Gandharva and Rathasvana as the Yakña rule the month of Çukra.

SB 12.11.36 - Vasiñöha as the sage, Varuëa as the sun-god, Rambhä as the Apsarä, Sahajanya as the Räkñasa, Hühü as the Gandharva, Çukra as the Nāga and Citrasvana as the Yakña rule the month of Çuci.

SB 12.11.37 - Indra as the sun-god, Viçvävasu as the Gandharva, Çrotä as the Yakña, Eläpatra as the Nāga, Aṭ girä as the sage, Pramlocä as the Apsarä and Varya as the Räkñasa rule the month of Nabhas.

SB 12.11.38 - Vivasvän as the sun-god, Ugrasena as the Gandharva, Vyäghra as the Räkñasa, Äsäraëa as the Yakña, Bhägu as the sage, Anumlocä as the Apsarä and Çai khapäla as the Nāga rule the month of Nabhasya.

SB 12.11.39 - Püñä as the sun-god, Dhanai jaya as the Nāga, Väta as the Räkñasa, Suñeëa as the Gandharva, Suruci as the Yakña, Ghätäcé as the Apsarä and Gautama as the sage rule the month of Tapas.

SB 12.11.40 - Ätu as the Yakña, Varcä as the Räkñasa, Bharadväja as the sage, Parjanya as the sun-god, Senajit as the Apsarä, Viçva as the Gandharva and Airävata as the Nāga rule the month known as Tapasya.

SB 12.11.41 - Aèçu as the sun-god, Kaçyapa as the sage, Tärkñya as the

Yakña, Ātasena as the Gandharva, Urvaçé as the Apsarä, Vidyucchatru as the Räkñasa and Mahäçaï kha as the Näga rule the month of Sahas.

SB 12.11.42 - Bhaga as the sun-god, Sphürja as the Räkñasa, Ariñöanemi as the Gandharva, Ürëa as the Yakña, Äyur as the sage, Karkoöaka as the Näga and Pürvacitti as the Apsarä rule the month of Puñya.

SB 12.11.43 - Tvañöä as the sun-god; Jamadagni, the son of Ācéka, as the sage; Kambaläçva as the Näga; Tilottamä as the Apsarä; Brahmäpeta as the Räkñasa; Çatajit as the Yakña; and Dhätaräñöra as the Gandharva maintain the month of Iña.

SB 12.11.44 - Viñëu as the sun-god, Açvatara as the Näga, Rambhä as the Apsarä, Süryavarcä as the Gandharva, Satyajit as the Yakña, Viçvämitra as the sage and Makhäpeta as the Räkñasa rule the month of Ürja.

SB 12.11.45 - All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viñëu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

SB 12.11.46 - Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

SB 12.11.47-48 - While the sages glorify the sun-god with the hymns of the Sāma, Āg and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsaräs dance before his chariot. The Nāgas arrange the chariot ropes and the Yakñas harness the horses to the chariot, while the powerful Räkñasas push from behind.

SB 12.11.49 - Facing the chariot, the sixty thousand brāhmaëa sages known as Vālahkilyas travel in front and offer prayers to the almighty sun-god with Vedic mantras.

SB 12.11.50 - For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.

122 (Popup - Popup)

SB 12.12.1 - Sūta Gosvāmé said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kāñëä, the supreme creator; and to all the brāhmaëas, I shall now describe the eternal principles of religion.

SB 12.12.2 - O great sages, I have narrated to you the wonderful pastimes of Lord Viñëu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.

SB 12.12.3 - This literature fully glorifies the Supreme Personality of Godhead Hari, who removes all His devotees' sinful reactions. The Lord is glorified as Nārāyaëa, Hāñëkeça and the Lord of the Sātvatas.

SB 12.12.4 - This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.

SB 12.12.5 - The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and

the histories of Mahārāja Parékñit and the sage Nārada.

SB 12.12.6 - Also described are saintly King Parékñit's sitting down to fast until death in response to the curse of a brähmaëa's son, and the conversations between Parékñit and Çukadeva Gosvämé, who is the best of all brähmaëas.

SB 12.12.7 - The Bhāgavatam explains how one can attain liberation at the time of death by practicing fixed meditation in yoga. It also contains a discussion between Nārada and Brahmä, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature.

SB 12.12.8 - This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Puräëa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

SB 12.12.9 - The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord-all these are thoroughly described.

SB 12.12.10 - Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaçäyë Viñëu, and the killing of the demon Hiraëyäkñä when the earth was delivered from the Garbhodaka Ocean.

SB 12.12.11 - The Bhāgavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the

appearance of Svâyambhuva Manu from the half-man, half-woman Ēcvara.

SB 12.12.12 - Also related are the appearance of the first woman, Çatarüpä, who was the excellent consort of Manu, and the offspring of the pious wives of Prajâpati Kardama.

SB 12.12.13 - The Bhâgavatam describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahüti.

SB 12.12.14-15 - Also described are the progeny of the nine great brâhmaëas, the destruction of Dakña's sacrifice, and the history of Dhruva Mahârâja, followed by the histories of King Pâthu and King Prâcénabarhi, the discussion between Prâcénabarhi and Nârada, and the life of Mahârâja Priyavrata. Then, O brâhmaëas, the Bhâgavatam tells of the character and activities of King Nâbhi, Lord Âñabha and King Bharata.

SB 12.12.16 - The Bhâgavatam gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.

SB 12.12.17 - The rebirth of Prajâpati Dakña as the son of the Pracetäs, and the progeny of Dakña's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on-all this is described.

SB 12.12.18 - O brâhmaëas, also recounted are the births and deaths of Vâträsura and of Diti's sons Hiraëyâkña and Hiraëyakaçipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahläda.

SB 12.12.19 - The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viñëu in each manv-antara, such as Lord Hayaçérñä, are described as well.

SB 12.12.20 - The Bhägavatam also tells of the appearances of the Lord of the universe as Kürma, Matsya, Narasiñha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.

SB 12.12.21 - An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikāvāku's birth, his dynasty and the dynasty of the pious Sudyumna-all are presented within this literature.

SB 12.12.22 - Also related are the histories of Ilä and Tärä, and the description of the descendants of the sun-god, including such kings as Çaçäda and Nāga.

SB 12.12.23 - The histories of Sukanyä, Çaryäti, the intelligent Kakutstha, Khaöväi ga, Mändhätä, Saubhari and Sagara are narrated.

SB 12.12.24 - The Bhägavatam narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

SB 12.12.25-26 - The Çrémad-Bhägavatam describes how Lord Paraçuräma, the greatest descendant of Bhāgu, annihilated all the kñatriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayäti, Nahuña, Duñmanta's son Bharata, Çäntanu and Çäntanu's son Bhäma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayäti.

SB 12.12.27 - How Çré Kâñëa, the Supreme personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula-all this is described in detail.

SB 12.12.28-29 - Also glorified are the innumerable pastimes of Çré Kâñëa, the enemy of the demons, including His childhood pastimes of sucking out Pütanä's life air along with her breast-milk, breaking the cart, trampling down Täävarta, killing Bakäsura, Vatsäsura and Aghäsura, and the pastimes He enacted when Lord Brahmä hid His calves and cowherd boyfriends in a cave.

SB 12.12.30 - The Çrémad-Bhägavatam tells how Lord Kâñëa and Lord Balaräma killed the demon Dhenukäsura and his companions, how Lord Balaräma destroyed Pralambäsura, and also how Kâñëa saved the cowherd boys from a raging forest fire that had encircled them.

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SB 12.12.68 - I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

SB 12.12.69 - Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Çukadeva Gosvāmé. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Çré Kāñëa. He therefore mercifully spoke this supreme Puräëa, Çrémad-Bhägavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

123 (Popup - Popup)

SB 12.12.1 - Sūta Gosvāmé said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kāñëa, the supreme creator; and to all the brāhmaëas, I shall now describe the eternal principles of religion.

SB 12.12.2 - O great sages, I have narrated to you the wonderful pastimes of Lord Viñëu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.

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SB 12.12.4 - This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.

SB 12.12.5 - The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parékñit and the sage Nārada.

SB 12.12.6 - Also described are saintly King Parékñit's sitting down to fast until death in response to the curse of a brähmaëa's son, and the conversations between Parékñit and Çukadeva Gosvämé, who is the best of all brähmaëas.

SB 12.12.7 - The Bhāgavatam explains how one can attain liberation at the time of death by practicing fixed meditation in yoga. It also contains a discussion between Nārada and Brahmä, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature.

SB 12.12.8 - This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Puräëa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

SB 12.12.9 - The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord-all these are thoroughly described.

SB 12.12.10 - Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaçäyë Viñëu, and the killing of the demon Hiraëyäkñä when the earth was delivered from the Garbhodaka Ocean.

SB 12.12.11 - The Bhägavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svâyambhuva Manu from the half-man, half-woman Êçvara.

SB 12.12.12 - Also related are the appearance of the first woman, Çatarüpä, who was the excellent consort of Manu, and the offspring of the pious wives of Prajâpati Kardama.

SB 12.12.13 - The Bhägavatam describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahüti.

SB 12.12.14-15 - Also described are the progeny of the nine great brähmaëas, the destruction of Dakñä's sacrifice, and the history of Dhruva Mahäräja, followed by the histories of King Pâthu and King Prâcënarhi, the discussion between Prâcënarhi and Närada, and the life of Mahäräja Priyavrata. Then, O brähmaëas, the Bhägavatam tells of the character and activities of King Nâbhi, Lord Āñabha and King Bharata.

SB 12.12.16 - The Bhägavatam gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.

SB 12.12.17 - The rebirth of Prajâpati Dakñä as the son of the Pracetäs, and the progeny of Dakñä's daughters, who initiated the races of demigods,

demons, human beings, animals, serpents, birds and so on-all this is described.

SB 12.12.18 - O brähmaëas, also recounted are the births and deaths of Vâtrâsura and of Diti's sons Hiraëyäkñä and Hiraëyakaçipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlâda.

SB 12.12.19 - The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viñëu in each manv-antara, such as Lord Hayaçérñä, are described as well.

SB 12.12.20 - The Bhägavatam also tells of the appearances of the Lord of the universe as Kürma, Matsya, Narasiñha and Vâmana, and of the demigods' churning of the milk ocean to obtain nectar.

SB 12.12.21 - An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikāvâku's birth, his dynasty and the dynasty of the pious Sudyumna-all are presented within this literature.

SB 12.12.22 - Also related are the histories of Ilä and Tärä, and the description of the descendants of the sun-god, including such kings as Çaçäda and Nâga.

SB 12.12.23 - The histories of Sukanyä, Çaryäti, the intelligent Kakutstha, Khaöväiga, Mändhätä, Saubhari and Sagara are narrated.

SB 12.12.24 - The Bhägavatam narrates the sanctifying pastimes of Lord Râmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

SB 12.12.25-26 - The Çrémad-Bhāgavatam describes how Lord Paraçurāma, the greatest descendant of Bhāgu, annihilated all the kñātriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuña, Duñimanta's son Bharata, Çāntanu and Çāntanu's son Bhāima. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

SB 12.12.27 - How Çré Kāñëa, the Supreme personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula-all this is described in detail.

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124 (Popup - Popup)

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SB 12.12.9 - The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord-all these are thoroughly described.

SB 12.12.10 - Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaçäyë Viñëu, and the killing of the demon Hiraëyäkñä when the earth was delivered from the Garbhodaka Ocean.

SB 12.12.11 - The Bhāgavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svāyambhuva Manu from the half-man, half-woman Ēçvara.

SB 12.12.12 - Also related are the appearance of the first woman, Çatarüpä, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.

SB 12.12.13 - The Bhāgavatam describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahüti.

SB 12.12.14-15 - Also described are the progeny of the nine great brāhmaëas, the destruction of Dakñä's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pāthu and King Prācēnabarhi, the discussion between Prācēnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O brāhmaëas, the Bhāgavatam tells of the character and activities of King Nābhi, Lord Āñabha and King Bharata.

SB 12.12.16 - The Bhāgavatam gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the

arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.

SB 12.12.17 - The rebirth of Prajāpati Dakṣa as the son of the Pracetas, and the progeny of Dakṣa's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on-all this is described.

SB 12.12.18 - O brāhmaṇas, also recounted are the births and deaths of Vātrāsura and of Diti's sons Hiraṇyākṣa and Hiraṇyakaśipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlāda.

SB 12.12.19 - The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viṣṇu in each manv-antara, such as Lord Hayaśrī, are described as well.

SB 12.12.20 - The Bhāgavatam also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṃha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.

SB 12.12.21 - An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna-all are presented within this literature.

SB 12.12.22 - Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Çāçāda and Nāga.

SB 12.12.23 - The histories of Sukanyā, Çaryāti, the intelligent Kakutstha, Khaṇḍavāga, Māndhātā, Saubhari and Sagara are narrated.

SB 12.12.24 - The Bhāgavatam narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

SB 12.12.25-26 - The Çrémad-Bhāgavatam describes how Lord Paraçurāma, the greatest descendant of Bhāgu, annihilated all the kñatriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuña, Duīmanta's son Bharata, Çāntanu and Çāntanu's son Bhāima. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

SB 12.12.27 - How Çré Kāñëa, the Supreme personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula-all this is described in detail.

SB 12.12.28-29 - Also glorified are the innumerable pastimes of Çré Kāñëa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, trampling down Tāëāvarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His calves and cowherd boyfriends in a cave.

SB 12.12.30 - The Çrémad-Bhāgavatam tells how Lord Kāñëa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kāñëa saved the cowherd boys from a raging forest fire that had encircled them.

SB 12.12.31-33 - The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young

gopés, who thus satisfied Lord Kâñëa; the mercy He showed the wives of the Vedic brähmaëas, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kâñëa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Çai khacüòà, Ariñòa and Keçé-all these pastimes are elaborately recounted.

SB 12.12.34 - The Bhägavatam describes the arrival of Akrüra, the subsequent departure of Kâñëa and Balaräma, the lamentation of the gopés and the touring of Mathurä.

SB 12.12.35 - Also narrated are how Kâñëa and Balaräma killed the elephant Kuvalayäpèòà, the wrestlers Muñöika and Cäëüra, and Kaàsa and other demons, as well as how Kâñëa brought back the dead son of His spiritual master, Sändépani Muni.

SB 12.12.36 - Then, O brähmaëas, this scripture recounts how Lord Hari, while residing in Mathurä in the company of Uddhava and Balaräma, performed pastimes for the satisfaction of the Yadu dynasty.

SB 12.12.37 - Also described are the annihilation of each of the many armies brought by Jaräsandha, the killing of the barbarian king Kälaväna and the establishment of Dvärakä City.

SB 12.12.38 - This work also describes how Lord Kâñëa brought from heaven the pärijäta tree and the Sudharmä assembly hall, and how He kidnapped Rukmiëé by defeating all His rivals in battle.

SB 12.12.39 - Also narrated are how Lord Kâñëa, in the battle with Bäëäsura, defeated Lord Çiva by making him yawn, how the Lord cut off Bäëäsura's arms, and how He killed the master of Prägjyotiñapura and then

rescued the young princesses held captive in that city.

SB 12.12.40-41 - There are descriptions of the powers and the deaths of the King of Cedi, Pauëòraka, Çälva, the foolish Dantavakra, Çambara, Dvividā, Pëøha, Mura, Paï cajana and other demons, along with a description of how Vārëäsé was burned to the ground. The Bhāgavatam also recounts how Lord Kāñëa relieved the earth's burden by engaging the Päëòavas in the Battle of Kurukñetra.

SB 12.12.42-43 - How the Lord withdrew His own dynasty on the pretext of the brāhmaëas' curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kāñëa, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Kāñëa gave up this mortal world by His own mystic power-the Bhāgavatam narrates all these events.

SB 12.12.44 - This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.

SB 12.12.45 - There are also an account of the passing away of the wise and saintly King Viñëurāta [Parékñit], an explanation of how Çrëla Vyāsadeva disseminated the branches of the Vedas, a pious narration concerning Märkaëøeya Āñi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

SB 12.12.46 - Thus, O best of the brāhmaëas, I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

SB 12.12.47 - If when falling, slipping, feeling pain or sneezing one

involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

SB 12.12.48 - When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

SB 12.12.49 - Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

SB 12.12.50 - Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

SB 12.12.51 - Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.

SB 12.12.52 - On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

SB 12.12.53 - Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

SB 12.12.54 - The great endeavor one undergoes in executing the ordinary social and religious duties of the varëāçrama system, in performing austerities, and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet.

SB 12.12.55 - Remembrance of Lord Kāñëa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

SB 12.12.56 - O most eminent of brähmaëas, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Çré Nārāyaëa-the Personality of Godhead, the supreme controller and the ultimate Soul of all existence-beyond whom there is no other god. You have undeviating love for Him, and thus I request you to worship Him.

SB 12.12.57 - I also have now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Çukadeva Gosvämé. I was present in the assembly of great sages who heard him speak to King Parékñit as the monarch sat fasting until death.

SB 12.12.58 - O brähmaëas, I have thus described to you the glories of the

Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. This narration destroys all that is inauspicious.

SB 12.12.59 - One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

SB 12.12.60 - One who hears this Bhāgavatam on the Ekādaśī or Dvādaśī day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

SB 12.12.61 - One who controls his mind, fasts at the holy places Puṅkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

SB 12.12.62 - Upon the person who glorifies this Purāṇa by chanting or hearing it, the demigods, sages, Siddhas, Pitās, Manus and kings of the earth bestow all desirable things.

SB 12.12.63 - By studying this Bhāgavatam, a brāhmaṇa can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the Ṛg, Yajur and Sāma Vedas.

SB 12.12.64 - A brāhmaṇa who diligently reads this essential compilation of all the Purāṇas will go to the supreme destination, which the Supreme Lord Himself has herein described.

SB 12.12.65 - A brāhmaṇa who studies the Çrēmad-Bhāgavatam achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a vaiçya acquires great treasure and a çūdra is freed from sinful reactions.

SB 12.12.66 - Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this Çrémad-Bhāgavatam.

SB 12.12.67 - I bow down to that unborn and infinite Supreme Soul, whose personal energies effect the creation, maintenance and destruction of the material universe. Even Brahmā, Indra, Çai kara and the other lords of the heavenly planets cannot fathom the glories of that infallible Personality of Godhead.

SB 12.12.68 - I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

SB 12.12.69 - Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Çukadeva Gosvāmé. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Çré Kāñëa. He therefore mercifully spoke this supreme Purāëa, Çrémad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

125 (Popup - Popup)

SB 12.13.1 - Sūta Gosvāmé said: Unto that personality whom Brahmā, Varuëa, Indra, Rudra and the Maruts praise by chanting transcendental

hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the Sāma Veda always sing, whom the perfected yogés see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon-onto that Supreme Personality of Godhead I offer my humble obeisances.

SB 12.13.2 - When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out.

SB 12.13.3 - Now please hear a summation of the verse length of each of the Purāṇas. Then hear of the prime subject and purpose of this Bhāgavata Purāṇa, the proper method of giving it as a gift, the glories of such gift-giving, and finally the glories of hearing and chanting this literature.

SB 12.13.4-9 - The Brahmā Purāṇa consists of ten thousand verses, the Padma Purāṇa of fifty-five thousand, Śrī Viṇēu Purāṇa of twenty-three thousand, the Śiva Purāṇa of twenty-four thousand and Śrēmad-Bhāgavatam of eighteen thousand. The Nārada Purāṇa has twenty-five thousand verses, the Mārkaṇḍeya Purāṇa nine thousand, the Agni Purāṇa fifteen thousand four hundred, the Bhaviṇya Purāṇa fourteen thousand five hundred, the Brahma-vaivarta Purāṇa eighteen thousand and the Liṅga Purāṇa eleven thousand. The Varāha Purāṇa contains twenty-four thousand verses, the Skanda Purāṇa eighty-one thousand one hundred, the Vāmana Purāṇa ten thousand, the Kūrma Purāṇa seventeen thousand, the Matsya Purāṇa fourteen thousand, the Garuḍa Purāṇa nineteen thousand and the Brahmāṇḍa Purāṇa twelve thousand. Thus the total number of verses in all the Purāṇas is four hundred thousand. Eighteen thousand of these, once

again, belong to the beautiful Bhāgavatam.

SB 12.13.10 - It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the Çrémad-Bhāgavatam in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

SB 12.13.11-12 - From beginning to end, the Çrémad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

SB 12.13.13 - If on the full moon day of the month of Bhādra one places Çrémad-Bhāgavatam on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

SB 12.13.14 - All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, Çrémad-Bhāgavatam, is not heard.

SB 12.13.15 - Çrémad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

SB 12.13.16 - Just as the Gaṇḡā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Çambhu [Çiva] the greatest of Vaiñēavas, so Çrémad-Bhāgavatam is the greatest of all Purāēas.

SB 12.13.17 - O brähmaëas, in the same way that the city of Kâçé is unexcelled among holy places, Çrémad-Bhägavatam is supreme among all the Puräëas.

SB 12.13.18 - Çrémad-Bhägavatam is the spotless Puräëa. It is most dear to the Vaiñëavas because it describes the pure and supreme knowledge of the paramahaàsas. This Bhägavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Çrémad-Bhägavatam, who properly hears and chants it with devotion, becomes completely liberated.

SB 12.13.19 - I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmä. Brahmä then spoke it to the sage Närada, who narrated it to Kânëa-dvaipäyana Vyäsa. Çréla Vyäsa revealed this Bhägavatam to the greatest of sages, Çukadeva Gosvämé, and Çukadeva mercifully spoke it to Mahäräja Parékñit.

SB 12.13.20 - We offer our obeisances to the Supreme Personality of Godhead, Lord Väsudeva, the all-pervading witness, who mercifully explained this science to Brahmä when he anxiously desired salvation.

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SB 12.13.22 - O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

SB 12.13.23 - I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

126 (Popup - Popup)

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SB 12.13.4-9 - The Brahmā Purāëa consists of ten thousand verses, the Padma Purāëa of fifty-five thousand, Çré Viñëu Purāëa of twenty-three thousand, the Çiva Purāëa of twenty-four thousand and Çrémad-Bhāgavatam of eighteen thousand. The Nārada Purāëa has twenty-five thousand verses, the Märkaëöeya Purāëa nine thousand, the Agni Purāëa fifteen thousand four hundred, the Bhaviñya Purāëa fourteen thousand five hundred, the Brahma-vaivarta Purāëa eighteen thousand and the Liî ga Purāëa eleven thousand. The Varāha Purāëa contains twenty-four thousand verses, the Skanda Purāëa eighty-one thousand one hundred, the Vāmana Purāëa ten thousand, the Kürma Purāëa seventeen thousand, the Matsya Purāëa fourteen thousand, the Garuòä Purāëa nineteen thousand and the Brahmäëòä Purāëa twelve thousand. Thus the total number of verses in all the Purāëas is four hundred thousand. Eighteen thousand of these, once again, belong to the beautiful Bhāgavatam.

SB 12.13.10 - It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the Çrémad-Bhāgavatam in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

SB 12.13.11-12 - From beginning to end, the Çrémad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta

philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

SB 12.13.13 - If on the full moon day of the month of Bhādra one places Çrémad-Bhāgavatam on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

SB 12.13.14 - All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, Çrémad-Bhāgavatam, is not heard.

SB 12.13.15 - Çrémad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

SB 12.13.16 - Just as the Gaṇḍā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Çambhu [Çiva] the greatest of Vaiñēavas, so Çrémad-Bhāgavatam is the greatest of all Purāṇas.

SB 12.13.17 - O brāhmaṇas, in the same way that the city of Kāçī is unexcelled among holy places, Çrémad-Bhāgavatam is supreme among all the Purāṇas.

SB 12.13.18 - Çrémad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiñēavas because it describes the pure and supreme knowledge of the paramahaṇsas. This Bhāgavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Çrémad-Bhāgavatam, who properly hears and chants it with devotion,

becomes completely liberated.

SB 12.13.19 - I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kāñēa-dvaipāyana Vyāsa. Çrēla Vyāsa revealed this Bhāgavatam to the greatest of sages, Çukadeva Gosvāmē, and Çukadeva mercifully spoke it to Mahārāja Parékñit.

SB 12.13.20 - We offer our obeisances to the Supreme Personality of Godhead, Lord Vāsudeva, the all-pervading witness, who mercifully explained this science to Brahmā when he anxiously desired salvation.

SB 12.13.21 - I offer my humble obeisances to Çré Çukadeva Gosvāmē, the best of mystic sages and a personal manifestation of the Absolute Truth. He saved Mahārāja Parékñit, who was bitten by the snake of material existence.

SB 12.13.22 - O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

SB 12.13.23 - I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.